

# THE MIDNIGHT CRY!

VOLUME III:

NEW-YORK, FRIDAY, APRIL 7, 1843.

Nos. 13 & 14.

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

BY JOSHUA V. HIMES.

WEEKLY—NO. 36 PARK-ROW.

READ AND CIRCULATE.

## THE MIDNIGHT CRY—WEEKLY.

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

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## THE MIDNIGHT CRY.

### LECTURES

Are continued at the corner of Catharine and Madison streets. Bro. Jacobs will lecture THIS EVENING, and most of next week.

Bro. Chittenden has gone west.

Bro. Storrs is lecturing at Albany.

### CLOSE OF THE VOLUME.

We print this paper double, although a single number would have completed the volume. We have given a great amount of original reading, in which a deep interest has been manifested. More than half the papers printed have been given away. We have great reason for thankfulness to those who have enabled us to print such large editions, and trust they will not lose their reward.

Subscribers who have received the volume without having paid for it, are requested to do so *immediately*, if possible. By withholding the money you subtract from our ability to supply others.

### NEW VOLUME.

The subject increases in interest as we search the Scriptures, and compare them with the "signs of the times." We shall commence a new volume next week, to be completed (if time continues) in 13 numbers. We shall print two numbers in one, as heretofore, for the sake of sending a large amount, with small postage, to inquirers for truth. We must depend mainly upon subscribers to meet the expenses of its circulation. Our letters show a sample of the many calls we have for gratuitous distribution. By paying promptly, each subscriber may assist us to meet these calls. Those who wish to discontinue the paper will please return one to this office with their name and Post-office.

### BROTHER MILLER.

A letter from his son, William S. Miller, Postmaster at Low Hampton, says: "Father has got home through much difficulty. He is quite feeble, and much worn down by excessive labors, but he is now comfortable.

**STARKWEATHER'S NARRATIVE AND REFERENCES.**—An enlarged and improved edition of this work, which has excited such deep interest, has just been issued. Let it have, as it deserves, a wide circulation. Price 10 cents, \$8 per hundred.

**TESTIMONY FROM PRISON.**—A few weeks ago a copy of the Midnight Cry was put into the hands of a lady who is connected with one of the prisons. She lent it to all the prisoners, and it was the means of converting at least one of them, who is now very anxious to read the publications respecting Christ's second coming.

Let our friends remember the prisoners; visit them as far as you have opportunity. While proud Jews and chief-priests were deriding the Saviour, a thief repented.

### NEW YORK OBSERVER.

"An honest confession is good for the soul."

Some weeks ago, we published an extract from the Observer's comment on a Literalist Tract. The editor couples Bro. Miller with the "Literalists." This seemed like a false representation to us, knowing as we do that those who take that name in this country, are opposed to us in some important points. We are now convinced that the editor was honest in calling Bro. Miller a Literalist, in the sense in which he understands the term, though we still think it was calculated to convey a false impression, used as it was in that connection without qualification.

In that article, it was the object of the editor, as he afterwards declared it, in conversation with us, to ridicule the doctrine of the literal interpretation of the prophecies. and he used the illustration of "Captain Miller," and said:—"Here then is proof literal and positive, that Captain Miller of the present day is the *beast* that deceiveth them that dwell on the earth,"—not for the purpose of proving Mr. Miller a beast, but to show what a ridiculous application he could make of the literal interpretation of the prophecies. We offered to publish any explanation of the editor's words which he might write, but he gave us none.

We have shown the above to the editor of the Observer who is satisfied with it. Much as he may misrepresent us, we would not misrepresent him by the shadow of a shade.

### SPONTANEOUS TESTIMONY.

One stormy Sabbath morning lately, I stepped out to distribute tracts. I stepped into one of the many rum-groceries which are open on the Sabbath, and offered a tract to a man who was lounging there, and asked him if he would read it, but gave him no hint as to its subject.

"No, I am no Miller man," he replied. "I don't believe about the end of the world."

I then turned to a young man by the stove, and offered it to him.

He took it, and turned to the first, saying:

"This is about religion, not about the end of the world."

"Well, it is the same thing," said the loungee, who had refused to read even the title of a religious tract. I thanked him for his ready testimony, which showed that he considered religion and "Millerism" the same, and walked out.

A few days afterwards I had occasion to purchase some meal at a late hour, when the temperance stores were shut. I stepped into a little grocery, kept by a woman, and while there, a man came in to get a glass of brandy.

I told her I was sorry to see her dealing out that article.

She instantly began to rave about Miller-men, and said she believed I must be Miller himself. She said she supposed I should not have come there, if I could have gone elsewhere, and she seemed determined by the violence of her abuse, to leave me no temptation to come again.

This was another spontaneous testimony to the character of "Millerism," which pleased and encouraged me. I hope our friends will be so active in every good word and work, that they may always sustain the character of tract missionaries and temperance men.

**CHRONOLOGY—A DIFFERENCE.**—Dr. Jarvis proposes to prove that the common Bible Chronology is incorrect in an important point, in order to show that we have no reason to expect Christ this year. He is highly *applauded*. When we appeal from that Chronology, and give chapter and verse for our reasons, we are *condemned*.

### "THE HOPE OF ISRAEL;"

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

The following article appeared first in the Methodist Quarterly Review for April, 1842. The writer, though a believer in Christ's near coming, rests not his faith on the prophetic periods. He has presented an unanswerable argument, in favor of the great doctrine of the apostles, which, for the past hundred years has been so strangely buried.

The restoration of the Jews, so abundantly foretold by the prophets, is the doctrine also of the apostles. The New Testament harmonizes with the Old Testament. Israel, the seed of the house of Jacob, are themselves in the Bible but a shadow of the heavenly family in Christ; as their tabernacle, their temple, their ritual, their Jerusalem, their Canaan, their Joshua and David, were shadows of the heavenly patterns. And as the shadow is lost in the manifestation of the substance, so does the Jew vanish in the manifestation of the sons of God, and the Jew's Zion vanishes in the manifestation of the New Jerusalem, and his Canaan in the world to come, and his restoration vanishes in the resurrection from the dead. For all the sons of God will be restored in the likeness of their elder brother Christ, the first fruits of the dead, at his appearing and his kingdom.

This is the true "hope of Israel;" a hope not seen in this world, a hope anchored within the veil, and to be realized when death is swallowed up in victory.

The concord of the two Testaments is seen in that *the promise of the land*, (which is the promise of the LAW,) and *the restoration to the land*, (which is the burden of PROPHECY) and *the glad tidings of the kingdom*, (which is the GOSPEL of Messiah,) all meet and are fulfilled in "JESUS AND THE RESURRECTION." Their concord is further seen by observing how the most devout and learned rabbis hold by the law on the subject of the resurrection and restoration at Messiah's coming, and by observing the identity of the common-wealth of Christians and Jews in Israel, the oneness of their hopes, of their Deliverer, and of their promised land. Such are the views which we shall attempt to unfold in this brief article.

Both Moses and the prophets speak eloquently of Israel's return to their own land, to be cast out no more forever: but Moses never speaks in plain terms of the resurrection of the dead, and the prophets rarely. The Testament discourses of the resurrection, and of the kingdom of God; but never says a word about the return of the Jews to Palestine. Moses and the prophets delight to speak of the land of promise, and of the glory of the son of David, and of the empire of the Jews; but of the world to come, and of the kingdom of heaven, they only stammer and faintly speak; while the gospel takes not the least notice of the Jewish empire in this world, but of the world to come it is full from beginning to end. Moses and the prophets did not teach one thing, and the gospel another.



The law and the prophets veil the doctrine of the New Testament under the garb of Judaism. What the gospel declares, they only insinuate darkly. The Mosaic dispensation was a dispensation of types; the patterns were shown to Moses in the Mount. The law was a shadow of good things to come; but the body is of Christ: the substance of the shadow is in the kingdom of heaven. The seed of the house of Jacob, the holy people, will return and come into possession of the substance in the resurrection of the dead, and in the kingdom of God.

Israel, and his family names are the *types* of the chosen people of God in Christ, circumcised or uncircumcised, out of every age and nation; and Jesus is their exalted Prince and Saviour. Wherever this Prince and his people are spoken of, we may know them, although they are called in the Old Testament by the names of David, Israel, Judah, &c. We make no difficulty of understanding Christ in the prophets by the name of Joshua, or David, Zerubabel, or the Branch; and we should also understand all his people by the name of Israel, Jacob, Ephraim, or Judah; else we mar the figure, and defeat the instruction given by the prophets. His peculiar people are neither called by their Christian name in the prophets, nor should they be mistaken by their appropriate family name, Israel; and when David is said to gather and to rule over them in their own land for ever, we should consider not only that Christ is the David of prophecy, but that the celestial country is the seat of his throne, and the risen saints are his people gathered out of all nations, by the voice of the archangel and by the trump of God. This is the holy people whom our Joshua will lead into the heavenly Canaan, and over whom our David will reign for ever and ever.

The New Testament teaches of the coming and kingdom of Christ, in "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began:" which is in remarkable coincidence with the doctrine of the learned and devout rabbis drawn out of the Old Testament. For the prophets with rapture, from the king on the throne to the shepherd in the fields, describe the land, and people, and Prince of the world to come, in names of this world; and to Christians it is plain that the Prince has burst the gates of death, and that his people follow him into the promised land by the way he went, through the grave; and to the Jewish rabbis it is plain that the country the holy people inherit is delivered from the curse of sin, and the plague of death, and is situated in the new heavens and earth wherein dwelleth righteousness.

Menasseh Ben Israel, in a treatise on the resurrection of the dead, teaches that it will occur in the days of Messiah, conjoined with Israel's deliverance and restoration to their own land in the world to come. He closes the fifth chapter of his third book in this sort:—"What we have said here of the world to come, is not our invention, but is the ancient and faithful tradition. For, as I have before said, the rabbi Moses Gerundensis, and all other men of learning, by 'the last days,' (Isa. 2: 2,) understand the days of Messiah—and that the resurrection of the dead will be joined with the gathering of the captives of Israel." This testimony to "the ancient and faithful tradition," maintained by all Jews "of learning," that the resurrection of the dead will be joined with Israel's deliverance in the days of Messiah, may be confirmed by quotations from the most renowned rabbis to be found in the writings of the learned Mede, Dr. Gill, and others.

The rabbi Eleazer lived in the early days of the second temple, and taught, with Jonathan, the Paraphrast, who lived also before the Christian era, that Israel's return in the days of Messiah will be accompanied with the resurrection of the dead. Also the Sadducees asked Gamaliel, Paul's teacher, whence he could prove by the law, that God would raise the dead. This demand would probably puzzle the learned of a more enlightened age, who would be forced to give it up, we fear, and to yield to the creed of the unbelieving Sadducees; for the Sadducees allowed Gamaliel no rest until he quoted Deut. 9: 21, "Which land the Lord sware unto your fathers, to give them:" and, from their not having received the land, Gamaliel argued that they must be raised from the dead, or in respect to them, the promise would fail, which is impossible. Many are the proofs of the sort quoted by Gamaliel, and besides these we know not any stronger in the five books of Moses, to convince us of the resurrection of the dead. And so far as these texts go to prove that doctrine, they identify it with "the hope of Israel," even their restoration to the promised land. Rabbi Kimchi on Isa. 26: 19, "Thy dead men shall live," says, "The holy blessed God will raise the dead at the time of Israel's deliverance." Another says, "When the King Messiah comes, the holy blessed God will raise up them that sleep, as it is written: He will swallow up death in victory."

The promises and threatenings of the Old Testament are usually addressed in the second person to you, and not in the third person to them, who may come after; and to be literally fulfilled, as all promises should be, those to whom they were personally spoken, you, of all generations, must live again. Of these promises, the restoration of Israel to their own land is among the most frequent and important, and if Gamaliel's and Ben Israel's interpretation be correct, it settles the question of their return, as an event of the world to come. The interpretation is spiritual, is personal, and it is of universal application, and of eternal moment to the faithful, whether Jews, Medes, Parthians, Greeks, Romans, or Americans; it conforms exactly to the doctrine of the New Testament; it repels the error of the Sadducees; and it preserves, in the highest degree, the testimony of Jesus in the spirit of the ancient prophecies. We cannot see any reasonable objection to it in the mind of a Gentile; a Jew born may object, that it allows him no pre-eminence; though if his faith and truth do not obtain him pre-eminence, it may be doubted whether his being a son of Abraham will.

A learned rabbi quoted by Gill on Matt. 22: 31, says, "The holy blessed God promised to our fathers Abraham, Isaac, and Jacob, that he would give them the land of Israel. Hence we learn that they will be raised, and that hereafter God will give them the land of Israel." But Paul is most explicit when he identifies "the hope of the promise made of God unto the fathers," (Acts 26: 6,) with the hope of the resurrection from the dead, of which he was called in question by the Jews; and again with "the hope of Israel," (Acts 28: 20,) for which he was bound with a chain. Paul's interpretation did not satisfy his enemies, who pursued him as a ringleader of the Nazarenes; but it accords with Gamaliel's; it satisfied the Pharisees, who rose up in the council and strove for him; and it should satisfy Christians.\*

\*"It was the opinion of the Jews that there should be a resurrection in the days of Messiah. The Chaldee paraphrast on Isa. 49: 8, reads, 'I give thee for a covenant to the people, to raise the righteous that lie in the dust.' Kimchi on Isa. 26: 19, says, 'The holy blessed

The promise of the land is the promise of the law; the restoration to the land is the burden of the prophets: and the glad tidings of the kingdom at hand is the gospel of Jesus Christ our Lord. In him all the promises, prophecies, and glad tidings meet; in him they unite; in him they will be fulfilled together. He is the King of glory, who will recover his people from the land of their enemies, sin and death, and will lead them into the promised land of eternal life, and give them rest; and he will rule over them with equity for ever. This is the law and the prophets; this is the gospel of Christ and of the kingdom of heaven; this is "the hope of Israel," a people to be manifested in the resurrection of the dead.

"All are not Israel who are of Israel;" and many are Israel who have not the blood of Jacob in their veins. We call on Israel's God as our God; we invoke his blessing, and expect the answer for the Christian Church, the modern Israel, and heirs of the promises, as well as the name, of Israel. God is not the God of the Jews only: Christ is not the King of the Jews only, but of all the faithful; and what is a restoration to Palestine in the flesh to the faithful among the Gentiles? Let the natural seed have this Jerusalem: to the spiritual seed belongs the inheritance of the New Jerusalem, which has foundations, and Jesus her Lord. This is the spirit of prophecy. Let the natural seed take their inheritance in this world, even the kingdom of this world: to the spiritual seed belongs the kingdom heaven. Give Palestine to the natural Israel, and they will possess what Abraham did not: he only pitched his tent there: he sojourned in Palestine with a promise. So his seed, Christ, sojourned with the gospel: and his spiritual seed live as pilgrims, seeking a city, and dying in the faith of a better country, and in the hope of "A BETTER RESURRECTION:" Israel's hope according to the law and to the gospel. Give Israel all the world, and they could have it but a few days: they should despise it in the faith of the glory which is to be revealed in the celestial world to come. This is the spirit of the promises and of the prophecies; this is the gospel of Jesus Christ, and of his kingdom: this is "the hope of Israel."

Bring into one field of view the entire prophecies relating to "the hope of Israel," and the doctrine will be found upright in the resurrection, supported in all its connections by life from the dead: and unshaken by carnal views of divine favor to the natural seed of Abraham. To this the literalist objects: "The resurrection of the body is repeatedly used by the prophets to typify the political revival of Judah and Israel."—Faber.

We are also literalists, and as such we maintain the literal word of prophecy, respecting the resurrection of the dead: and as literalists we protest against subverting the doctrine of the resurrection, and robbing it of its heavenly

God will raise the dead at the time of deliverance.' And on Jer 23: 20, 'In that he saith ye shall consider it and not they shall consider it, it intimateth the resurrection of the dead.' Aben Ezra on Dan. 12: 2, says, 'The righteous that died in the captivity shall revive when the Redeemer cometh'—and this was so far the opinion of the nation that they understood the term 'the world to come,' of the days of Messiah."—Lightfoot, vol. 5, p. 255: quoted by Vint, p. 293.

Vint also quotes as follows:—"They shall be gathered from their captivity; they shall sit under the shadow of their Messiah; and the dead shall live."—Targum on Hos. 14: 8.

"The Jews call the world to come, the times of Messiah."—Gill, Heb. 4: 9.

From such testimony to the prevalent opinions of the Jews as is borne by Menasseh Ben Israel, Lightfoot, Mede, and Gill, the learned reader can make no appeal; for higher authorities cannot easily be found.



glory, to typify a scene of political glory in this transitory world; we protest against burying the holy doctrine of the resurrection, and of the New Jerusalem, under the carnal rubbish and dust of Jerusalem secular and political: for, if the Scripture passages concerning the resurrection, used by the literalists to typify the national return, and the political dominion of the carnal Jews, be turned from their literal interpretation, the Old Testament light of immortality is extinguished; its rays are quenched in the darkness and dreams of Judaism: its vital power is submerged in the dead sea of Sadducean unbelief: for the Old Testament does not speak of the resurrection, except it be in those passages which the learned, devout, and honored defenders of the literal interpretation usually quote for the political use and benefit of the natural seed of Abraham. They inadvertently rob the Pharisee of the staff of "the hope of Israel," and they make a covenant with the Sadducees to overthrow the faith of the ancient Scripture doctrine of the resurrection of the dead. They are no longer literalists, when they turn plain descriptions of the resurrection into political types and figures of worldly glory: and when they interpret the prophecies which promise life from the dead, chiefly for the revival of the national glory, secular power, and wide dominion of the natural Israel. They are not literalists, when they turn away from the literal interpretation put by the Holy Spirit in the New Testament, on the letter of the Old Testament: "They which are of faith, the same are the children of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise:" that is, heirs of the promised land, given to Abraham and his seed.—Gal. 3: 7.

*Inexplicable Prophecies of Messiah and the Jews.*

We neither know how to alter nor to amend the doctrine already taught: but we can add to it what we have no rational powers consistently to join; therefore, we attempt the junction, by the aid of a well-known fact for a sodering illustration.

