

# THE MIDNIGHT CRY!

VOL. V.—No. 2.

NEW-YORK, THURSDAY, AUGUST 31, 1843.

WHOLE No. 81.

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

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 9 SPRUCE-STREET.

N. SOUTHARD, Editor.

## THE MIDNIGHT CRY,

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## THE MIDNIGHT CRY.

THE EDITOR continues very low with an intermittent fever, and this fact must account for the lack of editorial and a letter to J. H. Martyn, which would have been prepared, if his health had permitted.

We have many communications, some of which are important, which must be laid over, until the Editor can attend to them.

### THE DELAY

In the issuing of this week's Number of the Cry, has been occasioned by the breaking down of the press, just as the paper was ready to work.

### DEDICATION.

The spacious hall in the building known as Franklin Theatre will be dedicated to the services of our coming Saviour, with appropriate exercises, on Sabbath next. It is expected that Bro. Litch, Bro. Jacobs, and other speakers will be present.

### OUR MEETINGS.

Our meetings still continue to increase in interest. At the fellowship meeting held in Columbian Hall, last Friday evening, many interesting testimonies were delivered. At the close of the meeting, about thirty arose, requesting the prayers of the brethren, that they might be prepared for the coming of the Lord. At the Apollo on Sabbath evening, about twenty came forward for prayers, three or four of which number arose and testified that the Lord had blessed them.

### SECOND ADVENT BAND MEETINGS.

These meetings are held at No. 42 Attorney St. and No. 4. Burton St., on Thursdays evenings, and at 40 Eldridge St., 258 Rivington St., and at the corner of Ninth Avenue and Seventeenth street, on Wednesday evenings. Other places will probably be soon opened.

### MIDNIGHT CRY, VOL. IV.,

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### CAMP MEETINGS.

Our readers see by notices on another page, that many important Camp Meetings are soon to be held.

The one near Bridgeport, in Conn., is most convenient for persons in New-York city and vicinity, and in all the western part of Conn.

We hope our friends who have made arrangements for the meeting, will be cheered by a large attendance.

For the Midnight Cry.

Dear Brother Southard,—I embrace a moment amid the rushing current of time, which, by the way, seems to be accumulating in velocity as it nears the great crisis, to give you a cursory sketch of the progress of things in the West.

The success of our enterprize at Rochester has more than realized our expectations. The revolution in public feeling has been very great; and the cause we advocate is gaining character and influence.

The "GLAD TIDINGS," which we got up at Rochester, to aid us for a little season in the great work, has done, and is doing, a glorious mission. Although it is a means of prosecuting our work which is attended with a much heavier expense than the receipts on such an ephemeral sheet can be expected to meet, it is nevertheless a mighty means of spreading the light. As we expected, the receipts *did not* near meet the expense: yet we feel that it has accomplished a great good, and we commit the whole to the care of a faithful God.

The TENT Meeting at Buffalo was in fine progress when I left, and the faithful and efficient labors of Brethren Storrs, Fitch, and Himes, were doing a great work on the minds of the eagerly-listening multitudes that attended. Fears were entertained by some, owing to the mixed and peculiar character of the population of Buffalo, and the strong prejudices existing against our views, that our meetings would be disturbed. But, although THOUSANDS were in attendance, up to the time I left, every thing progressed in the most perfect order, and an entire revolution in public feeling, touching the character and claims of the doctrine we teach, had evidently taken place. God's blessing attended their labors.

After the Buffalo meeting, Bro. Himes, in company with other efficient lecturers from the East, intend to visit Cincinnati, Ohio, if time continues, and there faithfully discharge their duty in giving the people the word of warning. It is calculated to publish a paper there also, similar to the Glad Tidings, and thus spread the word of warning abroad through the West.

That God who has thus far given his sanction to our humble efforts, will, we trust, go with us toward the setting sun, and still make the truth mighty to the pulling down of strong holds.

O, my dear brother, how I long to be able to speak out the feelings of my heart on this soul-thrilling subject. But my voice is no better. I am still compelled to speak in a whisper, and what I do must be done with the pen, mostly. But O, I am looking and hoping for deliverance—for *speedy* deliverance—yes, by the Revelation of Jesus Christ. My soul feels like saying—Amen, even so, come Lord Jesus, come quickly!! In great haste, yours as ever in the blessed hope,  
L. D. FLEMING.

Newark, N. J., Aug. 18th, 1843.

### BOOK ROOM AT ROCHESTER.

The room for Second Advent publications will still be continued at No. 17, Arcade, in that city, under the care of Brother Galusha, who will faithfully attend to all orders for books, papers, &c. The poor will be supplied gratis.

### BROTHER R. WHITNEY'S EXPERIENCE.

The writer of the following is well known in Fairfield, Conn., as a person of high standing in the Baptist Church, in which he was an active and esteemed officer.

Dear Brother Southard,—Although I take several publications, there is none for which I wait with so much interest, or read with so much avidity, as the Midnight Cry. I always find something in it as cheering to me, as, news from home, to one who has long been absent, and expects soon to return. I have felt much interest in reading the experiences of those who have been brought to embrace the second advent faith, which have appeared in the paper; and have thought that a brief account of the manner in which I was led to believe the coming of Christ near at hand, might not be altogether uninteresting to others.

It is now eight months since I first began seriously to investigate this subject. Some of my friends having previously embraced the doctrine, I had frequently engaged in debate upon it, with a feeling of confidence that it could not be supported by the Scriptures. My principal arguments against it were, the millennium—the return of the Jews—and the position that the time of the end is not a matter of revelation. I had not previously given either of these subjects a thorough examination, but rather believed them because there were passages of Scripture which seemed to establish them, and they were admitted as true by a kind of common consent. In order to defend my side of the question, it was necessary to examine the Scriptures more carefully; and in doing so, I found my arguments unsupported, and one after another giving way. Still I was not convinced, and when one reason failed, I endeavored to urge others with the more force.

In the mean time, (the fall of 1842,) I felt an increasing interest in religious things—an earnest desire that myself and my fellow-christians might be humbled before God, and be found in a condition in which He might bless us, and make us a medium through which to communicate his blessings to others. My mind being thus in a sensitive condition, I found that these discussions, (or my opposition to the doctrine,) had a deleterious influence on my spiritual enjoyment; and I finally resolved that I would neither take any part in, nor even listen to debates upon that topic. I also used all the influence I could, to persuade my brethren in the church to drop the subject entirely.