The prophets foretold that Messiah would be a man of sorrows, and also the Savior of Israel; that he would be despised and rejected of men, maltreated and scourged; and also that he would be the King of glory: that he would be sold for money, and cut off, not for his own sins; and also that he would reign over his people on the throne of his father David forever. Now, had we lived in the days of the Maccabees, and sought to know the whole truth relative to Messiah, we could never have reconciled these matters in any conception we might have formed. One prophecy would have so clashed with another, that we could not have imagined their union in one person. Had we described Messiah as glorious and renowned; nay, one might say, he will be despised and rejected of men. Had we supposed he might be put to death as a malefactor; nay, one might say, he will live and reign for ever; and so far from being put to death, he will slay all his enemies. Had we supposed his price would be counted out in silver, at the rate of a common slave, how could we reconcile it with his coming of the royal line of David, and swaying the sceptre of universal empire? We do not learn that the scribes, or rabbis, disputed on these points, though they could not tell how he should be David's Lord, and David's son. They steadfastly looked for him, and their eyes were dazzled with the promises of his glory, so they failed to recognize him in his humility, even when they saw the miracles which he wrought. The delightful theme of the prophets is the ma-

gesty of his wide dominion, the eternity of his throne, the righteousness of his sceptre, the perfection of his people, the splendor of his crown—and, overwhelmed by this display of glory, the believers of the prophets gave no heed to the mysterious notices of his sufferings, humiliation, and cruel death. We should have fallen into the same error—we should not have known him—or walking with him, as his disciples did, we should have fled, when the high priest took him; and though our hearts bled, we should have given him up when the Romans nailed him to the tree between two thieves. We should have returned home in sadness, not only for the base death of the innocent Jesus, but also for the grievous disappointment of our trusted hope, that it had been he who should have redeemed Israel. Yet these things were revealed; and now they are fulfilled, we see them so distinctly that we wonder at the Jews' blindness, and hardly suspect that we might have fallen into the same dazzling error, or do fall into one still more glaring.

This is the fact: the illustration follows.

The restoration of the captive daughter of Zion, and the return of Israel to the land of promise, are no less magnificent themes of heavenly prophecy than the glories of the Son of David, who will gather them from their dispersions, and lead them from Jerusalem to victory, and to empire over the conquered world. Indeed, the two themes are everywhere united in close relations, and, doubtless, they belong to the same time, as they do to the same deliverer; and they are mainly one and the same great event; to wit: "The hope of Israel," the coming of Christ, the resurrection of the dead, the gathering of the chosen people out of all countries to meet the Lord in the air; while this world and its Jerusalem pass away, and the New Jerusalem comes down with new heavens to the new earth. This seems to be the great and glorious truth veiled, and yet revealed, in the promise of the Jews' return to Jerusalem; the great truth is "Jesus and the resurrection," and through Jesus the resurrection of the just, who are found worthy to obtain that world. From the name and character of the Prince, we must infer the name and character of the people; and from the nature of his coming, we must infer the nature of their return. He is not carnal, nor are the weapons of his warfare carnal, nor are his people carnal. But all this does not absolutely forbid a return of the Jews in the flesh. Many texts seem to require us to believe that they shall be gathered in Palestine of this world. The passage Deut. 30: 1—8, is of this number; and others are found hard to be understood, without a restoration of the natural Israel. These may, with improved and keener vision, all be consistently explained of the resurrection; or they may accurately describe a minor part in the grand drama of time, yet to be performed, introductory to the overwhelming scene of the resurrection and the judgment day. It is impossible for us always to discriminate between the restoration of the natural and of the spiritual Israel, if they be two distinct and future events. We cannot understand how the race of the first Adam is to be continued in the world, after the present dispensation ends; how the race of the first Adam can be transferred in the blood to the new earth, and yet "flesh and blood cannot inherit the kingdom of God," 1 Cor. 15: 50. When the Lord comes, the graves are opened, he judges the quick and the dead, he gives to both small and great their reward, he changes the faithful, both living and dead, into the likeness of his own glorious body, he takes away the sins of his people, he cuts off all the ungod-

ly race, and makes all things new, holy and immortal; and in this state, it is impossible to conceive how any of the race of old Adam can be left, though they may be natural children of Abraham. But the words and ways of God are above our thoughts; men before the deluge could not tell how the flood should come; men before the birth of Christ could not tell how Messiah should come; and now the understanding is probably darkened relative to the manner of his second coming. Many illustrious particulars we know, but no man can sketch them in one fair group, giving its proper time and place, and due proportion to each one, sorting out every one which does not belong to the scene, and neglecting none that will appear conspicuous in that day. Especially are the prophecies relative to the natural Jews a tissue difficult to weave into the immortal picture, if they belong in it. A learned rabbi thanks Christians for allowing his nation all the evils of their dispersion literally, while denying them the benefit of a literal restoration. He would like to have the literal benefit, as well as the literal curse; which seems reasonable. The Jews are universally expecting such a restoration, and stand ready to march at Messiah's command.

But this political restoration is involved in impenetrable obscurity. They are not to constitute the fifth monarchy, though they think they are. That monarchy belongs to the saints of the Most High, and is the next great event to come in the order of prophecy, and in the succession of time, after the fourth, which is now upon the stage, has passed away. The hope of that monarchy is eminently the hope of the natural Israel. They believe Messiah will give it them; and they did believe John and the Lord Jesus meant that kingdom when they preached, "The kingdom of heaven is at hand." Even so "the promise made of God unto the fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," is eminently the hope of Christian Israel, or "the saints of the Most High;" that Messiah will return and come with myriads of saints triumphant over death and the grave, to reign on the earth. Paul cherished this hope; "Believing all things which are written in the law and the prophets." Paul had "hope which they (the Jews) themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust," Acts 24: 14. For preaching this hope through Christ, Paul felt himself accused by the chief priests at Jerusalem; and at Rome he declared to his countrymen, "For the hope of Israel I am bound with this chain." These things persuade us, that Paul understood "the hope of Israel" to be "the kingdom of heaven" in the resurrection of the dead, which he labored through life with his might to attain; "If by any means," said he, "I might attain unto the resurrection of the dead," Phil. 3: 11—and that he understood the ingrafting of Israel to be nothing "but life from the dead."\*

\* *Tertullian* on the Resurrection says (p. 408, A., Paris ed., folio, A. D. 1634.) "The apostles taught of the resurrection nothing new, except they preached it in the day of Christ's glory. The doctrine itself is familiar to the Old Testament. So Paul before the Sanhedrim said, I am a Pharisee, the son of a Pharisee; and of the hope, and of the resurrection of the dead, I am called in question before you. So, likewise, before Agrippa, he said, he advanced nothing beyond what the prophets have taught; therefore, he professed the doctrine of the resurrection, also, just as the prophets proclaim it. By Moses, the Lord declared that he will require at the hand of every man and of beast, the blood of the slain; that is, he will restore the slain: he will recover them from the hand of their murderers. Nor did the Athenians understand Paul otherwise when they mocked; for they would not



To this result all our demonstrations come with the same fidelity that the needle points to the pole, whatever way we turn the compass or the figure. In the succession of prophetic empires the God of heaven has revealed the course of empire to the end of time. The fourth monarchy is now generally acknowledged to be in the extreme part of the last stage of its duration; and it is to be supplanted, not by the kingdom of the carnal Jews, we think; but by the kingdom of the saints and of heaven, which shall never pass away nor be destroyed. The Jews appropriate the promises and the prophecies to their own peculiar use, and among them this of Daniel the prophet, relative to the fifth monarchy: they suppose it will be a Jewish empire; but no Christian supposes any such thing, except with material qualifications. "They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ," Rom. 5: 17. "The saints shall judge the world," 1 Cor. 6: 2. "We (Corinthians) shall judge angels."—*ibid.* "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. 19: 28. It is not credible that the twelve tribes of Israel here mean the natural seed of Abraham only, any more than that Christ is the Savior of those tribes only, or any more than it includes every individual of those tribes, both bad and good. "To him that overcometh will I grant to sit with me in my throne:—to him will I give power over the nations," Rev. 2: 26 and 3: 21. "And we shall reign on the earth;"—"and they shall reign for ever and ever." Rev. 5: 10, and 22: 5. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. 7: 27.

These and a multitude of similar passages—"Thy kingdom come, thy will be done in earth,"—prove there is to be a final or fifth monarchy, in the earth, universal and eternal, under the sceptre of Messiah and the risen saints, according to the New Testament, but of Messiah and the restored Jews, according to the Old Testament. Wherefore, plainly, these people with two names and one king, may be one and the same people, as much as the English and the British are one: for they have the same Messiah, the same empire, and the same eternal reign. They are called in the Old Testament Jews and Israelites: and in the Gospel they are called saints and Christians: their empire begins in the coming of Messiah in his glory, and is called in the law and the prophets Israel's return to the promised land; and is called in the Gospel, the kingdom of heaven, the abode of the risen dead; and of this kingdom

have mocked him only at hearing of the restoration of the soul. That was the prevalent doctrine of their philosophy."

*St. Chrysostom* says on Heb. 11. of the promises to the fathers, "To thee will I give this land (earth) and to thy seed;" "It is said not to thee in thy seed; but to thee and thy seed; and neither he (Abraham,) nor Isaac, nor Jacob obtained the promise; for it is said, 'All these died in the faith, not having received the promises; but seeing and recognizing them afar off.' Here a mystery is implied; to wit, that all this which was promised, they understood to belong to future times, the resurrection, the kingdom of heaven, and the other things of which Christ preached."

*St. Irenaeus* says, "In that flesh in which they suffered, the saints will receive the reward of their labors; especially since the whole creation expects it, and God has promised it to Abraham and his seed."—*Iren. Contra. Her.*, lib. 32.

"It is necessary that he should receive it with his seed (that is, they who fear God and trust in him) in the resurrection of the just."—*Ibid.*

there is to be no end. Agreeing in these particulars, in one king, in one universal and eternal empire, "under the whole heaven," it seems impossible but that the citizens of the empire should be one people, notwithstanding they are called by various names.

To carry out this mode of reasoning still further, we briefly notice some of the peculiar beauties of contemplating "the hope of Israel" in the identity of the promises made to the Jews and Christians; in the oneness of their hopes, their king, and their fellow-citizens; the country of their dispersion, their promised land, and restoration, and the time of their deliverance.\* If we mistake not, Israel of the Old Testament embraces Christians of the New Testament; the promises to the former are promises to the latter; the hope of the promise, and the hope of Israel, are the same in both Testaments; and the promised empire and holy land are the same kingdom of Christ and of heaven in both Testaments: the two testaments being two witnesses whose language differs, while their testimony is the same; the future things spoken by the prophets to the Jews being preached by the gospel to the Gentiles. This seems to be "the testimony of Jesus" and "the spirit of prophecy," while the other doctrine, that the Jews in the flesh are to be the masters of the world, seems to be rank and intolerable Judaism.

To be continued.

\* *Justin Martyr*, speaking of Joshua as a type of Christ, says: "He gave them a temporal inheritance; but this Jesus, after the resurrection, will give us an eternal possession. Whence, from whatever country, whether slaves or freemen, believers in Christ know that they shall be together with him in that land and possess it for an everlasting and incorruptible inheritance."—With Trypho, sec. 113, 135.

*St. Cyprian* comments thus on the words of the Lord's Prayer, Thy kingdom come:—"We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ, that we who have continued his subjects in the life below, may afterward reign in Christ's kingdom, according to his own word, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.'" Thus he identifies the kingdom to come in the earth with the kingdom of the saints' inheritance in glory with Christ on his throne. The Assembly's Catechism interprets the prayer in the same manner. Likewise *St. Jerome* interprets it in the same manner, and adds this remark: "How much boldness and purity of conscience it requires to ask for the kingdom of God [to come] and not fear judgment!"

*St. Cyril* of Jerusalem, A. D. 350 says: "This Jesus who hath ascended cometh again from heaven, not from earth; and I say not from earth, because many antichrists are now to come from earth; for, as thou hast seen, many have already begun to say, *I am Christ*. And, besides, there is to come the abomination of desolation, usurping the name of Christ: but do thou look for the true Christ, the Son of God, the only begotten, who is henceforth to come, not from the earth, but from heaven, appearing to all brighter than any lightning or other brilliance, with angels for his guard, that he may judge the quick and dead, and reign with a kingdom heavenly, eternal, and without end."—*Oxf. Trans.*, p. 41.

But what is more than all are the comments of the evangelist on the prophecy of Caiaphas: "And this spake he (Caiaphas) not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," John 11: 51, 52. The above follows the resurrection of Lazarus, and shows how the holy people will be gathered and restored to the promised land, "not of that nation only," but of all "the children of God."

BEAUTIFUL REPLY.—One of the deaf and dumb in the institution of Paris, being desired to express his ideas of the eternity of the Deity, replied—"It is duration, without beginning or end; existence, without bounds or dimensions; present, without past future. His eternity is youth, without infancy or old age; life without birth or death; to day, without yesterday or to-morrow."

There is no union between the thoughts, the words, and the actions of the wicked: but the thoughts, words and actions of the good all agree.

## CHRONOLOGY OF DANIEL.

Each new investigation uncovers new evidences for our faith, or removes seeming difficulties.

Two objections have been raised against our belief that the 70 weeks in the 9th of Daniel, are a key to the 2300 days of the 8th, and that Persia, Greece and Rome, are represented by the Ram, He-goat, and exceeding great horn, as they are by the bear, leopard, and terrible beast of the seventh chapter, and the silver, brass, and bruising iron of the second.

*Objection First.*—Although the resemblance between these chapters is striking, yet why is Babylon left out in the eighth?

*Objection Second.*—The angel's visit in the ninth chapter, was fifteen years after the vision in the eighth. How, then, can we suppose he came to explain a vision seen so long before?

These objections are founded on the belief that the Lord's ways must conform to our notions.

*Ans. No. 1.* No new revelation was needed respecting Babylon, and why should the Lord introduce it, merely to keep up the symmetry of the visions?

*Ans. No. 2.* If the Lord waited fifteen years before explaining the vision, it is ours to say, "Even so, Father, for so it seemed good in thy sight." The Lord's time is the right time.

But easy as it is to answer these objections, so as to leave no real difficulty to the humble soul, it may be more pleasant to see them removed. Townsend's Chronology, based upon Lightfoot's Chronicle, removes them entirely.

"John Lightfoot, D. D., a most eminent English Divine," says the Encyclopedia of Religious Knowledge, "was born in March, 1602. At Cambridge, he made extraordinary proficiency in Latin and Greek. At 27, he was well acquainted with the Latin and Greek fathers, and with the ancient heathen writers. He was highly distinguished in the Assembly of Divines in 1643. In 1655, he became vice chancellor of Cambridge. He was a true Christian. In the discharge of his clerical duties, he was zealous and active. As to his learning in the rabbinical way, HE WAS EXCELLED BY NONE, and had few equals. The most complete edition of the works of this learned author, is comprised in 13 volumes octavo. London, 1825"

In the Preface to his Arrangement to the Bible, Townsend says:

"The Chronicle of the learned Lightfoot has been made the basis of the following Arrangement. Of all the writers of the day in which he lived, this celebrated divine is supposed to have been the most deeply versed in the knowledge of the Scriptures. It was his custom for many years to note down, as opportunity presented in the course of his talmudical and other studies, the order and time of the several passages of Scripture, as they came under his consideration. By pursuing this method, he gradually formed that invaluable Chronicle which his biographer, and the editor of his works, has placed before all his other publications, as the most useful and important. The title of this celebrated tract is, *A Chronicle of the Times, and the Order of the Texts of the Old Testament, wherein the Books, Chapters, Psalms, Stories, Prophecies, &c. are reduced into their proper order, and taken up in their proper places, in which the natural method and genuine series of the Chronology requireth them to be taken in.* With reason given of Dislocations where they come. And many remarkable Notes and Observations given all along for the better understanding of the Text; the difficulties of the Chronicle declared; the Differences occurring in the relating of Stories reconciled; and exceeding many Scruples and Obscurities of the Old Testament explained. Lightfoot was so eminent, that Bishop Walton consulted him both on the Polyglott Bible, and the Samaritan Pentateuch, Dr. Castell on his Heptaglott Lexicon, and Pole on his *Synopsis Criticorum* Buxtorf, Dr. Outram, Thorndike, and Morinus, with other distinguished men, openly expressed how much they admired and venerated him. The most learned foreigners came to England to visit him. In the assembly of divines at Westminster, he was the most distinguished for his learning and ability; opposing the more violent measures, and frequently by his arguments changing the sentiments of the majority."

The conclusions of this learned man, however, are not relied on by Townsend without thorough scrutiny. He says:

"Since the time of Lightfoot, biblical literature has been so much the object of general attention, that it was



necessary to consult the labors of many modern divines, as well as of those who immediately preceded him. The union of these authorities, it is hoped, will give additional sanction to the work. Where a difference of opinion has prevailed among these various writers, the Arranger has been compelled to decide on the validity of opposing arguments; and at other times from a consideration of the internal evidence, the context, the circumstances, and the primary object of a passage, a psalm, or a prophecy, he has been induced to act upon his own judgment, which has occasionally led him to differ from those authorities, on which he has ever been inclined to place the most dependence."

Let it be remembered, that Usher, Archbishop of Armagh, and author of the common chronology of the Bible, was born 22 years before Lightfoot, who, consequently must have had the benefit of all that learned chronologer's researches. With all the helps which that age of learning could give, and with the facilities he must have enjoyed as vice-chancellor of Cambridge, Lightfoot came to the conclusion set forth in the following note, which we now copy entire, from Townsend. p. 1069.

Who the Belshazzar of Daniel was, and the time of his death, has given rise to much conjecture, and both are uncertain. This uncertainty arises from the difficulty of ascertaining the succession of the kings of Babylon, between the death of Nebuchadnezzar, and the accession of Cyrus to the Babylonian empire, after the death of Darius. The extreme confusion which prevails among the historians of this period, may be seen from the following table:

*Succession of the Kings of Babylon, according to*

JOSEPHUS.	
Nebuchadnezzar reigned	43 years.
Evil-Merodach	18
Niglissar	46
Laborosoarchod	9 months.
Belshazzar, or Nabonadius	17 years.
Darius, or Cyrus	

But in his treatise against Apion, Josephus assigns two years only to Evil-Merodach, and four to Niglissar.

JOSEPH SCALIGER.

Nebuchadnezzar reigned	44 years.
Evil-Merodach	2
Balthasar, or Belshazzar	5
Nabonadius, or Darius the Mede	17

Vide Sir Walter Raleigh's *History of the World*, book iii. chap. i. sect. 4.

PRIDEAUX.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	1
Neriglissar	3
Laborosoarchod	9 months.
Nabonadius, Belshazzar	17 years.
Darius, Cyrus.	

LIGHTFOOT.

Nebuchadnezzar reigned	45 years.
Evil-Merodach	23
Belshazzar	3
Darius and Cyrus.	

CANON OF PTOLEMY.

Nabopolassar, or Nebuchadnezzar, reigned	23 years.
Ilvarodam, or Evil-Merodach	3
Nericolassar, Neriglissar, or Belshazzar	5
Nabonadius	17
Cyrus.	

DR. HALES.

Nebuchadnezzar reigned	44 years.
Evil-Merodach	3
Belshazzar	5
Darius the Mede	2
Cyrus.	22

SIR WALTER RALEIGH.