I had then recently read "Dowling's Reply to Miller," and lent the book to a brother in the church who felt favorable to Mr. Miller's sentiments, with the request that he would read it, at the same time intimating that if he did so, it would do away with his "Millerism."

On the 18th of December, this brother

brought me a volume of "Miller's Works," containing his answer to "Dowling's Reply," and wished me to read it. I told him I had resolved not to read any thing more on either side, or take any further part in the investigation of the subject; and in the course of the conversation I remarked that I had not sufficient confidence in the correctness of the theory to think it worthy of an attentive examination, and added that I thought we might employ our time in a much more useful manner than in studying this subject.

Soon after I had said this, I began to think that perhaps I was treating the subject too lightly; and the more I reflected, the more evident it appeared to me, that as it was one of incalculable importance, it was worthy of at least a serious examination.

For some time previous I had been endeavoring to lay aside every weight—every thing sinful, and to return fully to the Lord; but I had found that after the most careful self-examination, and after the most earnest prayer that my heart might be set right, there was still something in the way. I could not feel that all was right between me and God, and I now began to think that perhaps it was the opposition of my heart to the doctrine of Christ's speedy coming. After reflecting upon the subject for a day or two, I came to the solemn resolution to examine the doctrine with all the light I could get upon it; and to follow out what I should find to be the truth, wherever it might lead me.

A day or two after this, a friend offered me "Litch's Address upon the Second Coming of Christ." I took the book, and as Hezekiah did with the letter from the king of Assyria, I spread it before the Lord, and earnestly sought the enlightening influence of his Spirit upon its perusal. As I proceeded in the examination, I believe it was with an honest desire to know the truth, that I sought for light upon the subject.

I first read the book through in a superficial manner—then reperused it, very carefully noting every thing which was not entirely satisfactory. But though I found a few things which I thought might not be entirely correct, I could not resist the conviction that it was mainly in accordance with the word of God. In short, the more I examined, and the more I prayed for light upon the subject, the more thoroughly was I convinced of its truth.

In the examination of the subject, I endeavored to divest myself of all previously formed opinions, and to inquire simply what the Lord had said; and in coming to the conclusion that the end of all things is just at hand, I had to abandon ideas which I had from childhood believed, but which I now found to be the traditions of men, instead of the word of God. The Bible seemed to me like a new book. Large portions which I never before could understand, now appeared full of meaning and interest. The volume of inspiration was given to testify to us the *sufferings of Christ* and the *glory that should follow*, 1 Peter 1: 11. Of the latter theme I knew but very little, until I gave up my former ideas of a temporal millennium, and embraced the doctrine of the advent near. Light then seemed to shine from every page, and I think I can truly testify, that it is a lamp to my feet and a light to my path.

The immediate effect upon my own mind, was to humble me before God, and bring me

to the foot of the cross. My feelings were precisely similar to what they were sixteen years before, when, as I trust, I was brought to the saving knowledge of the truth.

I have not had much opportunity to attend second advent meetings; but have read nearly every thing to which I could gain access on both sides of the question, and the uniform effect has been, to confirm me in the belief, that the coming of the Lord draws nigh.

In view of the subject, I cannot but feel that it is the dictate of true wisdom to improve with diligence the few days or weeks of time yet remaining, to secure that holiness of heart without which we cannot enter the New Jerusalem. And I know not how to account for the indifference, and even opposition, of professors of religion; who while they cannot pretend to assure us that the Lord will not come, yet treat the subject as if it were the mere hallucination of a disordered brain.

As for me, I would wish to obey the injunction of the Savior, and watch, lest coming suddenly, he find us sleeping, and unprepared for his approach.

Yours, in hope of the  
speedy coming of Christ,  
RAYMOND WHITNEY.

Bridgeport, Conn., Aug. 19, 1843.

#### SIGNS OF THE TIMES.

FROM A LATE LONDON WORK.

Charlotte Elizabeth is exerting more religious influence than any female writer since the time of Hannah More. She has written many excellent works, deeply imbued with the spirit of Protestantism and all adapted to do good, though we must differ from her on some points. She is now editing the London Christian Lady's Magazine.

We have been happy to find in the July number an article by P. H. Gosse, of Hackney, which shows that the near coming of our blessed Lord is occupying the attention of some of the most gifted minds in that kingdom.

The author was entirely unacquainted with the prophetic periods as we understand them, yet by an independent course of inquiry, he seems to have been led to the same conclusion.

"We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."—2 PETER 1: 19.

The inveterate blindness of the professed people of God, which refused to perceive the manifest tokens of His first Advent, wrung tears of anguish from Incarnate Deity; "O that thou hadst known,—in this thy day, the things which belong unto thy peace!" And it was one of the sternest rebukes administered to the hypocritical Scribes, that while they were skilful to perceive and to prognosticate atmospheric phenomena, they could not "discern the signs of the times." Are those then guiltless in our day, upon whom the ends of the world are come,—who, enveloped in midnight slumber, are all unconscious of the still more palpable and significant tokens of His second approach, and refuse to be awaked? It has been the fashion to "despise prophesyings;" but this is in effect to despise the wisdom of God who inspired them, and set them up on high as a beacon for times of danger and doubt, a light in a dark place. And surely the present times are dark enough to need this light! Beset on all sides with peril, the foundations of men's faith rudely torn from beneath their feet, we

need every help, every support, to prevent our making shipwreck of faith. O what do they miss, who lose the comfort of the Prophetic Word! They who most study it, know best how strong is the consolation derived from the consciousness of having an Omniscient Guide. Storm-tossed upon an ocean full of dangers, how cheering is it to possess amidst the lowering tempest an infallible chart, and to descry amidst the deepening gloom the lights of the sheltering haven! Yes: "the floods lift up, the floods lift up their voice; the floods lift up their waves:" but *we* with anointed eyes look up and see "the Lord on high mightier than the noise of many waters, yea, than the mighty waves of the sea." The devil hath great wrath, but thanks be to God, it is because "he knoweth that he hath but a short time." The cloud gathers thick and black around the murky horizon, and begins to mutter its threatening thunders; but *we* joyfully point to its gilded edges, that give token to a glorious firmament beyond it. The night indeed is dark, and seems to be deepening into a still more intense obscurity; but *we* exult to know that the blackest shades of the starless midnight shall suddenly break into more than meridian brightness; that even without a dawning the glorious Sun shall burst upon our astonished eyes in the full effulgence of eternal day. And what a day!—our sun shall no more go down, neither shall our moon withdraw itself, for Jehovah shall be our everlasting light, and the days of our mourning shall be ended.

With an earnest desire to awaken and to promote the spirit of Christian watchfulness, and to confirm the faith of believers, I shall endeavor to enumerate the chief of those signs which mark the present age; varying of course in the clearness of their manifestation, but, together, testifying with a voice which cannot be mistaken, "The Lord is at hand!"

I. The events of the Sixth Seal.—Most modern expositors agree that the horrors of the French Revolution, and the attendant political changes in Europe, formed the Earthquake of the Sixth Seal; but as that Seal has now been opened fifty years, we may reasonably expect the Seventh: before this, however, the redeemed of all nations, and kindreds, and peoples, and tongues, shall be beyond the reach of suffering, before the Throne. We are now living in that state of preternatural repose described in Rev. 7: 1, which has strangely prevailed among the nations of Europe for nearly thirty years amidst constant and eminent threatenings of war: and which cannot be broken till the servants of God are sealed and saved. The international peace of Europe, under such circumstances, is, then, the first Sign.

II. The cessation of the Sixth Trumpet.—Still more unbroken is the unanimity of commentators that the letting loose of the Turks upon the Eastern Empire was the Woe of the Sixth Trumpet. But, as we shall presently see, the reverberating echoes of the Trumpet are fast dying away: the second Woe is almost past. Before the Seventh Trumpet however shall sound, the Lord's witnesses shall have ascended to heaven in a cloud, and the kingdoms of this world shall have become the kingdom of our Lord and of His Christ.

III. The effusion of the Sixth Vial.—As the Sixth Trumpet was the establishment of the Ottoman Power, so the Sixth Vial is its dissolution; effected not by sudden conquest, but by gradual decay, "broken without hand,"—"dried up." And who can look upon the present state of Turkey and the astonishing decay of its vitality for the last twenty years, without acknowledging, "This is the finger of God!" At

the beginning of the present century, Turkey was a powerful empire; but when the withering vial of God's wrath was poured upon her, her resources began to dry up till but "the shadow of a name remains." The loss of Greece, Wallachia, Moldavia, Egypt and Servia, the battle of Navarino, the humiliating concessions made to Russia, the defection of the fleet, with the unprecedented desolations of fire and plague, have enfeebled the mighty Ottoman empire till her very existence seems to depend on the forbearance or jealousy of the European cabinets.

V. The proclamation of the Gospel.—"And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." And if Paul could say that this *had been done* in his day, "to every creature which is under heaven," (Col. 1: 23,) in how much greater fulness of meaning may we take up the past tense, in speaking of the fulfilment of this sign. What "nation" has not heard the proclamation of Christ's gospel, in this day of Bible Societies, and Missionary labors? How much further He may see fit that the offer of it may be prolonged to these nations, before He has "filled up the number of his elect," we cannot say: but it appears that the prophecy has already received a sufficient accomplishment to justify the truth of God, if the dispensation were closed to-day.

VI. The activity of the spirits of superstition, atheism, and anarchy.—This is a darker sign: here fall the shadows of the picture. Yet holding forth the prophetic torch, we can feel our hearts bound with joy, as we trace the workings of these "unclean spirits" of darkness. In our own land, heretofore so highly favored, these foul demons are peculiarly active: the spirit of Popery has succeeded in infusing its poison into an overwhelming majority of our national Church; while the other two evil spirits have, hand in hand, seized upon the lower classes of our population. Anarchy and insubordination are indefatigably preached to misguided multitudes by furious demagogues with startling success; and blasphemy and atheism are no less industriously diffused by the ribald publications of the Sunday press.—Yet I cannot see any prophetic warrant for expecting with many students of prophecy, that the true church of Christ will again be subjected to a terrible persecution, even from all this array of Satanic malice; but I do see in these things, the elements, which, when "the salt of the earth" is once removed, will hurry the moral world into a horrible state of putrefaction with fearful rapidity.

Among other signs of the present age which, because somewhat less definite, I will not dwell upon, may be mentioned,—the two given by Daniel, "many shall run to and fro, and knowledge shall be increased;" and truly it would be difficult to characterize this age more aptly than as an age of rapid and universal travelling, and of widely and cheaply diffused knowledge. Then there is the Czar, the exact counterpart of the description in Ezekiel, "Gog (the crafty one) prince of Ros, Mosc, and Tobl," perfectly ready from situation, power, and known policy, to act the part of the last invader of the Holy land. Add to these the "distress of nations with perplexity;" the unprecedented loss of life by shipwreck, "sea and waves roaring," the unexpected appearance of the late Comet in our system like a flaming sword;—the "earthquakes in divers places," which have marked the current year, young as it is; and he must indeed sleep soundly who cannot hear

in these things the solemn cry, "Behold the Bridegroom cometh!"

We look however for still more remarkable and terrifying tokens of his approach, as the time draws near. Wondrous phenomena are predicted as the precursors of the Advent, which we yet await to see. The prophet Joel tells us that "the sun shall be turned into darkness, and the moon into blood, before that terrible day of the Lord come;" and Christ confirms the prediction; "the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in the heavens." Let none however flatter themselves with the thought, that when these unequivocal manifestations take place, it will be time enough to turn their attention to the coming KING; for it appears highly probable that these things will be so immediately preceding the revelation of Him, as to be rather the attendant circumstances of that great event, than premonitory tokens of it. It will not force itself upon the attention of careless men beforehand; abundant as is the evidence of its approach to those who in childlike humility seek to know His will, to the many it cannot, and will not be divested of the character of extreme and overwhelming suddenness: like the flood of Noah, like the fire on Sodom, like the snare upon a bird, like a thief in the night! "Watch therefore, for in such an hour as ye think not, the Son of man cometh."

P. H. GOSSE.

Hackney, May 30th, 1843.

The following from the last Palladium, is one of many excellent articles which Bro. Marsh has recently written.