Nebuchadnezzar reigned	44 years
Evil-Merodach	} reigned during part of Nebuchadnezzar's life.
Niglissar	
Nilocus	
Evil Merodach reigned altogether	26 years.
Balthasar, or Belshazzar	17
Darius, Cyrus.	

SCRIPTURE,

(Which mentions three only,

Nebuchadnezzar,
Evil-Merodach,
Belshazzar.

The duration of these reigns is given variously by commentators. After examining the several hypotheses here inserted, I cannot but think that the system proposed by Lightfoot is the most consistent and the most conformable with Scripture. Three facts seem to be implied in the book of Daniel:

1.—That Belshazzar was of the family of Nebu-

chadnezzar; for he is repeatedly called his son, and Nebuchadnezzar is said to be his father. (see Dan. v. 18); and in 2 Chron. 36 : 20, it is said, that the captive Jews should continue the servants of Nebuchadnezzar and "his sons, until the reign of the kingdom of Persia." Again, Jeremiah (xxvii. 7.) prophesies that all the nations of the east shall serve this king, and "his son, and his son's son, until the very time of his land come."

2.—Belshazzar reigned only 3 years. Daniel saw the vision related in chapter viii. 1, 2, at the palace of Shushan, in the province of Elam. Now Shushan, in the reign of Belshazzar, was not a city of Babylon, but of Persia; neither was Elam a province of Babylon; Elam was another name for Persia, of which Shushan was the capital, and this country had been engaged in perpetual wars with Babylon for the space of twenty years before its overthrow. We have no reason, therefore, for supposing that Daniel was ever absent from the city of Babylon, a place where he was held in much honor, till he was removed either by Cyrus or Darius. Lightfoot therefore interprets the first and second verses of this chapter to signify, "In the third year of Belshazzar, after the fall of that monarch, Daniel was taken by the king of Persia to his own capital, where he saw this vision."—The expression in verse 2, "I rose up, and did the king's business," refers to the business which was entrusted to his care by Cyrus and Darius, king of Persia, and not by Belshazzar the king of Babylon.

3.—Belshazzar was the last of the Babylonish kings. Immediately after his death, his kingdom was divided, and given to the Medes and Persians. (Dan. v. 28, 30, 31.) Scripture assures us, that Nebuchadnezzar should have "sons, and son's sons," to succeed him on the throne of Babylon; and it confines itself to three generations, father, son, and grandson, to whom the Jews should continue captives for the space of seventy years: now, if we suppose that Belshazzar was not of the seed of Nebuchadnezzar, and that his kingdom was possessed by the Medes and Persians before the expiration of the appointed seventy years, these prophecies must have failed of their accomplishment. God likewise threatens to punish the king of Babylon and the land of the Chaldeans, by bringing "many nations and great kings" against them. (Jer. 25 : 12, 14, and 1, 18); but this prophecy again could not have been fulfilled, if at the end of the seventy years the family of Nebuchadnezzar was extinct, and no longer filled the throne of Babylon. The evils denounced against the kings of Babylon were caused not only by their iniquities, but for cruelties inflicted on the Jews by the family of Nebuchadnezzar. Isaiah foretells (chap. 21.) the capture of the city at a feast, the "night of pleasure turned into fear;" and in Isaiah 44, God promises to dry up the rivers, and to break in pieces the gates of brass, before his anointed servant Cyrus; who was to build Jerusalem, and lay the foundations of the temple; Isaiah 45 : 1, 2. It cannot be thought probable, then, that the Almighty would inflict on any other family, the evils which Nebuchadnezzar's conduct had brought upon his own; and consequently whoever was the reigning monarch when Cyrus gained admittance into the city, must have been a son, or a descendant of Nebuchadnezzar.

I have therefore, according to Lightfoot, supposed that Evil-Merodach, who succeeded his father Nebuchadnezzar, reigned twenty-three years; and that at his death Belshazzar his son came to the throne, who was slain in the third year of his reign. Herodotus represents the last king of Babylon as being the son of the great queen Nitocris; in which case she must have been the wife of Evil-Merodach, for by this king only could she have been the mother of a son that was son's son to Nebuchadnezzar.

Profane writers give a variety of names to the last king that reigned in Babylon; he is called by Berosus, Nabonnedus; by Megasthenes, Nabonnedochus; by Herodotus, Labynetus; and by Josephus, Nabonadius, who, he says, is the same as Belshazzar; but these authors are, on many occasions, so contradictory and inconsistent, that when they at all interfere with Scripture, their evidence must lose its authority. They agree in the important fact, that Babylon was taken during a festival; and both Herodotus and Xenophon relate the draining of the river by Cyrus; by which stratagem he gained admission for his troops.

The causes of the contradictory accounts related in the ancient writers, may in some degree be ascertained from the hints they give us of the state of the kingdom of Babylon after the death of Nebuchadnezzar, or perhaps during his distraction. Evil-Merodach, or foolish Merodach, his successor, was, as his name implies, a weak prince; and taking advantage of this circumstance, several of the princes mentioned by these different authorities may have opposed him, and successively exercised the regal power, while he only nominally retained it. And to these usurpers, in all probability, may be attributed the various accounts handed down to us of the Babylonish succession during this period. The injured nobleman, in the Cyropædia, repeatedly praises the father of that king of Babylon whom Cyrus was proceeding against; whom

the latter calls the Assyrian. And from the description given by Isaiah (14 : 29) of the three kings of Babylon, when he describes Nebuchadnezzar as a serpent, Evil-Merodach as a cockatrice, and Belshazzar as a fiery-flying serpent, that is, worse than his cruel predecessors, it is not improbable, that Belshazzar was the king who was guilty of the acts complained of by the friends of Cyrus, and likewise of those cruelties recorded by Xenophon.

Sir Walter Raleigh, in his *History of the World*, proposes an opinion, that the manuscript of Berosus must have been altered by the carelessness of a scribe; and that it originally assigned twenty-three years to the reign of Evil-Merodach. In the short account of the reign of Evil-Merodach given in Scripture, we are only informed that he released Jehoiachin from prison, and "that he eat bread continually before him all the days of his life;" 2 Kings 25 : 29, 30. From this expression we can alone infer that Jehoiachin lived many years after he was restored to liberty, and that during his life-time Evil-Merodach was still king.

Second Advent believers can see additional reasons for the conclusions of Lightfoot and Townsend.

1. It brings the eighth and ninth chapters within a few months of each other, accounts for their manifest connection, and leave but a short time in suspense. When Gabriel came, Daniel knew him at once, and calls him "the man Gabriel, whom I had seen BEFORE IN THE VISION." So the old Geneva Translation reads.

2. It accounts most satisfactorily for the omission of Babylon, which according to this chronology, HAD FALLEN WHEN THE VISION IN THE EIGHTH CHAPTER WAS SEEN.

While on this subject, we copy another note from Townsend, on the eighth chapter. p. 1072.

"From the fourth verse of the second chapter, to this chapter, Daniel has made use of the Chaldee language, because his prophecies and writings related to the Chaldeans. His remaining prophecies are written in Hebrew, because they treat of events subsequent to the times of that nation, and principally regard the Church and people of God.

"The second empire in the former vision (the Medo-Persian) is the first in this; and what was there compared to a bear, is here prefigured by a ram. This ram, having two horns, according to the explication of the angel Gabriel, ver. 20, was the empire of the Medes and Persians. The propriety of the emblem appears from hence, that the kings of Persia wore a ram's head of gold, and precious stones, instead of a diadem, and a ram was the armorial ensign of that empire. The he-goat is the Macedonian empire. The first king of the Macedonians, 200 years before Daniel, called his capital city *Ægea*, or *Æga*, a goat being their ensign. 'The rough goat,' ver. 21, represents the Greeks or Macedonians under Alexander: ver. 6 and 7 describe the Grecians overthrowing the Persian empire. The final and principal engagement in which Alexander overcame the Persians, was at the river Granicus, in Phrygia, 'standing before the river,' ver. 6. The four 'notable' horns that sprang up in the room of the first great horn, are the same as the four heads of the leopard in the former vision, and denote the four kingdoms of Greece, Thrace, Syria, and Egypt, which were thus divided 'toward the four winds of heaven' by Cassander, Lysimachus, Seleucus, and Ptolemy about fifteen years after the death of Alexander, and the murder of his descendants.

"The 'little horn,' which is described as rising among the four horns of the Grecian empire, ver. 9, is supposed by the generality of commentators to signify the ROMAN TEMPORAL POWER. It was this power that magnified itself against 'the prince of the host,' 'stood up against the Prince of princes,' ver. 25, crucified the Messiah, the Lord of life, took away the 'daily sacrifice,' destroyed the temple of the Jews, (ver. 11,) and made a desolation of the holy city. But, as 'the stone,' in Nebuchadnezzar's dream, was 'cut out of the mountain without hands,' that is, not by human, but supernatural means, so likewise shall this kingdom 'be broken without hands.' Compare chap. 2 : 34, and chap. 7 : 11 and 26. All which passages seem to imply that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the Divine power.—*Bp. Newton.*

Thus Townsend testifies that in the application of this horn we have the "generality of commentators" with us. The ground on which we are opposed by many, is that we disagree with the great commentators. If that proves us wrong in some cases, it proves us right on this point, according to Dr. Weeks, whose articles are an "unexceptionable" "model."—[*N. Y. Obs.*] This being granted, the rest of our faith follows we think irresistibly.



## POPERY.

### MODERN POPISH FRAUD.

A pamphlet has been re-published in this city purporting to give an account of some miracles which God has recently wrought, as a seal to the truth and holiness of the Popish Church. It is pretended that a female in Youghal, Ireland, an inmate of a Magdalen Asylum, whilst mentally contemplating the sufferings of Christ, exhibits in her person the marks of the thorns, the nails and the spear, and these wounds appear to bleed on Thursday evening and Friday of each week. The Cork Examiner, a Romish paper, ridicules the whole affair, as a deception.

A Popish priest, however, writes very enthusiastically about the miracle, but when a Protestant asked for an examination, it was replied that it rested with the Bishop of the Diocese, or those whom he should depute. To this, seven Protestant clergymen have replied, that the Church which makes use of such things to prove her exclusive claims, is unworthy of being a witness, certainly not fit to be the sole judge in the case. This is a specimen of the present arts of Popery, getting up "a daring and blasphemous falsehood" to deceive the people.

**FRUITS OF THE ROMAN CATHOLIC RELIGION.**—The following extract of a letter from a gentleman on a visit at Montevideo, to a friend in this city, presents a glance at the morals which prevails under the unbroken influences of popery. In Montevideo the Church of Rome exhibits to the world its unbroken spirit and character, unobstructed by Protestants. And these are its legitimate fruits:

"We have now been twelve days in this place (Montevideo,) and I am quite sick of it. The Protestant religion is not tolerated by these Vandals,—so following the example of the entire population, on Sunday last I attended the Cathedral in the morning, the bull fight in the afternoon, and the fancy ball in the evening. The most ancient, and best families here spend the afternoon of each Sunday in witnessing these disgusting exhibitions; the best and prettiest ladies are seated around the arena, approving by their presence and actions, a scene of ruffianism and cruelty on the Sabbath day that would disgust a cannibal. The Catholic religion is dominant here, and such are its fruits."

**THE QUEEN, THE POPE, AND LOUIS PHILIPPE.**—It is rumored, that, within these few days, a letter has been received by Her Majesty from the King of the French, strongly recommending the recognition of the Pope as the head of the Church, stating, as a reason for such extraordinary counsel, the universal peace at present prevailing throughout the world. As might have been expected, it is said to have created a great sensation in the Palace. We have heard also that the Pope is expected to consecrate, in person, of course with unusual splendor, the Romish Cathedral now erecting in the neighborhood of Westminster Abbey!—*Edinburgh Witness.*

From the N. Y. Evangelist.

**THE POPE'S DOMINION.**—Presents a striking contrast with the sway with which he once ruled kings and kingdoms. The poor old man, shut up within his narrow territories, has even there scarcely the shadow of his sceptre left him. The Journal of Commerce recently published a letter from an intelligent lady in Italy which contained this striking intelligence:

"There has been a sort of revolution in Rome, in consequence of a papal decree that the Clergy and Nobles should be taxed the same as the people, and be subject to trial by the civil tribunals for offences of a criminal character. A monk, under this decree, as we are informed here, has been executed, on a crime being proved against him. The Clergy and Nobles were outrageous at this, and endeavored to excite a revolt among the people; and the Pope was obliged to take refuge for a time in the Castle of St. Angelo; but as the people were pleased with the decree, he was soon set at liberty."

The correspondent of the New York Observer, writing from the capital of this republic says:

The Roman Catholics are vigilant and laborious in their way. They watch all our movements. They are interested in all our measures. They have made with-

in a few years far greater exertions to strengthen themselves in Baltimore and in this District than ever they have before. These men unblushingly defend the monstrous absurdities of Transubstantiation, Purgatory, Penance, the invocation of saints, and the like.—But it is by that part of their system, which they address to the *imagination* and the *senses*, that they must succeed.

Of a new congregation formed in this city within three or four years, they claim *half as obtained from the ranks of Protestants*, or at least has being constituted of those who were not Catholics till they joined them. They are busy with schools for children, and their hearts warm with the most devoted charity to the children of *Protestant parents*. They boast the occasional attendance of the President, whose sister, in humble life, a widow, and the keeper of a boarding house, joined them some time since. They have erected a large church edifice in the "court end of the town," in full view of the Presidential, surmounting the cornice with a gilded cross; and there they expect to maintain themselves, I suppose, till this Republic is bowed under their sway, and the Roman priesthood can dictate measures to the American Cabinet.

### FUSEYISM.

The editor of the Britannia, which is styled "the ablest and most influential of the London weekly papers," says:

"The attempts to introduce Popery into the Church of England, are notorious. The feebleness of all remonstrances on the subject is unluckily not less notorious. The timidity with which authority has ventured within sight of the discussion is actually melancholy, and the triumphant tone which has been adopted by the party is arrogant and offensive."

The Dublin Warder, an able Protestant paper, says, in reference to the changes marking the progress of Fuseyism, "Woe unto them that wink at them. But it is too plain that a GREAT NUMBER of our bishops have winked, and more than winked. Surely it is time for the bishops of a different class to lift up their voice like a trumpet, lest *Nehushtan*, be pronounced against their order at large."

### WARNING TO WATCHFULNESS.

MATTHEW 24: 48—50.

"But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, then shall the Lord of that servant come in a day he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him his portion unto the hypocrites; there shall be weeping and gnashing of teeth."

This text shows the necessity of our living constantly in preparation for the coming of Christ to judgment, or for being called suddenly away, so that our accounts may be sealed up to that solemn day. But permit me to suppose a case where the text will apply very closely, and—viewing the language as prophetic—will be most completely fulfilled. The character of the above-named servant is deceitful and impatient. While he looks for the approach of his master, he keeps himself prepared to meet him; but because he does not arrive at the very hour fixed in his mind for his return, he cannot wait for him, but immediately begins to do those things he ought not. It is almost impossible to convince some persons that every second advent preacher has not fixed a certain day of April for the great day; and if He does not appear till the month after, such persons may be emboldened to scoff, and when their minds become entangled in the cares and pleasures of the world, then the Lord may "come in a day they look not for Him."

I know, at the time appointed by the Lord, the end shall be. It may come before April, or during that month, but I shall not be surprised if it does not come for a few months after, or until sufficient time is given those persons who are very anxious to prove Mr. Miller's theory incorrect, an opportunity to begin saying those things they are preparing in their minds to say to us, as soon as a certain period, fixed in their minds, is about over. Now I beg those individuals not to be too hasty. There is much said about exercising patience in the New Testament. Above all things, if you think you are prepared to meet your Lord during the spring months, continue to watch and pray during the remainder of your stay in this world. *Remember the end of that evil servant.*

To show you that the ways of God are mysterious, and that it is hard for us now to form a correct idea about the very day and hour that the Lord will come, and also to show our opponents that they should not be too positive in saying he will not or cannot come at this time, let us look back to the time when Jesus was on earth. It appears that but few of those who attended his ministry were acquainted with the peculiar circumstances connected with his birth and early life. The weightiest objection brought forward against his being the true Messiah, was the general impression that he was born at Nazareth; and we are nowhere informed that any one tried to correct this mistake. See John 7: 42—52. On this occasion, could Nicodemus have proved that Jesus was indeed born at Bethlehem, it seems to me that, however unwilling they were to receive him, they would have been forced to yield his claim to the Messiahship. It is not my design to excuse the Jews, but to warn those who wish to be Christians. The Jewish priests and scribes imagined they understood the Scriptures; but had Caiaphas understood what he prophesied about, John 11: 50—52, he would never have said or done aught against the Saviour. It is not for me to say why it was so ordered that the Lord should be called Jesus of Nazareth, but I beseech you all to be ready for his second coming, and not to place too much confidence in the opinions of great men. Very few of the learned men believed on Christ when he was on earth. They were mistaken then, and some of them may be mistaken now with regard to the time of his second coming. The language of some of the people then was, "Have any of the rulers or Pharisees believed on him?" It is of the same import now with regard to the second advent doctrine.

A certain minister, in a lecture against this doctrine, said he believed Millerism to be a judgment sent from God upon the church for her unfaithfulness and unwatchfulness. If he is correct, how necessary it is that Christians should all double their diligence and watchfulness, lest a worse evil come upon them. In conclusion, let me ask the reader to examine my text carefully. Whichever way you may choose to apply it, the instruction is good. It admonishes us to be prepared, and to keep yourself prepared; "for in such an hour as ye think not, the Son of Man cometh." May God give us grace, that we shall be able to wait patiently till he comes, and to do our duty in every case till that time, to abstain from all appearance of evil, and to practice every good work, that we may be found spotless and blameless before him at his coming. Amen.

**SANDWICH ISLANDS.**—The spread of the Gospel among the nations of the earth will extend, as might be expected, the triumphs of "temperance," which, according to the Bible, is one of the "fruits of the Spirit." We have a fine illustration of this influence at the Sandwich Islands. The King and the Chiefs have signed the following temperance pledge:

"We, the signers of this pledge, unite ourselves in a society for the purpose of putting an end to the use of intoxicating liquors in the Sandwich Islands.

"Therefore, we pledge ourselves before God and men, to forsake entirely the use of all intoxicating drinks. We will neither drink distilled liquors nor wine, nor any thing that intoxicates. We will not drink in imitation of others, nor for pleasure. We will not buy nor sell nor give to others intoxicating drinks, nor will we do any thing opposed to the spirit of this pledge; but will do all in our power, and which is proper for us to do, to put an end to the use of intoxicating drinks among all men."