We have expressed substantially the same views in public and private for six months past.

#### A SUPPOSED MISTAKE.

Some of the friends and many of the opponents of the doctrine of the second advent of Christ in A. D. 1843, think there must be a mistake in the theory, because the 2300 days named in Dan. viii. did not end the 22d of March last, just 1810 years from the crucifixion, when they suppose the 70 weeks ended. A moment's reflection will show the absurdity of the supposition.

The seventy weeks, in Dan. ix, cut off from the 2300 days in Dan. viii, are divided into three parts, viz. *seven weeks, three score and two weeks, and one week.* These divisions have all had their exact fulfilments; not in *days, weeks, nor months*, but in *YEARS*, according to the strict letter of the prophecy.

The seventy weeks commenced on the *first day of the first month* (our March.) See Ezra vii. 9. The first division, or the seven weeks, or 49 years, in which the walls of Jerusalem were to be rebuilt, expired on the 25th of Elul, the *sixth month* of the 49th year of the 70 weeks. See Neh. vi. 15.

The second division, or the 62 weeks, or 434 years, to Messiah the Prince, had their fulfilment not in just 483 years from the *first day of the first month*, where the 70 weeks commenced; nor in 434 years from the 25th day of Elul, the sixth month, where the first division or seven weeks, or 49 years ended; but they had their fulfilment according to the word of the prophecy, in the 483d year of the 70 weeks. In this case the year only, can be satisfactorily ascertained—which according to the most approved, if not all of our Bible chronologies, was in A. D. 26. On this year Christ entered upon his public ministry, and his *first* declaration was, *The time is fulfilled, &c.* See Mark i. 15. Doubtless the

62 weeks were then fulfilled. Christ was then 'about thirty years old,' and soon after he attended the passover, which always came near the *first* of the year; hence, the strong presumption is, that the 62 weeks expired, *not* on the *first*, nor *sixth* month of the year, but near its *close*.

The third division, or the one week, in which Messiah was to be cut off; according to Ferguson, was fulfilled, *not* on the *first day* of the *first month*—nor on the 25th of the *sixth month*—neither at the *close* of the year; but on the *fourteenth day* of Nisan, the first month of the Jewish sacred year, which answers to our March 22.

From this view of the subject it is clear that these several periods ended on different days and months in the year. Why, then, should we look for the fulfilment of the 1810 years, the last division of the grand number of 2300 days, or years, on the *very month and day* of the year in which the 70 weeks, or either of its divisions terminated? We have no authority from the letter, or fulfilment of the prophecy, for doing so. But we have the strongest reasons for looking for its fulfilment at *any time* within the year of its termination; and *that year* is now swiftly passing—it commenced March 22, A. D. 1843, and I most confidently believe that by the close of the year the fulfilment of the whole vision will have been witnessed.

We have nothing to do with months, weeks, and days, in computing any of the prophetic numbers, excepting those which relate to the loss of the Ottoman supremacy; in that case days and months are necessary, and they are greatly pointed out in the sacred text—but days are not mentioned in any other prophetic period, including more than a year in the bible. In every other case the latitude of the *whole year* I think is given, to complete the prophecy. It may fall on the *first, middle, or last* of the year, it is all the same; it was accomplished on the prophetic day, or year appointed.

I understand the case thus. The *whole* of the 49th year of the 70 weeks belongs to the first division, or seven weeks. The *whole* of the 483d year belongs to the second division, or 62 weeks. The *whole* of the 490th year belongs to the third division, or the one week. And the *WHOLE* of the year 1843, commencing the year with March 22d, belongs to the last division, or the 1810 years, which evidently end this year; then I fully believe the sanctuary will be cleansed or justified.

Finally, I see no mistake in this stupendous theory; but on further examination, if possible, I am more fully convinced of its correctness; and that we are justifiable in looking every moment for the appearing of our glorious Lord.—We know not at what watch of the night, or *day*, and *hour* of the year he will come, but we may *know* when his coming is as near as summer is to the budding of the trees. He will come and not tarry—the vision will speak and not lie—it will not tarry. The Lord is at the very doors.

We have a sweet tract from Harriet Livermore, containing Joseph Wolfe's expectation of seeing Jesus, who died for poor sinners. "He will come again, the Son of Man, in the clouds of heaven," in 1847. Its date is 1822. In 1826, twenty persons of all orthodox persuasions, met in London, with Mr. Wolfe, to study the Bible. They came unanimously to the same conclusion. They add 45 to the end of 1260, as we do; therefore we conclude that this is the year, being in fact 1847. Jesus' birth was four years before the date of our era.—*Jubilee Trumpet.*

If the world is ever to be overspread by any sect the conquerors are the Catholics, for it is written with the infallible pen of inspiration, that they shall prevail till the Ancient of days comes; till judgment is given to the saints of the Most High; till the time comes when the saints shall possess the kingdom.

## IT WILL MAKE INFIDELS.

How common it is for people to say, speaking of the doctrine of the Lord's speedy coming,—“It will make Infidels!”

The more I have considered this objection, in all its bearings, the more I am persuaded, that it grows out of a *latent infidelity in the Church*. The mass of the Church, particularly the ministry, do not seem at all disposed to have their religious faith and principles put into a shape to be tested. They prefer to hold their views in a vague and intangible form. I regret to be under the necessity of saying that the Advent question has clearly and unequivocally discovered an alarming amount of *gross infidelity in the very heart of the Church*. The developments of every week are fearfully demonstrating this position; and I am persuaded that God will continue to tear away the mask under which so many hypocrites have been hid, and the line of demarcation will become more and more distinct between them that really love God and them that love him not, as the great crisis draws nigh.

I am becoming more and more convinced, that the *spirit of Babylon* is not confined to the old *Mother of Harlots*. It pervades the daughters. The *Mother of Harlots*. How full of meaning. Not simply a *harlot mother*, but *mother of harlots*. How strong the language! How characteristic! We have only to decide who the *mother* is, to whom the Holy Spirit refers, and then who her *daughters* are, to be fully satisfied who are regarded in the eye of God as *harlots*. And it seems to me that these are queries of no very difficult solution. And it appears to me also, that it is high time to begin to cry, in the Spirit's language,—“COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES.”—REV. 18: 4.

A late sermon by Bro. C. Fitch, on the above subject, should be carefully read by every lover of truth. It is plain dealing, it is true: but it is no less the TRUTH. It is lamentably true. I hope it will be circulated far and wide, and that God's people will take the alarm, and be ready to distinguish themselves, as UNCOMPROMISING BELIEVERS IN THE BIBLE.

“Out of the abundance of the heart the mouth speaketh.” This is a true saying. And may we not venture to form an opinion by such a principle? What can be the state of the heart that can dictate such sayings as the following? A Rev. Dr., in the city of Rochester, remarked to an Adventist, that he should be afraid to *fast and pray* over the subject of Christ's second coming, as she did, lest he should believe it. He evidently, either did not want to believe the doctrine in any extent, because his heart was *averse* to it, or he feared that fasting and prayer over the word of God would lead him into error instead of the truth. Yet, doubtless that same Doctor has recommended people to fast and pray in numerous instances, on other questions. Whether the difficulty was in the Doctor's heart or judgment we will leave it with our readers to judge.

A certain Clergyman in this city remarked, not long since, while speaking of the Advent question, that he was “*sick and tired of hearing about that abominable old vision!!!*” I presume the gentleman told the truth, and doubt not that many others are as sick of Daniel's “*old vision*” as himself and will doubtless be much more so before it is done with, unless the heart is made right with God. I leave these facts without comment, for the reader's contemplation. May the presumption of others prove a salutary warning to us, and have a tendency to prepare us for the coming of the Lord.

L. D. FLEMING.

Newark, N. J., Aug. 21st, 1843.

## UTILITY OF THE GREEK AND HEBREW.

One of the most popular arguments of the day, against the doctrine of Christ's second coming at hand, is, that its advocates are ignorant of the Greek and Hebrew, the original languages of the Scriptures; and also, that those who are the most learned in those languages, are generally agreed in opposing the doctrine.

In reply to this argument, I have a few thoughts to offer; 1. Admitting, (for argument's sake,) all this to be just so; it is certainly no more proof against the truth of the above doctrine, than it is that christianity was at first a fiction, because its first advocates, were but unlearned fishermen and mechanics, &c. while all the learned Priests, Scribes and Doctors of the church, opposed them even unto blood. And yet Christ chose those men who believed in him as his ministers, and qualified them by his word and Spirit for their great work, while the wisdom of this world, which is foolishness with God, as wicked men use it, rather disqualified those learned men for taking any part in the humiliating and self-sacrificing work of the true apostles of Christ.

2. Though I highly appreciate the value of useful knowledge of every kind, I do not admit that a lack of knowing the Greek and Hebrew, as now taught, necessarily disqualifies a man of faith, from clearly understanding the prophecies of the 2d coming of Christ at hand. Since we have the very best translation of the Scriptures into our own language, so altogether preferable to what would be given us by the present worldly spirit of the Doctors of the church, it is seemingly clear, that even without a knowledge of our present Greek and Hebrew Grammars and Lexicons, a man of God, with sufficient study, may well understand the prophecies of the 2d advent at hand, while it is also clear, that without being taught by the Spirit of Christ, he may have studied all the dead languages in the world, and he will be but an ignorant man still, on the doctrine of Christ's 2d advent.

3. I have much reason for suspecting that the present even highest attainments in a knowledge of the Hebrew and Greek languages as they were, when the Scriptures were first written, is very much of it imaginary rather than real. I am led to this conclusion from the fact that the grammars and dictionaries from which the Hebrew and Greek, are at present, mostly learnt, are known to be but modern works, and are supposed to be designed by their authors mostly to assist in acquiring a knowledge of the Greek and Hebrew Scriptures. Of course, the authors of these works, who had previously studied the Scriptures as a help to prepare those Lexicons &c., would naturally aim to make their translations harmonize with their own previous views of meaning of the holy writings. Quite unavoidably then, in their definitions they give us, in many instances their own opinions as to the meaning of the Scriptures, which, so far, is a commentary; so that wherever, for the want of divine guidance, they may have erred in their previous understanding of the holy Bible, they were certainly liable to fail in giving a right meaning of words. And thus, after all that has been said of present Greek and Hebrew learning as the best of all helps to understand the holy oracles, (while multitudes with all this supposed knowledge of these languages, are in utter darkness as to the spiritual things therein contained,) we must rely upon the word of God, as we now have it, as its own interpreter, aided by the Spirit of God, and such other helps as will perfectly harmonize with its spirit and power generally, rather than on the dead languages as now taught. And yet, even an imperfect knowledge of the original Greek and Hebrew, is allowed to be among the lesser helps, when used with the fullness of God's Spirit and a sufficiently-

diligent comparing of “spiritual things with spiritual,” in our researches for truth.

A living author of one of our present Hebrew Grammars, is an advocate of the doctrine of no personal coming of Christ, no resurrection of the dead, no general judgment, and no physical destruction of the world, nor “end of all things,” literally. How much knowledge then could a 2d advent believer obtain of the coming of Christ at hand, by being thoroughly master of the language of a Hebrew Bible explained by such a teacher?

H. J.

## FOREIGN NEWS.

It is several weeks since we have given our readers a picture of the times in the Eastern World. The same state of things continues. Convulsions in Ireland, in which a dreadfully oppressed people are making ineffectual efforts for relief—rebellions in Wales, showing that that hitherto quiet people have at length been oppressed beyond further endurance—distress, despondency and gloom in England, for which the most sanguine can point out no hope of relief.

Agitations in Scotland, which are causing nearly every Christian and patriot to hate the government under which he lives; while that government is absurdly trying to force upon the people a set of clergymen whom they have spurned with contempt, and is depriving them of hearing their chosen pastors in their accustomed houses of worship.

Insurrections in Spain, in which a Regent, who, a few months ago, seemed too strong to be overthrown, has been utterly prostrated. These form the main features of the foreign news up to Aug. 6th.

The following summary is from Wilmer & Smith's European Times.

IRELAND.—The military force now in Ireland amounts to 35,000 men.

The following appears in the Naval and Military Gazette:—The Duke of Wellington is prepared to concentrate the troops in Ireland, and all the small detachments will be called in; barracks long unoccupied are ordered to be furnished for the accommodation of troops; and stations where, of late, only a company was quartered, will have a complete regiment. Far more is doing towards placing the country in a state to be defended than merely meets the eye. Troops are at the most convenient points for transmission; and we know that arms and ammunition are disposed at safe places in this country, for their being sent over when required.