**THE DIFFERENCE.**—"Massa," said a slave the other day to his master, of whom he borrowed a Second Advent paper—"Massa, what do you think of it?" "I don't know what to think of it," said the master. "But are you ready for it?" said the slave. "Well, I am not afraid to have it come; but to tell you the truth, Bill, I had rather stay and enjoy my family a little longer." "Ah, massa," said the slave, "if I had a thousand times as much as you have, I would let it all go, for the Lord to come."

**THE COMMON PEOPLE HEAR HIM GLADLY.**—The disciples tell us that this was the state of things at the appearing of Christ. Why then should we be surprised that not many wise or mighty now receive the tidings of his near approach in gladness. Even so, for it is a hard thing for any that are rich in worldly goods or reputation, to forsake all, and become of no account for the truth's sake.

**RELIGION.**—When religion is made a science, there is nothing more intricate; when a duty, there is nothing more easy.



## "MISTAKES" OF PROF. STOWE, CORRECTED.

A pamphlet has lately appeared which contains the substance of Prof. Stowe's lecture, which was referred to in the article headed "Professor's Theology," in the Cry of March 3.

He says, in conclusion, that it was his main object to expose the fallacy of the assumption that "day means year." On this subject, we think he was fairly answered by the N. Y. Evangelist. See Midnight Cry, March 24.

He does not mention Br. Miller at all, but there is an allusion to the Second Advent belief which deserves notice. His pamphlet is addressed to Dr. Mussey, and begins thus:

"My Dear Sir,—You lately expressed a desire, that the sentiments you had heard from me, in preaching and conversation, respecting the millennial calculations which some people are now so busy in making, might be given to the public.

"Though there are various methods of making these calculations, they all proceed on one assumption; and that assumption will be the chief object of discussion.

"The general rule of millennial arithmetic is this: Find the date of the great apostacy predicted in 2 Thess. 2: 3—12, (and other passages); add to this date the number 1260, found in Rev. 12: 6, (and the parallel texts); and you get the date of the Millennium.' There are modifications of this rule, but this may serve as a specimen, and a specimen is all that is necessary to the purposes of this letter."

He then argues his "main point" that a day does not represent a year, in these prophetic periods, and says:

"But allowing that the numbers are what the millennialists affirm them to be, there is yet another difficulty which of itself would preclude the possibility of an accurate estimate, if there were nothing else in the way.—To fix the time of the millennium, the 1260 days supposed to be years must be added to the Christian era in which the great apostacy commenced, or in other words, to the year in which the church of Rome became Antichrist; and God has never told us when this was, and it is impossible for any human being to know. More than twenty different epochs, I should judge, have been defended at different times; and the arguments generally are about equal for all the twenty. The most common and popular dates, next to the one which brings on the Millennium in 1843, are the following."

He then goes on to mention 606, 610, 666, and 752.

The Professor betrays great ignorance of the belief of those who expect Christ's personal coming in 1843. It will be seen that he goes upon the supposition that we reckon the great apostacy at 583, and add 1260, to get the time of the millennium in 1843. He has not said it in plain terms, but his statements imply it. The reporter who made out an abstract for the Evangelist, "with the consent of Prof. Stowe," in that abstract said, "A. D. 583 is the date fixed by Miller, but 1843 will pass away and his prophecy be unfulfilled." The great mistake here betrayed is not confined to the Professor.

A Postmaster in Ohio, writing to a friend in Brooklyn who had sent him publications, says: "A. D. 583 is the time fixed by Miller, which, added to the 1260 years, spoken of in prophecy, brings the millennium in 1843, but there is so much conjecture about the precise date of the great apostacy, I am led to believe he is mistaken."

This Postmaster was evidently led to his blunder by the Professor, for no other author or speaker that we ever heard of ever used the same dates.

In reply to both, we say, that we believe the 1260 years began in the year 538, by the event which the angel points out in the place where the number equivalent to 1260 days occurs. See Dan 7: 25, compared with Rev. 12: 6, and 14. Speaking of the eleventh horn on the fourth beast, before which three horns fell, the angel says: [Bernard's Bible] "He shall speak great words against the Most High, and shall oppress the saints of the Most High, and expect to change times and laws, and THEY SHALL BE GIVEN INTO HIS HAND UNTIL a time and times, and the dividing of time."

Now, if we can find one time when the saints were given into the hands of the Pope, we find the mark here referred to, and if any date is once fixed, no later date be true. If a piece of property is put into my hands by deed, and I take possession under that deed, I may have

a hundred documents in relation to the property afterwards; but they do not cause the least doubt as to the time when it was given into my hand.

Now, as a matter of fact, the Pope was declared "head of the churches, and true and effective corrector of heretics," by the emperor Justinian, who subjected to him all the priests of the whole East," in the year 533. But the enemies of the Pope had possession of Rome at that time, and the Pope did not exercise his power there till 538. In that year, then, the saints were first "given into his hand," in fact and form. The 1260 prophetic days, corresponding to the 42 months of Rev. 13: 5, which occur in six different places in the Bible, manifestly relate to the length of the papal dominion. They cannot be literal days, then, for that dominion undeniably continued hundreds of years. It is equally manifest that they have ended, for the Pope no longer rules over the kings of the earth, (Rev. 17: 18,) nor can he wear out the saints of the Most High, as facts abundantly show.

It is equally evident that, till the year 1793, the Pope had the dominion. In that year, says Dr. Clarke, "The French Republicans, under Berthier, entered Rome, and entirely superseded the whole papal power."

These facts are very strong arguments for the belief that a day represents a year, for the days were so fulfilled.

Then the periods at the end of the book of Daniel seem to show that Daniel's resurrection will be 45 years from the end of that prophetic period. Until the event occurs which we expect, or the time passes away, it is certainly the part of wisdom to "discern the signs of the times," and be ready to receive Christ, who will destroy them that corrupt the earth when he comes to give reward to his servants the prophets. Daniel will certainly be one to share in this reward. Those who "love the appearing" of Christ will share in his reward. Reader, do you love the thought of his appearing?

### QUOTING SCRIPTURE.

Professor Stowe lays down one proposition, which he defends by a quotation of Scripture, which amazes us. He says:

"The most common metaphor which our Saviour uses to represent his coming is that of a thief, as in Matt. 25: 43, already quoted, and Luke, 12: 39. I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev. 3: 3. Behold I come as a thief; blessed is he that watcheth. Rev. 16: 15. The same word is used for the same purpose in 1 Thess. 5: 2, and 2 Pet. 3: 10. The passage in Rev. 3: 3, indicates where the point of the comparison lies, as do also the texts in Matt. 24: 43, and Luke, 12: 39. A thief comes when people are not expecting him, for it would frustrate his purpose to come when they are expecting him. So Christ will come when people are not expecting him. But if Christ has given us the means of calculating the time of his approach, then there is no sense in the metaphor; or it must be that he is coming to steal, for there are only these two ways in which he can come as a thief."

Now, how shall we account for the fact that the Prof. leaves out the very foundation of the text he comments upon? The Lord Jesus, in his fifth epistle to the churches, says: "IF, therefore, thou shalt NOT watch, I will come on thee as a thief, and thou shalt not know," &c.

Has not the Prof. grossly misrepresented Christ's words?

In his reference to 1 Thess 5: 2, he has done equal injustice to the apostle Paul, who wrote to the Thessalonians thus: [Wakefield]

"But I wish you, brethren! not to be ignorant with respect to them that are asleep, lest ye sorrow, as other men without hope. For, if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them also, that are asleep. For this we declare unto you by a declaration from the Lord; that those of us, which are left alive at the coming of the Lord, will not go before them that are asleep; because the Lord himself will come down from heaven, with a commanding voice of an archangel, and a loud sounding trumpet; and they, who have died in Christ, will first come to life; afterwards we, who are left alive, shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore encourage each other with these doctrines.

"But about the exact time, brethren! it need not be writ-

ten to you: for ye yourselves know perfectly, that the day of the Lord is coming as a thief by night. For, whilst THEY are saying Peace and safety! sudden destruction cometh on THEM, like the pains on a woman with child; and there can be no escape. But YE, BRETHREN! ARE NOT IN DARKNESS, THAT THE DAY SHOULD SURPRISE YOU LIKE A THIEF. Ye are all sons of light and sons of day; we are not of night nor of darkness. So then, let us not sleep like the rest, but be watchful and sober: for the sleepers sleep by night, and the drunkards are drunken by night; but let us, who are of the day, be sober, putting on a breast-plate of faith and love, and for a helmet a hope of salvation: for God appointed us not unto punishment, but to attain salvation through our Lord Jesus Christ; who died for us, that, whether we live or die, we might dwell together with him. Wherefore, encourage each other and improve ye do."

We turn, also, to Paul's letter to the Hebrews, where he said: [9: 28.]

"Christ, having been once offered up to bear away the sins of all, will appear a second time, without any sin-offering, TO THEM THAT ARE WAITING FOR HIM, unto salvation."

A little farther on, he wrote, thus: [10: 23.]

"Let us hold fast the confession of our hope without wavering; (for he, who hath promised, is faithful) and let us consider each other to excite in ourselves love and good works: not abandoning our association in the gospel, as the manner of some is; but encouraging each other, and so much the more as YE SEE THE DAY APPROACHING."

Let us compare all this with Christ's words to his disciples, in the discourse on his coming in the clouds of heaven, in which he says: "Take heed to yourselves, LEST at any time your hearts be oppressed with surfeiting and drunkenness and the cares of life, and SO that day overtake you unawares: For as a snare will it come on all them that dwell on the face of the whole earth. WATCH ye, therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the son of man."

Now, let any one compare all these texts, and can he fail to see that Christ comes like a thief to those who do not obey him, and watch;—who are not looking for him, but crying, Peace and safety, and who will not escape?

Surely the Lord meant to teach us that it would be unspeakably awful to have him come on us like a thief. In the 24th of Matthew he has described a character to whom the coming will be unexpected. We give the discourse in its connection:

"Learn then the comparison of the fig-tree. When its tender branch is already come, and the leaves spring forth, ye know that the summer is nigh; so likewise know, when ye see all these things, that he is nigh, even at the door. Verily, I say unto you, this very generation [or that same generation, so Penn translates ἡ γενεὰ αὐτῶν] will not pass away, till all these things be done. The heaven and the earth will sooner pass away, than these words of mine pass away. But the very day and hour no one knoweth; not even the angels of heaven; but my Father only. As the days, however, of Noah were, so too this coming of the Son of man will be. For, as in those days before the flood, they were eating and drinking, marrying and given in marriage, until the day of Noah's entrance into the ark, and were not aware of the flood that was coming to carry them away: so too this presence of the Son of man will be. Then, of two men at the farm, one will be taken, and the other left. Of two women grinding at the mill, one will be taken, and the other left. Watch, therefore, for ye know not at what hour your master cometh. But this ye know, that if the master of the family had known in what watch the thief was coming, he would have kept awake, nor have suffered his house to be broken into. Therefore, be ye also ready; for in an hour, when ye are not expecting him, the Son of man will come. Who then is that faithful and prudent servant, whom his master set over the servants to give them their sustenance in its season? Happy that servant, whom his master, at his coming, shall find thus employed! Verily, I say unto you, he will give him the charge of all his substance. But if the servant be wicked, and say in his heart, My master is long in coming; and begin to beat his fellow-servants, and to eat and drink with drunkards; in a day, when THAT SERVANT is not expecting, will his master come; and in an hour, when he is not aware; and will cut him in two, and appoint his portion with the ungodly: there will be weeping and gnashing of the teeth."

O let us strive earnestly, that we may not be of this unhappy number.

Every one looking downwards becomes impressed with ideas of his own greatness; but looking upwards, feels his own littleness.



PHILO TO AUTOPTES.

THE NEW THEORY OF INTERPRETATION.

(Continued.)

The language which occurs in Daniel 9: 24, if compared with historical testimony and with the Scriptures, proves that days are used for years, by the prophet, "Seventy weeks" (שבעים שבועות) Shabûim shibim—"weeks seventy"—are determined (נחתק) nechtak—"cut off") upon thy people and upon thy holy city, &c. The 25th verse fixes the commencement of these weeks at "the going forth of the commandment to restore and to build Jerusalem." This commandment was given in the seventh year of Artaxerxes, B. C. 457. See Ezra 7th. Those, who have supposed the commission granted to Nehemiah in the 20th year of this king, still reckon the same period of time with others, who fix on the seventh year. In short, all agree that 490 years expired from the going forth of the commandment until the crucifixion, when the Saviour "made reconciliation for iniquity," and they are equally agreed in reckoning each day of these seventy weeks as a year. Unless this is done, the prophesy would be absolutely falsified. Now it is worthy of notice, that our vision is strictly literal.—There is no qualifying term in the Hebrew, connected with Shabûim "weeks," nothing in the passage like "weeks of years." The advocates of "the new theory," aware that this passage is fatal to their views, have labored to get rid of its testimony by a criticism on the word "week," which is equally novel and ill-founded. They tell us that the word שבוע (shabûa, "week" or שבוע שבועות) shabûayim, plural שבועות shabûoth, merely signifies seven, and of course that its plural signifies sevens. Hence, say they, the word, if employed in the sense of our English word week, must be followed by the word days, and that in such cases, it would imply "a seven of days."

Now I maintain, that with the exception of a single passage in Ezek. 45: 21, which will be noticed hereafter, Hebrew usage does not afford a shadow of proof in favor of this criticism, and that even this passage, on examination, will be found to give them no aid; that the Hebrew word "shabûa" has precisely the same signification with the English word "week," and like that word, it signifies a period of seven days. An English reader, on perusing the assertion made by the friends of "the theory," would conclude that there was not in Hebrew any appropriate word for week; in short, that such was the poverty of their language, that the Jews were compelled to use the phrase, "seven days," or "a seven of days," when they wished to express the idea, which we can convey by the single word week. Nothing can be more false than such a supposition.

To make this apparent, it may be proper to state, that the word "days," (yâmim,) is used pleonastically after words designating a definite portion of time. Gesenius, the Hebrew Lexicographer, under the word יום (yôm—"day,") says, "ימים (yâmim,) in the accusative is often put pleonastically after words designating a certain and definite time." Thus, in Gen. 41: 1, "two years." (E. V., "two full years,") is expressed in Hebrew, by shênâthayim yâmim, literally "two years as to days." So in Gen. 29: 14—"the space of a month," "ehodesh yamim"—literally "a month as to days." See Deut. 21: 13; 2 Kings 15: 13. In Daniel 10: 2, shelôshâh shabûim yâmim, "three weeks as to days," (E. V., "three full weeks.") Daniel 10: 3, shelôsheth shabûim yamim—"a three of weeks as to days." In these and similar cases, it is obvious that days is used simply with the sense of time, as in a correct translation would properly be "a time [or space] of two years," "a time of three weeks," &c. The same kind of logic used by the new interpreters to prove, that because the word "days" may sometimes be found in connection with shebuim, (weeks,) that therefore it merely signifies sevens, would also prove, that the word translated month or year had no definite signification unless followed

by days. In all the passages, which have been quoted (and many more might have been added,) the word yâmim is not in the genitive, but in the accusative case, the word, which immediately precedes it not being in the construct form.

It is true that the word שבוע (feminine gender,) shébâ—and שבועה (masculine,) shibâh, seven, has the same radical letters as the word shabûa, week, that the latter is a derivative of the former; but the new theory would lead the English reader to believe that they are identical, which is not true.

In the construct form, שבוע, shébâ, becomes שבועה shébâh—"a seven of," while שבועה, shibâh, becomes שבועה, "a seven of." The plural of שבוע is שבועים shibîm, (not seven, but seventy. It is worthy of notice, that the plural forms of the numerals (if we except אחד, êchâd, one—plural, אחדים, êchadim, ones, or certain ones, and עשרה, êshrah, ten—plural, עשרות, âsarôth, tens)—always represent ten times as much as the singular; hence שש, shesh, three, in the plural form, is שלשים, shâlshim, not threes. To express the idea of threes, the Hebrews would repeat the ordinal thus, שלש שלש, shâlsh shâlsh, three, three—or, "by threes." Thus, Gen. 7: 2, "Of every clean beast thou shalt take to thee by sevens"—שבועה שבועה shibâh shibâh—seven seven, and so in all similar cases.

The result of these facts is that week and seven are distinct words in Hebrew—as distinct as they are in English, Latin or Greek; that in Scriptural usage, they are never confounded or interchanged, and that the assertion, which would lead us to suppose the contrary, is not supported by proof.

I shall now quote the passages where week or weeks occur in the Hebrew Testament, and also some in which such phrases as seven days, &c., occur, that you may arrive at a result founded on facts.

Deut. 16: 9—"Seven weeks (שבועה שבועות) shibâh shabûoth) shalt thou number unto thee: begin to number the seven weeks (shibâh shabûoth) from such time," &c. Now if the "theory" were true, and shabûoth signified merely sevens, the qualifying word yâmim, days, ought to be used after shabûoth, which is not the fact.—In this chapter we have "seven days" in verses 3, 4, 13, 15, here expressed in Hebrew by שבועה ימים, shibâth yâmim, "a seven (heptade) of days." So in verses 10, 16, we have the phrase "feast of weeks" expressed by חג שבועות chag shabûoth. In this case, had it been the design of the writer to say "feast of seven days," the words would have been "chag shibâth yâmim."

Genesis 29: 27, 28—"week," shébâh—without any qualifying term like days, which would certainly have been necessary, if shébâh signified seven, or a seven.

So in Levit. 12: 5—"two weeks" is the proper translation of the dual number, שבועים, shébûayim. Num. 28: 26—"your weeks," שבועותיכם, shabûothêkem—by comparing this verse with Levit. 23: 15, it will be seen that "weeks" has reference to the period of שבוע שבועות shébâ shabbâthôth, "seven Sabbaths." Jer. 5: 24—"appointed weeks—שבועות, 'shébûoth'—of harvest." No qualifying term occurs here.

The phrase "feast of weeks" occurs in Exod. 34: 22; Deut. 16: 10, 16; 2 Chron. 8: 13, without the word "days." In Heb. חג שבועות, chag shabûoth.

In the prophesy of Daniel, week and weeks occur in the following passages. Daniel 9: 27 (twice,) "week," שבוע, shabûa. Daniel 9: 24—"seventy weeks," שבועים שבועות, shabûim shibim. Verses 25, 26; three scores and two weeks, שבועים ושנים, shabûim ushênayim." Verse 25—seven weeks—שבועה שבועות, shabûim shibâh. In none of these cases does the word days or year occur, as must have been the case if shebua merely signified seven.

Two other cases occur in this prophesy, in which shabûim occurs, both referring to the very same period

of time, viz: Dan. 10: 2, שלשה שבועות ומרים, shelôshah shebuim yamim. Here, although the word days occurs, it is used, as has already been noticed, pleonastically, and merely signifies as to time. If the idea designed to be conveyed had been "three sevens of days," then shebuim must have had a construct form, shebûê שבועות—although no instance of such a form of this word is found in the language. The other case occurs in Dan. 10: 3, which differs from the last quotation only in placing three in the construct form, "shelôsheth," so that the phrase signifies "a three of weeks as to time."

PHILO.

(To be Continued.)

"IT IS NOT FOR YOU TO KNOW," &c.

REPLY TO BISHOP HOPKINS.

No theory can be true to which the proper meaning of the word of God stands opposed. Complex as the truths of Scripture appear, there must be some simple principles which harmonize them all.

One principle, undoubtedly, is this: God has revealed truth under veils, which have been gradually removed as advancing time has called for fuller disclosures of truth. When the Saviour was first foretold, it was under the emblem of the seed of the woman bruising the head of the serpent. This obscure intimation raised a hope in the human family, which was successively confirmed by clearer predictions. It is worthy of remark, however, that the second coming of Christ was the subject of the next prophecy of which we have any knowledge. "Enoch, also, the seventh from Adam, prophesied against these, when he said, Behold the Lord comes, with myriads of his holy ones, to execute judgment upon all." [Doddridge's Translation, Jude 14.]

But there is, in the New Testament, a clearness on the subject of the resurrection and Christ's coming, so much beyond anything in the Old, that it is said, "He hath brought life and immortality to light through the gospel."

Christ said, before he left his disciples, "I have many things to say to you, but you cannot bear them now." They evidently needed to have their earthly hopes so completely dissipated by his ignominious death, and their hearts so humbled that they would receive the truth, concerning the kingdom of God, which they were to enter through much tribulation. When he was about to ascend from them, he said, "It is not [convenient] for you [now] to know those times and seasons, which the Father hath reserved in his own power." [Doddridge's Paraphrase, Acts 1: 7.]

For an explanation of this, let us turn back to Daniel (8: 26), "Shut thou up the vision, for it shall be for many days;" said Gabriel, in the very chapter in which he had told him of the 2300 days. He afterwards gave him a prophecy, in which he describes a historic event which takes place "AT THE TIME OF THE END." This, we apply, without difficulty, and with striking fitness, to the events of 1798, in the career of Napoleon Bonaparte. The angel proceeds, in a continued discourse, in which, a few verses onward, he says: "But thou, O Daniel, shut up the words, and seal the book EVEN TO THE TIME OF THE END; many shall run to and fro, AND KNOWLEDGE SHALL BE INCREASED." We could scarcely be more clearly informed that the seal would be broken at the time of the end, including a short space in which knowledge should be increased. Surely no period of the world corresponds with this prediction so accurately as the last 45 years.

But when Gabriel had thus closed his last recorded message to man, previous to his coming to announce the forerunner of Christ, that GLORIOUS PERSON himself became the speaker, and said: "Go thy way, Daniel, for the words are shut up and sealed TILL THE TIME OF THE END. None of the wicked shall understand, but THE WISE SHALL UNDERSTAND."



Now the words of our ascending Lord to his apostles, must be interpreted according to these declarations to Daniel, from which we learn that there would be a time, **CONNECTED WITH THE END**, when the wise shall understand what had before been shut up. This view of the subject presents a perfect harmony and consistency throughout the Scriptures.

"But do you pretend that we now know more than the apostles did?" says an objector, in amazement.

Let us hear one of those apostles in a parallel case. We quote Doddridge's paraphrase, in which his translation of Peter's words is in *italic*, and his amplification of the subject in Roman. After referring to the various trials Christians were called to endure, Doddridge proceeds with Peter's cheering reference to the unutterable and "glorified joy" which awaited them at the revelation of Jesus Christ, and says: (1 Peter 1: 10.)

"Concerning which salvation, the prophets, who predicted the grace of the gospel, [which was appointed] to you, sought and diligently inquired; Searching, with the deepest and most attentive reflection, to what period, or to what manner of time, the Spirit of Christ which was in them did refer, when he testified long before they came to pass the various sufferings which were to come upon Christ, and the exalted and permanent glory which was to succeed them, and render him and his kingdom so perpetually illustrious, and his servants so completely happy. To the memorable testimony of these prophets it becomes us to pay a sincere and profound regard, to whom such extraordinary discoveries were made, as no attentive reader can view without conviction and astonishment; and it was revealed\* to them among other things, that [it was] not to themselves, but to us that they ministered these things; they knew that we, when the events arose, should have a more complete understanding of these oracles, than any who declared them had."

Lecturers on science delight to tell their pupils that children can now understand truths which Newton did not know. The events of Providence are designed to throw light upon his word, and to these Christ refers when he says: "WHEN these things come to pass, KNOW that he is nigh, even at the doors." [Wakefield.]

But did not Christ, in the same connection, say: "Ye know not when the time is?" He certainly did, but his words cannot contradict themselves. We are commanded to know when the time is near, even at the doors, but we are to watch for the precise time, because it may be at midnight, at the cock-crowing, or in the morning.

*Obj.* But is it not perverting Christ's words to apply them to so narrow a point?

*Ans.* Surely this comes with an ill grace from those who narrow down the great prophecies which reach to the END—even to the LAST END of the indignation, when Daniel shall stand up in his lot—to the days of Antiochus.

Christ gives us the best authority for understanding his words literally, when he says: "I tell you in THAT NIGHT, two shall be in one bed, one shall be taken and the other left." This can apply to nothing else than a literal night of twelve hours. In his remarks, he refers to persons in the field as if it were mid-day—in the bed, as at night—at the mill, as in the morning and evening twilight, and says: "Watch, for ye know not when the time is,"—that is, the precise time, though you may know when it is very near.

Doddridge collects the words of Christ as reported by all the evangelists, and enlarges upon them thus:

"And therefore, that no calamities of life or solemnities of judgment may be dreadful to you, take heed to yourselves, lest at any time your hearts be overloaded, and your rational powers depressed and stupified by gluttony and drunkenness, or distracted with worldly and secular cares; and by this means that awful and

important day of which I have been speaking, should come unexpected upon you. For the character of the generality of mankind at that time will be such, that it shall come on the greatest part of all them that dwell on the face of the whole earth,\* as a snare upon a thoughtless bird which, in the midst of its security, finds itself inextricably taken. (Compare Eccles. 9: 12.) Let me therefore address this most serious exhortation to you with an earnestness proportionable to its importance: Watch ye against every temptation to negligence and sin: take heed of every thing which might lull you into a dangerous security, and pray always, with the most fervent importunity, that through divine grace, you may be accounted worthy to escape all these calamitous and destructive things which shall assuredly come to pass just in the manner I have described them, and may be happily enabled, even in the day of his universal judgment, to stand forth with courage and acceptance before the Son of Man; for you know not when the time of his appearance is, [or] at what hour your Lord does come to summon you before him.

"But this you know, and would do well to consider it, that if the master of a house that has at any time been plundered by robbers, had known exactly in what watch of the night the thief would have come, he would undoubtedly have watched then, and taking care to be provided for him, would not have suffered his house to be broken open, or have left the thief to make his advantage by coming at an unexpected time. And therefore, as it is of so much greater consequence on this occasion that you should be prepared against an unseasonable surprise, be ye also ready, and learn, from such a common occurrence, to be upon your guard: for I tell you again, That at an hour when you think not of it, the Son of Man cometh; and multitudes of people will be as much surprised as if they had never heard in their whole lives that he would come at all. (Compare Luke 12: 39, 40.)

All this is perfectly consistent with the fact that the wise shall understand, and those who watch, and discern the signs of the times, will know when his coming is even at the doors.

*Obj.*—If the angel Gabriel came to make Daniel understand the vision, and that vision reaches to the end, how could Christ say, Of that day and hour knoweth no man, no not the angels in heaven?

To this we might reply, It is a difficulty of your own creating. Gabriel's explanation does not refer to the DAY or HOUR.

*Obj.*—But you understand a day to represent a year in Daniel, why not in the words of Christ?

*Ans.*—Because the same rule (laid down by Prof. Stuart) which requires it in one place, forbids it in the other. In Daniel, days are used as measures of long periods of time, which have been accurately fulfilled in years. In Christ's words, day and hour refer to a point of time.

*Obj.*—But I choose to apply day, in Daniel, and in Christ's words, in the same way.

*Ans.*—Even then, there is no difficulty. Christ speaks of angels in the plural number, and merely says that the day and hour was not known to the angels, but he does not deny that one angel had been sent to make Daniel understand the vision, reaching down to that day and hour.

*Obj.*—I do not like that reply. I think Christ meant that no angel knew anything about it.

*Ans.*—Our duty is to receive Christ's words in their proper connection, as he said them, not as you think he meant. But the angels could be the messengers bearing information to future readers and hearers, which they did not fully comprehend, as well as the prophets. Indeed, Peter intimates as much when he says, in the same connection in which he spoke of the prophets' ministering to others, and not to themselves:—"Which things the angels desire to look into."

Thus we see, that our opponents raise their objections upon inferences, and they are weak as well as baseless.

The objections to which we have replied form the substance of an article from Bishop Hopkins, of Vermont, just published in the Episcopal paper at Utica. One re-

mark of the Bishop deserves notice. In reference to the time of the end, he applies it to the very end itself, which is to come unexpectedly to all, and adds:—"Assuredly, there is nothing forced or unreasonable in this interpretation."

When a man says there is nothing "forced or unreasonable" in his argument, he seems to feel that his assertion is needed to meet the objection which will naturally arise in the hearts of his readers. He argues on the ground that the prophecy reaches to Christ's second coming. This obvious view shows the absurdity of applying it to the days of Antiochus Epiphanes. Our opponents thus demolish each other's arguments completely. Leaving them to gather up the fragments, we prefer to stick to the words of the angel in Dan. 11: 40. Surely this is the time when all should WATCH.

#### "AS IT WAS IN SODOM."

There is a fearful emphasis in these prophetic words of our Saviour.

The New York Evangelist urging the importance of laws against seduction, gives the following view of the state of morals:

"The fearful events which have transpired in Philadelphia and New York, of late, are enough to teach every mind that so long as the law will not avenge these irretrievable injuries, the relatives will take the weapons of vengeance in their own hands, and inflict severer evils than cool and judicious legislation would ever do. The expression is common in many circles, both in reference to the murder of the young man in Philadelphia, and also of Corlies, in this city, that they deserved it, and that nothing better could be expected while the law remains deficient. False and dangerous as this reasoning is, the fact of its prevalence is in itself a powerful reason for immediate legislative action. There are many causes conspiring at the present time to give the subject a favorable aspect. The serious interest in eternal things which is so extensive; the HOUR OF GLOOM and comparative *unimprovability* which is shed over worldly fortunes in general, &c :

The editor considers it notorious that "The earth is filled with violence," and "men's hearts are failing."

MURDERS AND SUICIDES.—These have been unusually frequent within the last two months. We have not recorded all that have come under our notice, because the moral effect of the frequent presentation of such cases is by no means beneficial. Yet we think it proper to allude to their unusual number, that the pious may be disposed to mourn over the guilt of the land, and to put forth every suitable effort to reform the principles of its inhabitants.—*Baptist Advocate*.

While murder is thus perpetuating itself, the following is a specimen of what society is doing to perpetuate immorality.

HORRIBLE.—A widow has been deprived of the services of her son during five months. He was the main support of the family. Being needed as a witness, he was imprisoned among convicts and felons, and he comes from the Tombs ruined in principle and character.

The only compensation which the court allows for such irreparable injuries is \$25 :

HINTS FROM OUR OPPOSERS.—A writer at Newton, Mass., in opposition to brother Miller, asks the following questions, which we earnestly commend to all our readers:

"Are those who are so sanguine in the statement, making ready to meet their Lord and Master? Some of them say, 'they shall rejoice to see the day, and hail the brightness of his coming;' and some go so far as to represent the condition of themselves and others on that day. But how little do such reflect on the importance of such an event! Are such bringing themselves down in the vale of humility, or are they living on in the vain superfluities of a fashionable world? Let the observer answer. Meanwhile, such may reflect on the words of their Master, whom they expect to meet the second time, 'without sin unto salvation.' 'He that exalteth himself shall be abased; and he that humbleth himself shall be exalted.' 'Let no man deceive himself.'"

\* To whom it was revealed, &c.] I think this text plainly proves that the prophets had some general intimation that their prophecies referred to the Messiah; but that they did not understand every clause of them in their full force, NOR SO WELL AS WE UNDERSTAND THEM, who are capable of comparing them with the event.—Doddridge.

\* It shall come upon all them that dwell, &c.] The exhortations that are connected with this clause limit the extent of the word *all* to a considerable number: for were it to be taken otherwise, there could have been no room to offer them.—Doddridge.



## HONOR FROM MEN.

Christ said to the Pharisees, "How can ye believe who receive honor one of another?" It seems then, that honor from men is dangerous, even when it comes from professed teachers of religion. It raises a curtain of pride to stop the windows through which the light of simple truth might shine. Respecting the title Reverend, the venerable John Hersey writes, in the Christian Advocate and Journal:

"I dare not give it to any *created, fallible, dying mortal*. 'I know not to give flattering titles; in so doing my Maker would soon take me away.' I believe the term *reverend* occurs but once in the Bible, and then it is applied to the high and lofty One, who inhabiteth eternity, whose name is Holy.

"The Lord Jesus cautions his followers against being called *rabbi*, (a term of less honorable import, I presume, than that of *reverend*), assigning as a reason, that he who exalts himself shall be abased. Again, Christ asks 'How can ye believe, which receive honor one of another?' Now, as I cannot satisfactorily and consistently answer that important interrogative, and receive, or give to any man the honorary title of *reverend*, I deem it best, as regards myself, not only to avoid danger, but the very appearance of evil. Another reason for my singularity in this particular, is, a deep and honest conviction of my own *ignorance, dependence, and unfaithfulness*. Pride has ever been my besetting sin; and as it is hateful to God, and must exclude me from heaven, if the slightest touch of its dark stain is found on my garments, it behoves me carefully to guard every avenue by which that deadly poison may be introduced into my own heart. Walker defines the term *reverend*,—*honorary epithet of the clergy; worthy of reverence.* *Reverence*—to regard—*awful respect*—to *revere, to venerate.* *Reverential*,—expressing reverence, *awful, respectful.*"

"From such an eminence of distinction I am constrained to turn away, alarmed at the appearance of the precipice to which it conducts me. It is a source of some consolation to know, that I have not always been alone in my sentiments on this important subject. Samuel Drew, a celebrated metaphysical writer, who rose by the energy of his own gigantic mind from a cobbler's seat to a considerable eminence in the literary world, and in the Methodist Church in England, remarks, 'Let those beware, too, of seeking the honor that cometh from men. In my estimation, and that of many others, the preachers went down several degrees, when, by a vote of conference, they assumed to themselves the title of *reverend.*' Appendix to Drew's Life, p. 336."

This disposition to seek honor from men is one of the greatest obstacles to the reception of truth, relating to Christ's near coming. A writer in the Christian Mirror at Portland, Me. rejoices that no regularly educated congregational ministers have embraced Mr. Miller's views. Thus they are glorying in the dignity of what they call "our sect." Is that seeking the honor which comes from God only?

The Philadelphia Daily Chronicle, notices Dr. Weeks' first Lecture on chronology, thus:

"FATHER MILLER.—The Rev. Dr. Weeks, of Newark, N. J., a distinguished theologian, has recently delivered a course of Lectures in that town on the doctrines advanced by Father Miller and his followers. The Reverend gentleman has very ably handled the subject, and proves beyond the shadow of a doubt that Miller is entirely wrong in his calculations, and that he bases his theory on false and perverted data. He quotes from the most celebrated writers upon sacred history, and states that most of them were very cautious upon a subject which it is almost impossible for the mind of man to comprehend. According to the learned Doctor, Miller has made more than thirty mistakes in his Scriptural dates, perverts well authenticated facts, and founds most of his calculations on mere conjecture. That portion of Dr. Weeks' lectures which we have read, display great research, and an extensive knowledge of the Holy Scriptures, as also the writings of ancient and celebrated theologians.—Father Miller, we think, has been 'used up,' if we may apply a vulgar, but comprehensive expression, by the learned Doctor, and any person of common sense, who will read his lectures, will come to the same conclusion. We have ever looked upon the advocate of the Second Advent as more knave than fool, and have pitied the poor deluded beings whom his false and pernicious doctrines have led astray. We trust that when this year runs out, and his doctrines are falsified, as most assuredly they will be, and the glorious sun will be found to shine as brightly as ever, and old earth still revolving upon its axis, that Miller and his followers will then come to their senses, and be satisfied with this world, and not be so anxious hereafter to bring it to a premature end."

This writer loves this present world, and Christ says: "If ye love the world, the love of the Father is not in you." Praise from such a source is dangerous.

## THE TIME.

The following article from the LONDON 'Morning Watch,' published in A. D. 1829, vol. 1. page 271, will no doubt be read with deep interest by our readers. Although the author, (the Rev. PH. HOMAN,) does not precisely harmonize with us on the *character* of the event, yet there is a harmony in the computation of prophetic time, that is worthy of note.

Remarks on the period assigned in Scripture for the Restoration of Israel. By the Rev. PH. HOMAN.

Every person who carefully examines the Divine records must perceive that the fortunes of the Jewish nation are intimately connected with a grand period of *seven times, or 2520 years*; and that at the close thereof their restoration may be expected. There is such a remarkable coincidence in the result of the following computation, that I am disposed to think that we are now within a few years of that most glorious event, so much to be desired by every Christian.

1. The captivity of Israel by Esarhaddon, in the reign of Manassah—a captivity referred to in the seventh chapter of Isaiah—look place B. C. 677. If from this well-marked event we date the seven times, they will terminate in A. D. 1843.

2. From the eighth chapter of Daniel, we learn that the Sanctuary is to be cleansed at the end of 2,300 days.—Now, what period can be so appropriately fixed on for the commencement of these 2,300 days, as that so well defined in the next chapter, namely, the decree for restoring the civil and ecclesiastical polity of the Jews, and which must be considered as typical of the future more glorious restoration, when the sanctuary is cleansed? According to the best commentators, this decree was made in the seventh year of Artaxerxes, B. C. 457: consequently, the 2,300 days, reckoned from this, terminate in A. D. 1843.

3. There can be no doubt but that the Restoration of Israel will take place in a year of Jubilee, that remarkable festival so clearly typifying their restoration to their own land. According to the computations of many chronologers, the next year of Jubilee will occur in 1843 or 1844.

4. Is it fanciful to mention also the time specified in the ninth of Revelation? The continuance of the Ottoman power so long the scourge of the Jews, is there limited to an hour, a day, a month, and a year—equal to 391 years; which being dated from the capture of Constantinople in 1453, will end in A. D. 1844.

## GOOD SENSE.

Our neighbors of the Tribune have not only corrected two falsehoods, but given utterance to important truth in the following.