Ireland is still in a vortex of agitation. The rent flows in without any apparent diminution, the priests are as active, O'Connell as energetic as ever. He keeps the ball moving amazingly. The agitation was never riper, the organization never more perfect, the funds never so plethoric, as at present. Government looks passively on, prepared for nothing but to extinguish the flame as fast as it breaks out. O'Connell has published a statement of his finances, which, unlike those of national Exchequer, shows a great surplus over expenditure. And he talks of further movements, having for their object the superseding of legitimate authority, which will put the quiescent policy of Sir Robert Peel to a still greater test.

WALES has been giving additional uneasiness to the powers that be. Two or three weeks back, it was believed that the *emeutes* [outbreaks or turnouts] of which the southern countries of the Principality had been the scene, were exhausted, or at least subdued for a time. Recent events have proved otherwise. The Welsh breakers of gates, and midnight prowlers have shown a degree of tact and daring in their illegal perambulations which proves, not only that they are thoroughly banded together for a common object, but that they have perfect reliance on each other's fidelity.

SPAIN, with its bankrupt treasury, its disorganized, idle, and insolent army, flushed with success, though not with victory,—with the whole framework of society out of joint, and all the conflicting elements of discord at work—presents no solitary feature on which the eye of the patriot or the philanthropist can rest with pleasure.

Espartero, overthrown, is nearly out of the field, and his Regency gone forever. The two parties which

have brought about the revolution, will now begin, in all probability, to cut each other's throats—indeed symptoms of this friendly feeling has already developed itself at Barcelona.

From the summary in last week's Evangelist, we add a few particulars. O'Connell shows himself a most accomplished agitator; he deals largely in promises which he can never fulfil; in his speech at Castlebar, in Connaught he said:

"The next step which he would take in the repeal movement would be to appoint arbitrators in the place of the dismissed magistrates; and when this system had been established and completed in all its details, he would turn his attention to the formation of a protective council or association, to consist of 300 gentlemen, who would assemble in Dublin. He admonished them to co-operate with him in his efforts, and above all to persevere to the last.

O'Connell then described the many blessings, social, political and religious, which he maintained would be secured to the Irish people by the attainment of repeal. The total abolition of the tithe-rent charge—the abolition of poor-rates—extinction of grand jury cess—vote by ballot—manhood suffrage, and an equitable arrangement of the relation between landlord and tenant, on a principle, which, while it recognized the rights of property, would also enforce the due performance of its duties. These were but a few of the many glorious advantages which would be secured to the country by the restoration of her native Parliament."

A writer in the Irish "Chronicle" states that French officers, in the disguise of priests, are engaged in Ireland in drilling the Repealers, and preparing them for any issue.

If O'Connell ventures upon the appointment of arbitrators and his proposed council, the British Government will probably consider it rebellion in earnest, and yet they will be perplexed to meet such a quiet movement with bayonets and cannon balls.

The revolution in Spain was advancing with rapid strides. The revolutionists, with the insurgents, or Lopez Ministry, had entered Madrid, and assembled there on the 26th. They had appointed the Duke of Baylen, provisional guardian of the Queen, and had changed the Municipality of the city. They were deliberating whether to convoke the Cortes, or to form a General Junta. Two divisions of the insurgent troops had marched from the capital for Andalusia, one of 7000, and the other of 5000 men. Espartero and Van Halen were on the 22nd bombarding Seville, and on the 23rd a flag of truce was presented.

The object of Espartero's attack upon Seville, was a question of discussion. It was surmised that he was desirous of obtaining a contribution in money for some emergency.

When the insurgent army approached Madrid, it was resolved by a council of war to defend the city to extremity.

Letters from Rome state that the Pope is anxious to revive the ancient ceremony of solemnly crowning the greatest poet at the Capitol, and that he has offered this honor to Chateaubriand. The Vicomte has declined it.

Thus it seems that the poor Pope has fallen so low that his very crowns are rejected with disdain.

#### PRESBYTERIAN POPERY.

When a church rejects the Bible, the God of the Bible must reject the church; if we should apply this plain truth to the contests between Luther and the Pope, all our self-styled Protestant friends would freely respond—"It is even so;" but when their own idolized standards are concerned, they seem smitten with blindness: Christ's words seem as if uttered on purpose for them—"Ye have made the commandments of God of none effect by your tradition."

An illustration has just been furnished us in a letter from Bro. Mead, from Pleasant Valley:—

"I have been here on a visit for a few weeks, and a day or two since, attended a meeting of the Presbytery, which met in this village, to try the cases of two brethren, for their belief in sanctification. The charges were,—the rejection of the Article of Sanctification, as contained in the Presbyterian Articles of Faith—and

the violation of their Ordination Vows. In their defence, they proceeded to show the reason they did reject the Article, was, that it did not agree with the Bible. One of the members objecting to the licence that was given them to defend themselves, said, that the truth or falsity of the Article, had nothing to do with the charge; for it was not whether that article agreed with the Bible or not. The Bible had nothing to do with it. The charge was, they rejected that Article in the Presbyterian Articles of Faith, and had violated their Ordination Vows. They denied having violated them; for they vowed to take the Bible as their only infallible rule of Faith and Practice—and reject all that was not according to that, and were bound to reject that if it was not according to the Bible, which they plainly proved to my satisfaction. Notwithstanding, by the Presbytery they were pronounced guilty, 9 to 6, and referred to Synod, &c. They entered an appeal, and departed, (like the brethren of old from the Sanhedrim,) rejoicing that they were counted worthy to suffer for Christ's sake. One of them is a veteran in the Second Advent doctrine. May our Savior soon come, and put an end to all persecution.

H. A. MEAD."

#### PRACTICAL REFLECTIONS ON THE SECOND ADVENT.

By the Rev. Hugh White, A. M., Curate of St. Mary's Parish.

The above is the title of an Irish work that has lately fallen into our hands. It is the first American from the sixth Dublin edition.