"MILLERISM AND INSANITY.—We lately published a statement that a Mr. Shortridge, of New-Hampshire, had run mad with Millerism, and attempted to ascend to Heaven from an apple-tree, but found the attraction of gravitation too strong for his celestial aspirations, and came to the ground with such momentum as to cause his death. We have just seen two letters of late date from different sources in Portsmouth, N. H., stating that letters had been received there from this same Mr. Shortridge, making no mention of his 'ground and lofty tumbling' or death, circumstances so remarkable that they could hardly have escaped his notice had they actually occurred.—We have heard from another source that this same Mr. S. was crazy ten years ago. So in the case of the woman who poisoned her children and attempted to commit suicide some weeks since—her insanity was attributed to Millerism, but entirely without reason. Doubtless the like has been the case in many other instances. Those who know anything of Insanity are aware that it very commonly takes its hue from the most exciting topic of the hour, so that hundreds of persons have been reported as victims of 'religious mania,' when in fact their insanity was caused by functional disorders, often having its seat in the digestive organs and only by sympathy affecting the brain. Of those who are currently reported as rendered insane by 'Revivals' or 'Millerism,' a great portion would be found, on due inquiry, to have been constitutionally disposed to insanity, and often to have inherited that malady. In other cases physical derangement, consequent on personal excesses, such as intemperance, gluttony, and other forms of sensuality, was the true cause. We cannot exclude from our columns accounts remarkable casualties, but our readers will know how to make due allowance for the causes to which they are often mistakenly attributed."

## ASCENSION ROBES.

We begin to feel the force of Montgomery's eloquent line—

"The tide of lying tongues I stemmed."

Opening the Churchman, in this city, we read:

"Some of Miller's followers, we understand, array themselves at night, in grave-clothes, in order to be found ready; and others have been driven to distraction, and to the PERPETRATION OF CRIME."

The Bay-State Democrat, at Boston, makes the following announcement:

"MILLER DELUSION.—It is now well known, that in this city, many of the believers in the doctrine that the world will come to an end this year, are having ascension robes made, with which to mount up to the regions of bliss."

It was recently stated in this city, that a merchant in Pearl-street had an order for \$5000 worth of silk, to be sent to Danbury, Ct., (where Brother Chittenden lately lectured) to be used for ascension robes! !!

The National Egis, at Worcester, Mass., which is referred to by the New York Observer as authority for one of its statements about insanity, in the very article from which the Observer quotes, makes these remarks:

"It is no marvel, under such circumstances, that men and women run from the solemn to the ridiculous, and clothe themselves with 'ascension' garments. And yet it is not less pitiable than ludicrous, that persons should deck themselves with frounces and furbelows, in which, avoiding death and the grave, they are to be caught up to a world which they call spiritual."

We trust our readers will pardon our seeming insults to their understandings in publishing these weak inventions of those who love lies. When our editorial brethren become sane enough to cease this scornful trifling with the credulity of their readers, and make a confession of their wrong-doing, we will announce the fact with great joy. There is an ascension robe which many will possess, for "many will be purified and made white and tried," but scoffers and liars cannot be among this happy number, unless they repent.

## TIMELY THOUGHTS.

The editor of the Shelby (Ky.) News, commenting upon Mr. Miller's views, a synopsis of which he publishes, says:

We know the end will come, and in our opinion it is as probable that it will be *this year* as the *next*.

Who knows to the contrary? Is it not foolish to undertake to prove that the world will *not* come to an end *this year*? Would not Ambassadors of Heaven be better fulfilling the purposes of their commission by exhorting all to prepare for the event; and to be always ready? And then if Christ himself did *not* come; but should send his messenger DEATH, to call you to him, where would be the difference? Life is uncertain—Death is certain. To many, if not to all, this year will be the end of Time; and who can tell whether he will live to see whether Miller's calculation be true or false? Better be ready, and waiting: for at an hour when you least expect it, Time with you may end.

The second coming of the Lord was an object of hope and desire in the days of the Apostles; and the earliest Christians loved to dwell upon it; and the Apostles always spoke with pleasure of the day as being nigh at hand.—The time of that coming we think but a small matter to being ready for it at all times.

Who, if he loves a friend, is disturbed or troubled at the prospect of an early visit from him? Do you not joyfully prepare yourself to receive him with gladness and with honor? Prepare, then, for the messenger, or a visit from your Lord, if you love him; and if it so be, that He sends his messenger for you, why, great should be your joy; but if he comes for you, oh! how much greater will be that joy!

## SELF-SACRIFICE.

The Christian Advocate and Journal, publishes a letter from a poor woman, who says she is compelled by necessity to stop her paper. In recounting the sacrifices she had made to continue it, she says:

"We have met with so many losses, by fire, and otherwise, that it is indispensably necessary for us to relinquish the paper at the present; but I will assure you it will be no longer than we have the means to pay for it. The Discipline forbids our getting in debt without a probability of paying, and I can see no way at present. We had two large buildings, well furnished, burnt. Nothing saved, only eight hundred dollars insurance to commence with in old age. We thought it would be cheaper living in the country. We purchased five acres, with a good orchard. We thought we could sell some dried apples to pay for the paper. When we got them to market they fetched us only three shillings and sixpence per bushel, and that in trade.

"We then concluded, we would deny ourselves one meal in twenty-four hours. THIS WE HAVE TRIED FOR ONE



YEAR; but money is harder to be got than ever. Before we agreed to abstain from our usual quantity of food, I had written to say, 'Stop my paper;' but did not send it.

"And now, dear doctor, although unknown, yet well known, if you have at any time an old paper, do not forget your old reader. You know not how highly we prize them. I never cut but one of them in my life, and my conscience upbraided me for that.

"And now, I think I see you laugh at an old, and almost blind woman for troubling you with so long a letter, when I might have said, Stop our paper. No, I am not quite willing yet, if there can be any way devised for us to pay for the paper. If we could put up in the fall some first-rate apples, and send them by some of the merchants going for goods, or otherwise, we would try to get them there. If not, amen. The good Lord give you ten, instead of this one. So prays your unworthy sister in Christ."

We suppose there is no insanity in this self-denial and effort to get a weekly paper. We hope our readers will profit by such examples.

Let it be said of each, in reference to every good work, "She hath done what she could."

#### Benevolence—A Lowell Girl.

We clip the following from the Baptist Record.

"A LOWELL GIRL.—Much has been said by others of the industry, intelligence and energy of the 'Lowell girls,' but we have the pleasure of saying a word, this week, in illustration of their Christian benevolence.

"A young lady employed in one of the factories of that flourishing place, who had succeeded in saving three hundred dollars of her earnings, sought an interview with her pastor, and expressed her desire to appropriate a portion of it for objects of Christian benevolence, and that he should undertake to transmit it to the appropriate treasuries. To his astonishment she handed him one hundred dollars for that purpose. He suggested that it was a large proportion of her means, but it was unavailing; she replied that it was in accordance with an intention she had formed before she had earned a dollar.

"We are happy to add that fifty of it was given to the Home Mission Society—a gratifying act in this time of its special need, and another example worthy of imitation. What could not our benevolent societies do, if all who profess to love the cause of Christ would appropriate for its promotion as large a share of their surplus earnings? And even then, who would not have reason to say:

'O to grace how a great debtor  
Daily am I constrained to be.'"

In another part of the paper, the editor says:

"Do not overlook the article headed, 'The Lowell Girl.' Read it a second time and ask, 'have I contributed as liberally according to my ability?' 'Was she more indebted to God than I am, or under stronger obligations to contribute liberally?' We are acquainted with Christians, owning thousands, who give not during the year an amount equal to the single donation of the Lowell factory girl. Were all the disciples of Jesus prompted by such a spirit, all complaints of our benevolent Boards would cease; and soon the Missionary would be heard, and the Bible be read by 'every creature.'"

We could publish many such facts in relation to the believers in Christ's near coming;—but the dear self-denying brothers and sisters are called *crazy*, if they give up part of their earthly treasures from love to Christ.

We trust our readers will not need the stimulus of such examples, when Christ has given them *his* examples of self-denial and death on the cross for us, "while we were yet sinners." "If we have not the spirit of Christ, we are none of his."

#### Praise of Bad Men.

"What evil have I done, that this bad man praises me!" This question of a heathen has a moral worthy of attention from a Christian. There were some who did not confess Christ because they loved the praise of men more than the praise of God. What a false estimate they made! What an unhappy choice! yet multitudes make the same. "And they had their reward." God grant that our distinguished theologians may not be turned off, with the same miserable return;—but the symptoms are alarming.

Who can reflect upon the state of our civilized Christian country, and not be convinced that it is "as it was in the days of Noah," (our Saviour's description of the time of his coming,) and that the Lord will also, as he did then, "see that the wickedness of man is great in the earth," and come quickly in wrath to take vengeance on "those who destroy the earth."—*Phila. Alarm.*

## LETTERS.

We have reason to praise the Lord for the intelligence we receive.

A writer in Ontario, Wayne county, says:

"In December last I attended a course of lectures on the coming of Christ in 1843, given by Bro. George J. Adams, from Massachusetts. My mind was awakened, and interested, and my heart opened to receive the truth. A meeting was commenced at the Baptist church in Webster, where he lectured, and nearly 100 have been brought 'out of darkness into his marvellous light.' A meeting was held at the same time in the M. E. Church, in the same town, and about the same number have been enabled to testify 'that the Son of man hath power on earth to forgive sins.' In many other places in this section of country where Bro. A. has lectured, powerful revivals have followed his ardent labors. I praise God that in my own family some have been reclaimed and some converted, and we are now looking for that 'blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' I have circulated my Midnight Cry among my neighbors and acquaintance. Some are convicted, others converted, while many who 'love this present world,' say, 'where is the promise of his coming!'"

A writer at Vevay, Indiana, encourages us by a precious letter, which shows that the seed takes root in the right soil,—among the poor, devoted and humble. He says:

"I am a Baptist minister, located in this western country, where we have not had the privilege of hearing a single lecturer upon the all-absorbing subject of the Second Advent, which is beginning to create some considerable excitement in this country, as well as in the east.

"This morning I went down to the Post Office, where I happened to see the last Midnight Cry, which you had sent to the P. M. I have read it with thrilling interest. I have for some weeks felt my mind much agitated upon the signs of the times. But not having access to any of your works, I am at a loss for information. I therefore beg of you to send me (if you can, commencing with the first No.) the 'Midnight Cry,' and if I can, I will try to send you some money after a little time. I want to know the truth. And if I find that I have been in the dark heretofore, none can be more willing than I to sound the alarm. Would it not be well for some Brother to come out west, and lecture? for sin doth greatly abound. So far as I have read your paper, I am fully convinced that you are in the right. And I think, so far as I can judge, the public mind is very much awakened. But they want light. Do send me a paper, *occasionally* at least. I would be glad, however, if you could send it regularly. And I promise you that I will give it circulation.

Yours, in the hope of eternal life,

WM. WADSWORTH.

"P. S. I am poor, and get scarcely a living for my family. Consequently you will please make allowance for my not sending money, or paying the postage on this letter. W. W."

A Postmaster in St. Lawrence county writes for books, charts and papers for a neighbor who is convinced that the second coming of Christ is at hand, and assures us that "what is sent will be put to the most important use." From the letter we judge the person wishing books is a preacher. The P. M. proceeds:

"He says, 'If the Bible contains the doctrine that Christ will make his appearance, why is it not possible that he will appear this year? Why is it not as likely that he will come at one time as another? It is natural for us to put far off the day, and many I have heard say, 'I believe he will come, but it cannot be yet.' Ask them the reason, and the main one which can be extorted is, 'I do not wish to see him; I had rather live in this world a little longer.' They will bring their objections, without looking at the subject; and will not hesitate to say they have no disposition to examine—and some, professors of religion too. The Christian loves the appearing of the great God and our Saviour Jesus Christ—and I believe it his duty and privilege to live as though he expected to see Christ the next minute coming in the clouds of heaven with his saints. Alas! but few desire His appearance—this world has such attractions—the pleasures of this life are so exquisite, that the joys of heaven are not desired. Oh,

that men would be wise, and regard their own welfare. But little is known in this part upon the subject, and I fear the expectations of the wicked will be suddenly cut off. Miller is not unfrequently spoken of with sneers and ridicule. It is because they know nothing about the subject, neither desire to. I fear that thousands will, some day or other, regret the contumely and reproach they have so lavishly heaped upon Miller and others, who are proclaiming the Midnight Cry. I have myself been heretofore rather skeptical of the doctrine; but never did I feel to ridicule it. If my eyes are now being opened, I hope it may not be in vain. 'He which testifieth these things, saith, Surely, I come quickly; Amen. So come Lord Jesus.'"

A writer in North Carolina says:

"I wish your last No. of the Midnight Cry sent me immediately by mail. The public mind seems yet deeply interested,—large increase of sale of Bibles and Testaments—scoffs and sneers and lies still abundant—and the opposition of many who occupy high places, as decided as ever;—many, however, are seriously and deeply impressed. I am more and more confirmed in the gospel expectation of the appearance of the great God our Saviour Jesus Christ,—and amid the jeers of some, and the pity of others, continue joyfully to submit to the reproaches of Christ."

A writer in Georgia says:

"There is an increased inquiry for the papers."

A Post Master in Ohio writes:

"There is an increasing anxiety here respecting the coming of our blessed Saviour. Many look for His speedy coming, while others treat the subject with scorn and contempt. I shall strive to do all I can to give circulation to a subject of such vast importance."

A Postmaster in Indiana, who writes like a "Friend," says:

"The Midnight Cry and Voice of Warning are stirring up the people in this country considerably; there appears to be a great many who are seriously inquiring after the truth, and are almost willing to believe, while there are a number of others who are very much disturbed, and greatly fear that 'the great day of the Lord is near.' There are also a few scoffers, and some who 'cry peace and safety,' and 'my Lord delayeth his coming,' &c. But yet I believe the gospel is gaining ground, and I hope will continue to spread from day to day, and from place to place, till the last trump shall sound, and that many, who now scoff, may yet repent and live."

From Peoria county, Illinois, we receive a request for the paper without money;—the letter costing us 25 cents. We always comply with such requests; but how we shall get means to meet these repeated calls, we can see only by faith. God has supplied our need thus far, and we trust he will continue to do so. Those who cannot send us money, are requested not to subtract from our small funds, by *unpaid* letters. Postmasters will *frank* orders for papers. But let him speak for himself:

"It is with some delicacy that I request you to send me the above publication without remitting to you the money. It is unnecessary for me to say that the doctrine of the second advent is producing considerable excitement in this place and vicinity, and while the multitude raise their objections to it, there are but few disposed to think seriously of the matter. I think, however, the doctrine is progressing. Those of us who believe it, are poor in the things of this world, and are to a great degree ignorant of the ground taken by Mr. Miller and others who are writing on this subject. 'Fitch's Reasons for Believing in the Second Advent of Christ,' is all that I have seen on this important subject. If you will send me such publications as will help forward the cause of truth, I may probably be able to pay before long. But for the hard times, several would subscribe for the paper in this village."

Brother J. B. Cook writes from Middletown, that he cannot visit us immediately, in compliance with our request, and adds:

"Allow me to say a word through you, to those associated with you. Daniel learned by books that God would restore his people from captivity at the end of 70 years. Then he did not renounce all care and say, if I am ready it will make no difference. No. He made the promise of God the ground on which he threw himself, soul and body, and poured out an agony of desire that it might be fulfilled. No one was ever more



absorbed in supplication than the beloved prophet seems to have been, in view of a promise that was absolute. 'When 70 years are accomplished, I will punish the king of Babylon,' &c. How essential the prophet's prayer was to the accomplishment of the divine promise we are not told; yet we may be fully assured that he would not have been qualified to act the part assigned him had he been less prayerful. Now God has given us a greater promise, comprehending all the called, and the chosen, and the faithful,—a promise which, when fulfilled, will be hell's discomfiture and heaven's jubilee. And shall we not give ourselves to prayer as did Daniel? We have 'learned by books,' that the days of 'the little horn' are numbered, 'the last end of the indignation' is just arrived, and the time that the saints shall possess 'the kingdom' is at hand, and I want to pray all the time, with all my heart, and soul, and mind, and strength—with every beating pulse I want to pray the effectual, fervent prayer, 'come, Lord Jesus, even so come quickly,' Amen! In this overwhelming prayer I want help—never did I feel myself so weak—never so much in need of strength to pour out my soul in believing, agonizing, unceasing supplication, "Thy kingdom come!"

"O Lord, when thou didst appear 'a child born,' there was but one Simeon and one Anna to welcome thee! Now, blessed Jesus, pour thy spirit upon all who love thine appearing. O let Zion travail in prayer, till thou shalt come in thy kingdom and appear in thy glory. Amen!

"When we are waiting, as Daniel waited for the termination of the captivity, we shall be blessed—thrice and forever blessed. Then with joy we'll welcome our descending Deliverer. O for prayer, the world over, that the sanctuary may be cleansed! Lord, fulfil thine own promise. Amen!"

Brother Flavell writes to his wife from Lancaster, Pa., March 25, as follows:

"I have given two courses of lectures since my last. In Mount Joy there was not one who believed the doctrine before I went there. I called on the congregation when I had done, by request, to know how many believed fully in 1843. There were, I believe, more than fifty stood up. Among them was a minister, Mr. Tucker. There were a great number seeking religion when I left.

"The minister of the Methodist Church came and handed me a notice to read, stating that he would preach against the doctrine. I gave it out, and advised the congregation to go and hear him. I went and replied to all the points, the same night. He came to hear me. There were so many of his arguments so absurd, that I think he was ashamed.

"I was strongly solicited by some of the friends to go to Lancaster, a pretty large city. They had been wanting lecturers for some time. When I got there the trustees met. They asked me for my credentials. I told them I had none. They said, as I was a stranger, they did not like to open the house except I could show my standing. I told them to use their pleasure, as there were many places wanting lectures. I was immediately going off in a sleigh. The gentleman, in turning the sleigh, broke it, and I could not go. I went to the church that afternoon, and they requested me to open the meeting and speak a few words. I did so, on the coming of the Lord. They seemed to be affected. The trustees met again and gave me the church. There was a revival going on, but after two or three lectures it broke out in a most powerful manner. There is a strife who will get a place first to kneel down at the end of the service. I am going to Washington to-day, and from there to Carlisle. If the Lord does not come before I fill those two places, I think I will go home. I still continue to lecture twice every day. I sometimes think from the answers I get in prayer, while praying for you, that you will all be gathered. Pray much and have strong faith in God."

After brother Flavell's letter was in the printer's hands, we opened the Gospel Publisher, and read as follows:

"LANCASTER, Pa., March 27, 1843.

"Brother Weishampel,—Let us record the loving kindness of the Lord to guilty and wretched men in these last days. All around us the heavenly light is spreading, and multitudes are gathering unto Him who alone is able to save.