The discussion of this great question is far from being confined to this side of the Atlantic. England and Ireland, and some of their most devoted and pious ministers, have been quite in advance of us on some points of this glorious and thrilling subject. And certainly, those ministers who have written on the Second Advent years ago, on the other side of the Atlantic too, cannot be accused of being deluded by William Miller, an obscure farmer in the north-east part of the state of New York.

Speaking of the frequency with which the *personal* and *visible* coming of the Lord is alluded to in the Scriptures, he says:

"I am sure that any individual who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is in Scripture brought before the believer's view, as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience, in running the *race set before him*."

Again, speaking of the Scriptural motive to be holy and watchful, he says:

"The object presented to the eye of the believer, as the motive to stimulate him to be always watchful—always ready, is, *not his own death, but the second coming of the Son of God!* 'Behold the Bridegroom cometh, go ye forth to meet him!' The happiness he is led to anticipate is not so much derived from looking forward to the day when *he shall depart*, to be with Christ, as to the day when the *Heavenly Bridegroom shall come*, to celebrate His espousals with his beloved Bride, the Church—and they that are ready shall go in with Him to the marriage, and shall know, by blissful experience, how 'Blessed are they which are called unto the marriage supper of the Lamb!'

"Nor must one obvious, but not unimportant, observation, be omitted—that if the Redeemer considered such an exhortation suitable, at the period when he himself was upon earth, knowing, as He did, the vast interval of time that must elapse before He should revisit it, with what an immense accession of force must the suitability of such an exhortation apply to us, on whom, indeed, the ends of the world seem to have come—to us, whose providential lot is cast in a period *apparently* distinguished by so many of the spiritual signs which characterize the latter days of the history of the Church of Christ.

"Is not this pre-eminently a time of 'distress of nations, with perplexity?' Does not that word 'perplexity' designate, with an accuracy most painfully correct, the aspect of affairs, in whatever direction we look—at home or abroad, to the Church or to the world? And if we were asked to describe the general tone of feeling that pervades all characters and classes in our day, could we find terms more strictly appropriate, than to describe the present as a period when 'men's hearts

were failing them for fear, and for looking for the things that are coming upon the earth!'

"Is there not a general expectation, whether derived from the convulsions of the political or the excitement of the religious world, from consulting the records of history or the page of prophecy, that we are on the eve of some mighty change, some tremendous catastrophe, in the history of our race?"

"Can we observe the fearful spread of Infidelity, the increased energy of the conflict between the powers of light and the powers of darkness, or the restless movements of the spirit of revolutionary phrenzy, which, under the specious name of reform, is stalking, with gigantic strides throughout the earth, uprooting things long established, overturning things that appeared secure of such immortality as earth can give, threatening to rend asunder the very framework of society, and to dissolve the entire fabric of civilized government throughout the world; can we observe all this, and not be conscious that the earth is trembling beneath our feet, as if it felt within its laboring womb the threatening throes of an approaching shock, that will convulse it to its centre?"

"And can we see and feel these awful signs of the times crowding around us, and never hear the whisperings of a yet more awful voice, that *seems* to break, more and more distinctly every day, on the attentive ear—'Behold, the Bridegroom is coming!' Watch, therefore, for ye know neither the day nor the hour when He will come!"

Again, speaking of the "disrespect" of "neglecting, with unhallowed carelessness, the things which God has revealed for us and our children," which he calls a sinful contempt of the Divine condescension, he says, commencing with the words of our Saviour:

"Ye hypocrites! ye can discern the face of the sky, and can ye not discern the signs of the times?"

"To neglect the signs of the times is, then, in the Saviour's estimation, no proof of superior wisdom, but is branded with His strongly-marked displeasure, as a proof of stupidity in divine, which is but rendered more conspicuous and censurable by sagacity in earthly, things.

"Their skill in prognosticating the character of the coming weather is made the ground of condemning the spiritual ignorance or carelessness of those who, from signs more clear in their prediction and more certain in their fulfilment, neglected to prognosticate the character of coming events: so that to anticipate what from scriptural signs it seems reasonable to expect, and to be prepared, accordingly, for approaching emergencies, which, to the experienced eye of faith, are seen to cast their shadows before them as they are drawing nigh—seems to be not only matter of permission, but of precept; not only allowed, but enjoined us, by the Lord."

#### "WHERE ARE WE?"

"Where are we in the world's history?" said a friend of ours, the other day, to an individual who is publicly teaching that the views we advocate are false. "If the views of Mr. Miller, and those who agree with him, are false, will you be so good as to tell me what the truth is, and whereabouts we are in the world's history?"

"O," said he, "I know nothing at all about that: it cannot be known."

This is a fair specimen of the philosophy of our opponents. Now we would ask if statements of the same character on other subjects, would, by any one, be regarded in the light of *common sense*? A man in travel from New York to Buffalo, says to his companions on arriving at Rochester, that they are within about 80 miles: and that they shall probably arrive there in one or two days. But says another of the company, "It is false: there is no truth in what you say." "Well," says the first, "where are we on the canal? How far have we got along? What place is this where we now are?"

"O, Sir, I know nothing at all about that—I can't tell where we are: that can't be known."

Now nothing is more certain than that, if a person does not know any thing about the times, or whereabouts we are, he cannot be certain that we are *not* near the end of the journey. If he knows that one position is false, he *must know* the right in reference to that position. I cannot, with propriety, tell a man in reference to any subject, that he is *wrong*, unless I know what is *right*. Our opponents, according to their own confessions, *do not know what is right*, or where in the stream of time we are; how, then, we ask, do they *know* that we are wrong?—*Glad Tidings.*

1234  
5678  
9012

Babylon  
years  
139

Media  
and  
Persia  
years  
207

Grecia  
years  
173

Pagan  
Rome  
years  
666

Christian  
Rome  
years  
30

Papal  
Rome  
1260

Time  
of end  
45  
2520



B. C. 677  
" 600  
" 500  
" 400  
" 300  
" 200  
" 100  
A. D. C  
" 100  
" 200  
" 300  
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" 600  
" 700  
" 800  
" 900  
" 1000  
" 1100  
" 1200  
" 1300  
" 1400  
" 1500  
" 1600  
" 1700  
" 1800  
" 1843



Dan. 7. 4.  
2500 Dan. 8. 13, 14.  
Dan. 8. 3, 4, 20.  
Ezra 7. 13.  
Dan. 9. 25.  
Dan. 8. 5-9, 21-23.  
Dan. 11. 3, 4.  
Dan. 8. 9, 10, 11, 12.  
" 8. 23, 24, 25.  
Dent.  
23. 49-57.  
Dan. 7. 8-14.  
" 7. 20-23.  
2 Thes. 2. 3-11.  
30 Dan. 7. 25; 12. 7.  
12 months.  
42 " Rev. 15. 2; 13. 5.  
30 days.  
1280 Rev. 12. 6; 11. 3.  
17. 16, 17.  
1290 Dan. 12. 11.  
45 after 1798 to 1843.  
1335 Dan. 12. 13.  
503 Paganism ceased.  
1843 the Lord comes.