"Our meetings have been kept up for several months past, and have resulted in the awakening and conversion of many precious souls. I suppose we have received into church fellowship this season about one hundred persons. A larger number, doubtless, have

professed conversion. Last night about fifty came forward to seek the Lord as penitent sinners, and seven or eight professed to find peace. Our congregations are very large, serious and well-behaved. We have been favored with visits from brothers Thomas and Ross, and likewise brother Flavell, a second advent lecturer.

"I again say, that visits from any of our preachers or exhorters will be kindly received.

"I see just ahead the day of glory and joy which prophets and apostles saw afar off; the day when Christ shall come again to this fallen, guilty world, to make all things new, and holy, and happy.

"J. FLAKE."

The editor of the Christian Palladium writes:

"We are doing what we can to throw light on the great subject of Christ's second coming, and have constant calls from all parts of the country, where the Palladium is read, for light, light, light! and for second advent publications. We give all we can, and recommend the Midnight Cry, &c. The Lord can work, and none can hinder."

A writer in Canada having read three numbers of the Cry, and "finding the subject important and the argument both scriptural and reasonable," is anxious to know more. He says his neighbors are anxious to read. This is a pleasing contrast to the opposition of many who will not "prove all things."

A postmaster in Indiana writes:

"The Midnight Cry has been very interesting to me, and much sought for by others. Please to forward your paper so richly embellished by Scriptural truths."

Another postmaster in the same state says: "The people here are poor. Money is an article we of the West do not possess. If you will send a dozen or two of your papers, I will see that they are circulated."

A brother in Greene county writes:

"There are a few in this section of country that are looking for the appearing of our blessed Redeemer this year. For my part, I can say, that the Midnight Cry has been to me as cool water is to a thirsty soul. It is now a little more than five years since I obtained a hope in Christ, and I have ever loved him since. And when I first heard the joyful sound, 'Behold the Bridegroom cometh,' it was music to my soul, and I wanted and was anxious to investigate the subject for myself, and to see if there was a shadow of hope of redemption being so nigh at hand; and I came to the conclusion that it was a Bible doctrine. I can say that I feel willing to be called a *Millerite*, or bear any other reproach for the sake of Christ who has done so much for me. I love Jesus, and I love his appearing, and my prayer shall ever be for the success of his glorious cause."

A writer in Missouri says:

"I have seen one number of your paper called the Midnight Cry, and wish you to send it to me. I am of the opinion that it will do a great deal of good, for, inasmuch as we know not the day nor the hour, it certainly is wisdom to try to prepare for the great event of which this paper is a herald. Please send such publications as you may deem most important upon this momentous subject. This paper is the first of the kind that I have ever seen. May the blessing of God rest upon the endeavors of his people to rouse the people from their lethargy!"

A postmaster in Alabama expresses his thanks for the paper, says he believes with us in part, and writes for more, thinking it possible he may thus be induced to "believe *in toto*." May the Lord bless all such candid inquirers.

A brother in Illinois writes:

"Since I became convinced of the truth of your doctrine, I have been spreading it, and commenced in my own town by giving lectures publicly, and in the adjoining settlements. Many are much interested in the subject. I am a private individual, and not used to speaking in public. Though called *insane*, weak, and opposed, yet not dismayed, I fear not the consequences. My domestic affairs prevent me from spending much time in this way, yet I embrace every opportunity. Some, in distant towns, have felt the force of my arguments. I have now—(it is only about a month since I became fully convinced)—written letters to my correspondents, who reside throughout the United States. I gave them my views—from the extreme northern part of New York to Florida—and to the extreme western part of Western Louisiana, on the Texan line."

A postmaster in Kentucky says: "I believe your writings are doing much good, in this our land."

A writer in Mississippi says: "There is a deep anxiety manifesting itself everywhere to read Mr. Miller's views."

Silas G. Strong, Marysville, O., writes:

"DEAR BROTHER HIMES,—For such I feel to address every one who is laboring in the glorious cause—the giving the call to a sin-polluted world, 'Behold, the bridegroom cometh.' Some years since, my mind was called to the subject of Christ's second coming, and I was fully convinced of the truth and certainty of a complete fulfilment of the great prophetic period in 1843. But I found none in the sphere of my acquaintance who agreed with me in these views, and as I was only a layman in the church, our pastor or preacher thought me inclined to be fanatical. I was induced to let my light be hid under a bushel, for which I now feel to mourn.

"On reading the few numbers of the Midnight Cry which have come to my hand, I have, as I trust, gained some light, and more particularly as to my course of duty. I have spoken to the citizens of this place twice in public, and every private opportunity is improved.

"A Mr. Prior, a M. E. clergyman on a circuit fifteen miles north of this, sent for me to assist him in presenting the subject to his people on his circuit, where I found a number of believers."

PHILADELPHIA—LOVE FEAST, &c.—A letter just received from Philadelphia says:

"I never witnessed such a scene as I did last Sabbath afternoon. The large saloon of the Museum was full, and in some places very crowded. We had a love feast for about an hour, and truly it was a feast of love. We had no misimproved time. As fast as one individual was done speaking about the goodness of the Lord to their souls, there was another ready to testify. Persons of different denominations and all ages, from the aged down to the little child, gave in their experience in their own simple way. After that we commemorated the dying love of our blessed Lord. In all probability, it was the last time. I think there were no less than 12 or 1400 who communed. In the evening, Bro. Chittenden lectured to a very large and attentive audience in the same place. Bro. Osler closed with an exhortation, and stated it was his firm conviction the blessed Lord would come before the month of August would roll around. Bless the Lord, all the second advent brethren and sisters seem to be happy this week. Bro. Caldwell lectured last evening in the Brickmaker's Methodist Church."

In this city the brethren and sisters met to show forth the Lord's death in the way He appointed, last Tuesday evening. Nearly 300 united. It was a time of calm rejoicing in the Lord. Fourteen persons had been immersed by Bro. Jacobs at noon, the same day, in the presence of a crowd of spectators, who flocked to the water's edge and looked on without uttering a word, or moving a finger to disturb the interesting and solemn transaction.

ALBANY.

In consequence of Bro. Miller's sickness, the circus at Albany has been given up. While the meetings were continued there, Bro Himes wrote as follows:

"Our meetings are full and deeply interesting. Brother Bernard preached in the Circus on Sabbath evening. His lecture was excellent. He is on his way west.

"The alarm has been given in this city and vicinity with great effect. It is said, by those who are opposed to us in sentiment, that the very extensive revivals still in progress here chiefly originated through the Advent doctrine, and frequent reference is made, by the converts to the Tent Meeting last year on Arbor Hill, and to the 'house of prayer,' as the means of their awakening.

"The scoffers, also, are deeply affected. The devil has come down in great wrath because he knows his time is short. The most ridiculous and blasphemous caricatures are now got up in this place, as well as in other cities, and circulated by the children of the devil to keep their courage up. This shows that the truth is giving them a deal of trouble! May God have mercy upon them."

Many other letters have been received, some of them from ministers, who call for light, and express a deep interest in the subject. Most of them have been called forth by the papers we have sent to every Post Office in the United States. We shall be happy to continue sending in large quantities, if the Lord's stewards will supply the means.



## THE BIBLE—HINTS FOR ITS STUDY.

We cannot prize the Bible too highly, nor study it too carefully. It is a light shining in a dark place. It is from the only source of true light. We have a right to use our reason, in inquiring whether the Bible is God's word, just as Abraham used his senses in deciding whether God spoke to him. That question being settled, we ought to exercise the same unwavering, unquestioning faith which Abraham had. In proportion as we reverence the Bible, we shall strive to get a clear idea of what it teaches. There are many important facts connected with the Bible, for want of knowing which, some persons see the truths it contains as they see objects reflected in rippled waters,—distorted in shape.

1. The *Geography* of the places mentioned.
2. The *dates* of the several transactions recorded, and the connection between the different parts.
3. The *original meaning* of the names mentioned.

For want of *geographical* knowledge, many read the histories of Daniel, Ezra and Nehemiah, and the travels of Paul, &c., as if they were reading of transactions in the clouds, or the fables of the fairy land, of which they have about as much knowledge as of the places mentioned in the Bible histories.

For want of comparing *dates*, our Bible knowledge is often without form, and void of any proper vivid impression on our minds. A reputable member of a church in Boston once seriously inquired if Abraham did not live after the time of Christ. Many who are amazed at his ignorance, may unconsciously cherish mistakes almost equally glaring. In our Bibles we read the book of Ezra, and then pass on to the book of Job, and thus, in spite of our better knowledge, we imagine that Ezra lived first,—whereas Job undeniably lived about the times of Abraham; and Ezra not till after the times of Daniel, leaving nearly 1600 years between them.

The connection between different parts of the Bible is almost entirely overlooked by many.

For instance, we read the story of David's guilt in the matter of Uriah, in 2 Samuel 11, 12, and, perhaps, months afterwards, we read the 51st Psalm, the beauty and force of which is almost wholly lost, if we do not connect it with the history. In Townsend's Bible, all the parts are arranged in the order of time as near as possible. The whole book of Job follows Gen. 11: 26. The book of Psalms is scattered among the historical books. The 90th Psalm comes first in order, and it follows the 14th chapter of Numbers, in which the Lord declared that the generation which came out of Egypt should die in the wilderness. The 1st Psalm and the 119th come last in order. The first is supposed to have been written by Ezra as a preface to the whole book, and the 119th is considered a manual of devotion prepared by him about 444 years before Christ. Thus the 90th Psalm was doubtless written more than 1000 years earlier than the 1st and 119th.

The first portion of the Prophecies is the book of Joel, which follows 2 Chron. 26: 15. Then follow six verses more of the history, and we come to the 1st chapter of Isaiah. Then the history in the Kings, Chronicles, Ezra, Nehemiah and Esther are intermingled with the prophecies to the end of the Old Testament.

The book of Daniel commences after we have read Jer. 45: 5. When we have read seven verses of Daniel, we read 2 Kings 24: 3, 4, and part of verse 1, "In his days, Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years," and then read 2 Chron. 36: 6, 7. Then follows a large portion of Jeremiah's prophecy, which was delivered during the early part of the captivity, and should always be read in that connection. Next we find Psalms 79, 74, 83, and 94. Then come the Lamentations of Jeremiah, after reading which, we pass on in the 1st chapter of Daniel from the 8th verse to the end. Then

comes the whole book of Ezekiel, together with the history in 2 Kings 25: 22—26, and in Jeremiah, chapters 40, 41, 42, 43, 46, 44, and 52. After these prophecies and histories, we pass on in the 2d chapter of Daniel, to read the interpretation of Nebuchadnezzar's dream, which taught that proud monarch that the kingdoms of which he then stood at the head would eventually be dashed in pieces, and which encouraged Daniel and his oppressed countrymen with the hope of the everlasting kingdom which should be set up when all these oppressive kingdoms should become like the chaff of the summer threshing-floors.

Next, we read the 3d and 4th chapters of Daniel, and then Jeremiah 52: 31—34, and 2 Kings 25: 27—30. Then comes the 7th chapter of Daniel, followed by Psalms 137, 130, 80, 77, 37, 67, 49, 53, 50, 10, 13, 14, 15, 25, 26, 27, 36, 81, 92, 93, and 123. Then comes the account of Belshazzar's impious feast in the 5th chapter of Daniel, after which we read the prophecies in the 8th and 9th chapters. Then follows the 102d Psalm, which appears from verse 13, to have been written on the same occasion with Daniel's prayer, about the close of the captivity. At the close of that Psalm, we read the history of Daniel being cast into the lion's den, in the 6th chapter. Next we find Ezra 1: 1—4 and Psalms 126 and 85, and 2 Chron. 36: 22, 23. Then we pass on, in the book of Ezra, to the 3d chapter, 7th verse, and then read the Psalms composed on the return from the captivity, such as Psalms 107, 87, 111, 112, 113, 114, 116, 117, 125, 127, 128, 134. Then we read in Ezra 3: 8—13, about the joy of the people when they laid the foundation of the new temple, followed by Psalms 84 and 60, which were probably written on that occasion. Then we read the account of the interruption in the building of the temple, Ezra 4: 1—5, followed by Psalm 129. After this, we read the last three chapters of Daniel. We are thus particular in noticing the Scriptures connected with the book of Daniel, that our friends may search, and get all the light which Scripture throws upon it. More anon.

## SCOFFERS.

"I think the Lord *must be coming soon*," said a brother who has heard many lectures without becoming strong in the faith. He had just been in Wall street and seen the horrible pictures and blood-chilling blasphemies there displayed in the shape of caricatures, not merely of "Millerism," but of the sacred words of that God who is "a consuming fire," and before whose judgment seat we must soon stand. A brother in Massachusetts, said he could not refrain from shouting "Glory to God," when he saw one of these papers. It seemed so striking a sign that the wickedness of the wicked will soon come to an end, and the Lord will reign in righteousness. "Amen," said the venerable Apostle whom the devouring "terrible beast" had banished to Patmos. "Even so, come quickly."

The scoffers and false accusers so abound, and their works are so notorious, that we have excused ourselves from the painful task of noticing them this week.

Let us all possess our souls in patience, exercise steady faith in God's word, and keep watchful, steadfast, immovable, always abounding in the work of the Lord.

## STATE OF THE TIMES.

The St. Louis Gazette, of March 21, speak thus:

"Any one at all conversant with the spirit of the press, or with the public sentiment, of which it is but the echo, will have observed the *uniformity* and *earnestness* with which the evils of the times are depicted and enlarged upon. We do not wish to assert that the existence of complaint is novel,—we merely allude to its intensity and universality. 'Hard times,' is an exclamation which may have been heard 'many a time and oft' by the reader. But, true it is, the voice of complaint is more earnest as well as louder, now, than usual. The times are sadly out of joint. To 'hard times,' and 'money scarce,' may also be added 'want of confidence between man and man.'"

The True Sun of last Tuesday speaks thus:

"Scarcely a day passes in which we do not hear of some most awful outrage of the Divine and human law. Seduction, murder and other crimes stalk through our land, and each new tale seems more dreadful than the last.

"A few months since, a fiend in human form, and called a merchant, in Pearl street, became acquainted with a young lady of 18 years of age, in Brooklyn, and was afterwards received as her avowed suitor. She was an only child. Her mother dead. The villain ruined her; and when her father discovered her situation he went to the young man, and with *tears* besought him to make the only possible reparation—to marry the girl; offering him at the same time ten thousand dollars to put into his business. The young scoundrel refused to have any thing more to do with his victim, and told the broken-hearted old man 'that he was not to be hired to marry a prostitute.' The old gentleman, being too feeble to insist upon justice, or take revenge, the seducer escaped punishment, and still moves among men. The old gentleman is worth property to the amount of fifty thousand dollars, and has left his home with his daughter, and gone, his friends know not whither."

## ON TIME.

Heard you that knell? It was the knell of time.  
And is time dead? I thought time never died;  
I knew him old, 'tis true, and full of years,  
And bald, except in front, yet he was strong  
As Hercules. I saw him grasp the oak,  
It fell; the tower, it crumbled; and the stone,  
The sculptured monument, that marked the grave  
Of fallen greatness, ceased its pompous strain  
As time came by. Yes, time was very strong,  
And, I had thought, too strong for death to grapple:  
But I remember now, his step was light,  
And though he moved at rapid rate, or trod  
On adamant, his tread was never heard.  
And there was something ghostly in the thought,  
That in the silence of the midnight hour,  
When all was hushed as death, and not a sound  
Crept o'er my chamber's stillness, or awoke  
The echo slumbering there—in such an hour  
He trod my chamber, and I heard him not.

Time's movements! O, how fleet! and yet how still—  
Still as the morning sunbeam, as it kissed  
The blushing flower, but shook not e'en the tears  
Of night, the lingering dew-drops, from its leaves,  
Nor woke the wild bee slumbering in its folds.

## LETTERS RECEIVED DURING THE WEEK ENDING APRIL 6.

POSTMASTERS.—Hampton, Pa.—Clear Spring, Md, 25 cts—Walpole, N H, 50 cts—Newbury, S C—Monroe, Ga—New Castle, Ky—West Henrietta, N Y—New Richmond, O—Melmore, O—Twinsbury, O—Weedspost, N Y—New Haven, Ct—Nickolville, N Y—Lock, O—Purfield, N Y—Williamsville, N Y—Penn. Ind—Westerville, O—Bellbrook, O—Canton, O—Walpole, Mass—Townshend, Mass—Attica, N Y—Jamesville, N Y—Salem Cross Roads, N Y—Essex, N Y—Waterville, O—Fort Ann, N Y—Union District, Mich—Marshallville, O—Meron, Ind—Lowell, O—Prospect Ridge, Ala—Dayton, Ala—Topsham, Me—Dayton, O—Greenville, N Y—Chinnab, Ala—Bellbrook, O—Crawfordsville, Ind—Colchester, Vt.—Middleport, N Y—Belmont, Miss—Martinsville, Va—Hopkinsville, Ky—Millville, O—Harrisville, O—Fairfield, Ct—Champlain, N Y—Martinsville, Va—Dayton, O—Yates, N Y—Brockett's Bridge, N Y, \$1.—Miskawaka, Ind—Champlain, N Y—Quincy, Miss—Chateaugav, N Y—Lewistown, N Y—Massillon, O—Freehold, N Y—Delavan, N Y—Marysville, Ky—Montrose, Pa—Greenville, N Y, \$2.—Low Hampton, N Y, \$3.—Belmont, Miss—Waterbury Centre, Vt, \$4.—Middleport, Pa, \$10.—Sherman, Ct—Woodbourne, Ky—Bangor, Me—South Poultney, N Y—Perrinton, N Y—Beverly, O—Union Mills, N Y—Mansville, N Y—Stilesville, Ind—Montreal, W C—Augusta, Ill—Uphanpee, Ala—Amazon, Ill.

INDIVIDUALS.—John Tuffree—O Gibson—Thomas J. Grant, \$1.—Elder Hammond—E. J., \$5.—John H. Pearce, \$6.—J. Litch, \$20.—J. V. Himes—A. Waller—J. B. Cook,—D. D. Irons—A. Hyslop—A. K. Wolfington—H. W. Smith—Thomas Allen—D. A. Vindex—An Inquirer—C. Hubbell—J. C. Morgan—Edwin Adrean—Wallace and Mason—Wm. Dempsey—J. E. Smith—Thomas Allen—Charles Friend.

TERRIBLE FIRE.—In the midst of a comic play, at the theatre in St. Petersburg, a fire broke out, behind the scenes. The curtain was drawn up that the people might see the devouring flames. From THREE TO FIVE HUNDRED of them were burned to death!! Thus the Lord, by his Providence says: "Be ye also ready."



## TITLE TO THE LAND OF CANAAN.

BY G. W. PEAVEY.

In the examination of this subject our minds should be divested of prejudice, and all preconceptions that are not based on the word of God; and we should approach that word with the prayerful inquiry, O Lord, what hast thou revealed upon this important point?

It is a well settled principle in law that there can be but one valid title to any piece of property. That the original proprietor of the land of Canaan was Jehovah, I presume will not be questioned by those who believe their Bibles. This being admitted, we then inquire has he disposed of it, and if so, to whom? For the proper solution of this question, it will be necessary to examine the *will*; Gen. 17: 7—10—“And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger—all the land of Canaan—for an everlasting possession, and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generation. This is my covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised.” In this clause of the will, we find that the original proprietor has conferred the title upon Abraham, and his seed after him, for an everlasting possession, on condition that they kept the covenant of circumcision. This Abraham kept. But how did he keep it? Answer: in faith, as his history abundantly proves, and not in form merely, as did those who fell in the wilderness, or as did those of our Saviour's time; and as a multitude of professed Christians attend to the external requirements of the gospel, while their hearts are filled with the love of the world, or some other forbidden object, and consequently can never inherit it with *faithful* Abraham; for that covenant must be kept in faith, and not with a heart full of unbelief. Gal. 3: 7—“Know ye therefore that they which are of *faith*, the same are the children of Abraham.” But it may be asked, is circumcision perpetuated under the gospel? I answer, yes. See Rom. 2: 28, 29—“For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and CIRCUMCISION IS THAT OF THE HEART, in the spirit, and not in the letter; whose praise is not of men but of God.”

But has Abraham yet possessed the land?—For a solution of this question we shall examine the testimony of Stephen, Acts 8: 5—“And he gave him none inheritance in it—no, not so much as to set his *foot on*, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.” This evidence assures us that he had not inherited it in the days of Stephen: and he certainly has not since that time, from the fact that it has been in the hands of the Gentiles, who are to retain possession of it “until the times of the Gentiles be fulfilled.” Luke 21: 24—“Until the fulness of the Gentiles be come in; and so all Israel shall be saved.” That is, all the true Israel who have kept the covenant in faith—those Jews who are such inwardly and not outwardly. “As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins.”—Rom. 11: 25—27. As yet, then, Abraham has not *possessed* it, but is to come in

possession when “the fulness of the Gentiles be come in.” For then the Deliverer will come out of Sion, and deliver his people from all their enemies. Even death, which is the last, will be destroyed at that time. Abraham will therefore possess it at his resurrection; and he has not, neither can he, previous to that time. Neither did he expect to possess it previous to that event, as Paul unequivocally declares, Heb. 11: 8—10—“By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.—By faith he sojourned 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. For he looked for a *city* which hath foundation, whose builder and maker is God.” Very well, says one, Abraham's seed are expecting to possess it before that time, if he does not. I answer that I am aware that many of our teachers are holding out this delusion in favor of a race of men that *they assert* are Abraham's seed. But when the middle wall of partition was thrown down, they were *forever* disinherited, and now have nothing to look for but “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil of the Jew first and also of the Gentile.”—Rom. 2: 8, 9.

But who are the true seed? This question is clearly settled by Paul, Gal. 3: 16—“Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.” Here is evidence as clear as a sunbeam, that Christ, and not the degenerate Jews, is the seed—the heir to the land of promise, and with him all those who have been circumcised in heart. See 27—29 verses—“For as many of you as have been baptized into Christ have put on Christ. There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.”—The land of Canaan therefore belongs to Abraham—to Christ the true seed, and to all those who have been or may be made joint heirs with Jesus Christ to that incorruptible inheritance of which the land of Canaan was the type.

But, says an objector, there was a law given 430 years afterwards, by which the Jew has some claim to the land? For the adjustment of this claim, we will again quote Paul. See Gal. 3: 17, 18—“And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.” Then according to Paul and the Holy Ghost, the Jew has no claim; and I think that there is quite as much of truth in their testimony as there is in the statements of those who are pleading the cause of the infidel Jew.

“Wherefore, then, serveth the law,” says an objector, “if it does not give the Jew a claim?” Answer, Gal. 3: 19—“It was added because of the transgressions, till the seed should come to whom the promise was made.” But to use a familiar illustration, the Jews had rendered themselves quite unworthy to possess the vineyard by their profligate and idolatrous practices. It was therefore *leased* to them till Christ, the promised seed, should come, thus giving them a chance to reform. But instead of improving this favor, they persisted in their idolatrous, profligate career, abusing those servants that were sent to them to receive the fruit of the

vineyard until the heir came. They then held a council, in which it was determined to kill the heir, and seize the inheritance as their own.—See the illustration our Saviour has given of this subject, Luke 20: 9—19. And the murderous claim is all the claim the Jew has to the land of Canaan. (By Jew, I mean those who are such outwardly, whose praise is of men and not of God.) Mark. The law or lease was to continue till Christ should come, and no longer; for “the law was our school master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are *no longer* under a school master.”—Gal. 3: 24, 25. So that whatever claim the Jew may have had by the law previous to the coming of Christ, he can have none since that event; the law, with all its claims, expiring at that time.

Indulge me with a familiar illustration. Kind reader, suppose you have a fine farm that you wish to lease for a few years. You succeed in finding a tenant that you think is suitable. You make an agreement, and he enters upon the discharge of his duties. At the appointed time, you send a servant to receive your share of the products, but he is abused and sent away empty. You wait till the proper season arrives, when you send another, who shares the same fate as the first; and a third, but you meet with no better success. You have an only son—your heir. You conclude to send him, thinking that they will have some respect for him. They see him approaching, but instead of their hearts being filled with respect for him and gratitude to you for your long suffering and patience, they immediately conspire to murder him and take possession of the farm. They carry their plot into execution, and entirely nullify the lease.—I ask, what you would do? *Do?* say you, *do?* I would not have waited half as long, but would have taken it from them and leased it to others. But suppose you had waited till that time before you had turned them away, and the murderous deed was accomplished. However, your son is raised from the dead, and the time arrives when you think of placing him in possession of said farm; and immediately these murderers set up a claim, and oppose the owner's possessing it until they have been restored to its possession, and had another privilege of abusing and insulting the proprietor.

And what, you ask, is the plea for such a claim? Why, simply this; that they once had it leased to them for a time, that during this time they not only disregarded the lease, but abused and insulted you in every possible way—even murdering your only son. And to complete the illustration, you have a neighbor that is a lawyer, and well acquainted with all these facts. What would you think of that neighbor, should he espouse the cause of those murderers, to the utter disregard of all your rights?

The foregoing is designed to illustrate the claim that the Jew has to the land of Canaan by virtue of the law; and the examination of that question clearly shows that their only claim is that of murderers. The conclusion, therefore, is irresistible, that those who plead the cause of the Jew, by virtue of the law, are pleading the cause of the murderer. Instead of teaching them *submission* to him, they are encouraging them in their *rebellion* to their lawful sovereign. But their efforts will be worse than useless. The Saviour has forever settled the question, that the Jew can never again possess the land of Canaan. Luke 20: 15, 16—“What, therefore, shall the lord of the vineyard do unto them? He shall come and *destroy* these husbandmen, and shall give the vineyard to others.” There is, therefore, nothing but *destruction*



awaiting the Jew who refuses to accept mercy at the hand of Christ. But all those who have been made partakers of his spirit will, at his coming, possess the promised land forever.

It is evident from the examination of the original title, together with the exposition that Paul has given of it, that the Jew who is such according to the flesh only, has not the shadow of a title to the land of Canaan: but that it belongs to Abraham, to Christ, and to all of his faithful followers. It is also apparent that they are not to inherit it till those are raised from the dead who may have died previous to the coming of Christ. It is also evident from the testimony of Paul in reference to the law, that they have no claim there. 1st, from the fact that it was given to Abraham by promise 430 years previous to the giving of the law. 2d, from the fact that the law cannot disannul the promise. 3d, from the fact that the law expired at the coming of Christ. Consequently no claim whatever can be sustained by that law since that time.

But when defeated here, there is a resort to the promises contained in the Old Testament prophecies. But those promises evidently refer to the original promise made to Abraham, and to his seed after him, and are expressive of what they are to enjoy when Christ shall come the second time, without sin unto salvation; and having proved that Christ and his people are the seed of Abraham, these promises, therefore belong to them, and not to the unbelieving Jews. This view has been clearly presented by Paul, Gal. 3: 16—"Now to Abraham and his seed were the promises made." This broad declaration evidently embraces all the promises contained in the Old Testament, leaving the unbelieving Jew neither the law nor the promises. What a pity it is that Paul had not been favored with a lesson or two from some of our modern theologians, on the return of the Jews.

In the examination of this subject we have found a clear title to the land of promise—the new earth, of which the land of Canaan was a type. We have also found that this title belongs to Christ and all his people. This title is evidently a perfect one. A knowledge of the character of its author is evidence sufficient to establish that fact. A being whose character is infinite perfection will never leave his work imperfect. With these self-evident truths before us, I wish to ask one question. Can that be a perfect title in which no time is specified for those to take possession to whom the inheritance is conveyed by said title? Reader, suppose you were to purchase a farm, and on receiving the title, you find no time specified when you are to take possession of said farm; you would say, I cannot receive such a title. The man of whom you made the purchase inquires, why can you not receive the title? You reply, it is imperfect; it does not specify any time when I shall take possession. I would not give a fig for such a deed. Dear reader, if you would not receive a title to a farm in which no time is specified for you to take possession, can you believe that Jehovah has given us a title to that incorruptible inheritance, and no time specified when we shall take possession of it?—You answer, No: we believe he has specified the time, by assuring us that we shall receive it at the coming of Christ. Well, do you know when Christ is coming? O no, we know nothing about that. Then an event of which you confess you can know nothing, is your SPECIFIED time for receiving that inheritance. I now ask, would you accept the title to your farm on such conditions as these? Let common sense answer the question. One of two things, therefore, is certain; the time is specified, or our ti-

tle is an imperfect one. The latter conclusion cannot be true. The first, therefore, must be true; not, however, by specifying an event of which nothing can be known. But by such declarations as the following: "When ye shall see all these things, know that it is near, even at the doors."—Matt. 24: 33. "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21: 24.

[For the argument that these times expire this year, see other articles in this paper.—Ed.]

This year, we expect the great trump of jubilee will be heard by the astonished nations of earth. This year, we expect the angels will be commissioned to gather the elect from the four winds, from one end of heaven to the other.—This year, we expect to see the tombs yield up their victims. This year, we expect to see those friends who have fallen asleep in Jesus clothed with immortal vigor. This year, we expect, if sound faithful in the discharge of duty, to be changed to the same immortal vigor, and together with those friends, ascend and meet our Lord in the air. Reader, are you ready?

Charlton, N. Y., 1843.

#### CONTENTS OF THE SCRIPTURES.

About 200 years ago, a tract was published in England entitled, "A design about disposing the Bible into a Harmony; or, an Essay concerning the transposing the order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History. By Samuel Torshell."

The author shows great good sense, in designating the several Books, as a few specimens will show.

*Genesis*.—The cabinet of the greatest antiquities.

*Judges*.—The mirror of magistrates and tyrants.

*Ruth*.—The picture of a pious widow.

*Ezra, Nehemiah*.—An idea of church and state reformation.

*Esther*.—The great example of God's providence.

*Job*.—The school of patience.

*Psalms*.—The soul's soliloquies; the little Bible; the anatomy of conscience; the rose garden; the pearl island.

*Proverbs*.—Divine ethics, politics, economy.

*Isaiah*.—The evangelical prophet.

*Daniel*.—The apocalypse of the Old Testament.

*Hosea*.—Sermons of faith and repentance.

*Joel*.—The thunderer.

*Amos*.—The plain dealing reprovener.

*Malachi*.—The bound stone of the two Testaments.

*Matthew, Mark, Luke, John*.—The four trumpeters, proclaiming the title of the great king.

*Acts*.—The treasury of ecclesiastical story.

*Romans*.—The principles of Christian faith, the Catholic catechism.

*Galatians*.—The epistle to the Romans epitomized.

*Ephesians*.—The opening of the great mystery of salvation.

*Colossians*.—A brief rule of faith and manners.

1 *Thessalonians*.—Practical theology.

2 *Thessalonians*.—Polemic theology.

*Hebrews*.—A commentary upon Leviticus.

*James*.—The golden alphabet of a Christian.

1 *Peter*.—A Theological summary.

2 *Peter*.—The encouragement of a spiritual warrior.

1 *John*.—The glass of love or charity.

2 *John*.—The pattern of a pious matron.

3 *John*.—The mirror of hospitality.

*Jude*.—A picture of false prophets.

*Revelation*.—Daniel Redivivus. The opening of the treasury of future events.

The designation of Daniel is very just. The word Apocalypse is derived from the Greek word, which signifies to uncover, to reveal. Isaiah was an Evangelical prophet, but he left his sublime pictures of future glory so intermingled that we needed Daniel to take us on an eminence, and uncover the future path of the Church, leaving a chart of it, which could not be fully understood till the passing of certain points should settle all disputes respecting the scale of measurement. Those points we have passed, and we can look back upon the revealing chart, and trace the whole course, with admiration of the accuracy with which it has been delineated.

The Revelation is Daniel "renewed again, revived, returning afresh," as Ainsworth defines the Latin *redivivus*. A revelation is a manifestation of truth, not a concealment of it.

THE KINGDOM WHICH WILL SOON BE SET UP.—What lover of peace can oppose the return of our lawful Prince, who shall abolish all earthly governments, and set up one of eternal blessedness? Who is not sick of present administrations, kingdoms, and legalized oppressions? We boast much of our American Republic, as the motto of earth and the home of liberty. But we should rather tremble, and consider with shame, the dark vista that opens before us, if the Lord appear not speedily to restore the earth to its primitive purity and loveliness.

Let those who are dreaming of reforms, advancement, and the world's conversion, look at the following picture: "Scenes in the American Paris—a French Revolution in Embryo.—A Washington correspondent of the New York American makes the following frightful statement: "There is a general determination among the friends of peace, to adjourn every day at 4 o'clock. It is firmly believed, by most experienced and judicious persons, that a candle light sitting would bring on riot, fighting, use of knives, pistols, and murder in the Hall of Representatives.

"Several of the southern members I know are armed, and, on the first blow, deadly weapons would gleam throughout the Hall, and pistol balls would soon whistle among them.

"I fear you have not the least conception of the slumbering, latent horrors of the scene. At a distance you cannot know a hundredth part of the heinous facts which we shudder at knowing here. From my own observations of the past and the present, from my knowledge of the demoniac rage still suppressed, and which inspires bloody men here, many of whom are reeking from the murders which gave them honor and eminence in their own country, I am prepared to see the Hall drenched in blood, in a general melee, on such provocation as one hasty word may give. One south-western member has threatened the life of another, and the latter now goes armed, with the determination to take the life of his threatening foe, if he comes within a certain distance of him."

#### "A CITY OUT OF SIGHT."

Isaiah 26: 1, 2, 3, 4.

"In that day shall the song be sung in the land;"

"We have a strong city," upheld by God's hand;

"For bulwarks and walls," salvation is set,

Psalms 85: 10.

And "Mercy and Truth together are met."

Isaiah 60: 18.

Throw open the gates, those gates which are "Praise,"

That the people may enter who "walk in His ways;"

That the nation "which keepeth the truth" may

pass in;

And "dwell safely," and free from sorrow and sin.

C. G.

It is said that in the single city of Pekin, China, nine thousand infants are destroyed annually, and that the proportion is as great all over the empire.



## CALVARY.

Come, pre-cious soul, and let us take, A walk, be - com - ing you and me; And  
whither, my friend, Shall we our foot - steps bend; To Cal - va - ry or to Geth-sem - a - ne?

2. "O Calvary is a mountain high,  
T'is much too hard a task for me!  
And I had rather stay  
In the broad and pleasant way,  
Than to walk in the garden of Gethsemane."

3. It would not appear such a mountain high  
Nor such a task, dear sinner, for thee,  
If you lov'd the Man  
Who first laid the plan  
Of climbing the mountain Calvary.

4. "I'd rather abide in this pleasant plain,  
My gay and merry friends to see;  
And tarry awhile  
In the joys of the world,  
Than to climb up the mountain Calvary"

5. Your gay companions must lie in the dust:  
Their souls are bound for misery;  
And if you ever stand  
On Canaan's happy land,  
You must climb up the mountain Calvary.

6. "There is no pleasure that I can behold,  
And it is a lonely way to me;  
For I have heard them say  
There are lions in the way,  
And they lurk in the mountain Calvary."

7. It is a peaceful, pleasant way,  
Poor wand'ring soul, could you but see;  
And you shall have a guard,  
Yea, the angels of God,  
To conduct you o'er mountain Calvary.

8. "I'd rather have peace, and live at my ease,  
Than to be afflicted thus by thee;  
When blooming youth is gone,  
And when old age comes on,  
I will climb up the mountain Calvary."

9. There is no better time than youth,  
To travel the mountain, as you see;  
When old age comes on,  
You are burden'd with sin;  
Then how can you climb up Calvary?

10. "O leave this melancholy theme!  
I cannot enjoy any peace for thee;  
There is time enough yet,  
And the journey's not so great;  
I can soon climb the mountain Calvary."

11. O hark, I hear a doleful sound!  
You greatly should be alarmed be;  
A blooming youth is gone,  
And is laid in the tomb,  
Who refused to climb Mount Calvary.

12. "Alas, I know not what to do!  
You greatly have alarmed me,  
For in sin I've gone on,  
Till I fear I'm undone;  
Lord, help me to climb up Calvary!"

13. O tarry not in all the plain,  
Lest it prove a dangerous snare to thee!  
But look to the Man,  
Who was slain for your sin,  
And he'll help you to climb up Calvary.

## SONS OF ZION.

1. Come, all ye sons of Zi - on, Who are wait-ing for sal - va - tion, Have your lamps trim'd and burning, For behold the pro - cla - ma - tion,  
Saying, " All things now are ready For the poor and for the nee - dy; All my fatlings now are killed, And prepared on the ta - ble."

2 Arise and get ready;  
Hasten to the marriage supper,  
While the Bridegroom is calling,  
And poor sinners are a falling.  
See the Lord of life descending,  
And the judgment trumpet sounding,  
For to gather all the nations  
To the final judgment-day.

3 O what a happy meeting,  
When salvation is completed,  
And tribulation's ended,  
And the spotless robe prepared

For the bride to be adorned,  
In the jasper wall be crowned,  
Saying, " Worthy is the Lamb,"  
In the New Jerusalem.

4 O, sinners, don't be doubting,  
While the sons of God are shouting;  
Come and join the happy army,  
And there's nothing that will harm you.  
If you follow Christ the Savior,  
And break off your bad behavior,  
And repent and be converted,  
You may sing his praises too.