VISIONS OF DANIEL AND JOHN.

2520 Lev. 26. 18.  
677 2 Chron. 33. 11.  
1843.  
508 Dan. 12. 11.  
1290  
1798  
508 Dan. 12. 11.  
1335  
1843



Rev. 12. 3, 4.  
Woe, Woe, Woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. —Rev. 8. 13.  
Rev. 9. 1, 2  
5th Angel.

BLASPHEMY  
Rev. 13. 1-3.  
Rev. 9. 3-10.

Rev. 9. 12-15.  
6th Angel.  
Rev. 9. 16-21.

Rev. 10. 7; 11. 14-18.  
7th Angel.  
R. v.  
13. 11-17.

1843.

## DANIEL'S VISIONS,

"Noted in the Scriptures of Truth," "for our Learning."

BABYLONISH EMPIRE, B. C. 677.

Dan. 2: 31. Thou O king (Nebuchadnezzar) sawest and beheld a great image, whose brightness was excellent, and form terrible, v. 32. Its head was of fine gold, v. 37. Thou O king, art a king of kings, v. 38. Thou art this head of gold.

"This whole image," says Campbell, "is a symbol of the whole imperial and kingly dynasty of the Gentile world, after the supremacy of the Jewish Theocracy ceased. It embraces all secular rule, running parallel with what Christ denominates the 'Times of the Gentiles.' Luke 21: 24. In other words, combining all the expressions, 'Fulness of the Gentiles,' 'Times of the Gentiles,' 'Seven Times'—2520 years, reaching down to the time of Christ's Second Coming. This year, 1843, all kingly and ecclesiastical Gentile rule expires by the 'law of limitation,' and the present dispensation reaches the 'measure of the fulness of the stature' of Nebuchadnezzar's image.

Dan. 7: 4. In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion-heart, becoming feeble and faint.

MEDO-PERSIA, B. C. 538.

Dan. 7: 5. The two arms meeting in one breast—the bear raising up one side, or dominion—and the ram with two horns, are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity, scarcely yields to the lion," says Paxton. "Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well-known national emblem.

GRECIA, B. C. 331.

Dan. 7: 6. This was founded by Alexander. It was like the leopard, active, crafty, and cruel. The Lion had two wings, but the leopard had four—Grecia being more rapid in its conquests than Babylon. But the goat was the known emblem of Greece. It came against the ram with incredible swiftness, making up in speed what it lacked in size. Alexander conquered Persia with a very small army.

ROMAN EMPIRE, B. C. 158.

Dan. 7: 7. "Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of IRON, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it. It had ten horns."

### THE TEN HORNS.

No.	A. D.	Year	Nation
1.	"	356	Huns.
2.	"	377	Ostrogoths.
3.	"	378	Visigoths.
4.	"	407	Franks.
5.	"	407	Vandals.
6.	"	407	Sueves.
7.	"	407	Burgundians.
8.	"	476	Saxons.
9.	"	476	Heruli.
10.	"	483	Lombards.

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows." Dan. 7: 8.

Papacy, the horn that had eyes, (as an overseer), arose among the 10, and 3 fell before it. The Heruli in Italy were conquered in 493, the Vandals in 534, and the Ostrogoths were driven from Rome in March, 538.

"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

VISION OF THE RAM AND HE GOAT.

Dan. 8. Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Light-foot, Townsend, and other eminent chronologers, it was after the fall of Babylon: hence he was "in Shushan," the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns,

was Media and Persia; and the rough goat which darted upon him from the west, was Grecia: so said the angel. The Grecian empire was at first united, as is represented by the single horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the nation." Here we are taught, in the plainest manner, that a horn in this vision means a kingdom.

After the death of Alexander, Grecia was divided into four parts, toward the four WINDS of heaven. v. 8. And out of one of them came forth a little horn, which waxed EXCEEDING great, (v. 9), even to the host of heaven. v. 10.

In chapter 2, ROME is represented by the feet and legs of the image. In chapter 7, it is represented by the fourth beast having ten horns. But in the 8th chapter it is symbolized by an EXCEEDING great horn. That this exceeding great horn represents Rome, is evident from the following and many other reasons.

1. It rises "in the latter part of their kingdom,"—that is, of the four kingdoms. So did Rome, as far as its place in the prophecy is concerned. Its connection with the Jews commenced 158 years before Christ.

2. It was "of fierce countenance." So was Rome.—See Deut. 28: 49, 50.

3. It was "little" at first. So was Rome.

4. It waxed "exceeding great," towards the east and towards the south." So did Rome.

"From this horn increasing towards the south and east, particularly Sir Isaac Newton sagaciously infers, that it arose in the northwest corner of the goat's dominion, i. e. in Italy,—which points directly to the Romans."

4. It cast down some of the host and of the stars to the ground. So did Rome;—persecuting Christians, Apostles and ministers of Jesus, as no other power ever did.

6. "He magnified himself even to the Prince of the host." So did Rome, when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself AGAINST the PRINCE of the host," and in the interpretation the angel says: "He shall stand up against the PRINCE of princes." Thus did Rome, when both Herod and Pontius Pilate conspired against the holy Jesus.

7. "He shall destroy wonderfully, and shall destroy the mighty and holy people." Thus did Rome.

8. "He shall be broken without hand." So will Rome. (See ch. 2.) "Broken by the stone cut out without hands."

9. Rome was the only power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. Finally, As Medo-Persia and Grecia succeed each other in this vision, just as they had been seen twice before, it is absurd to suppose that the power which follows them in this vision is a different power from the one which twice before had been seen succeeding them.

## JOHN'S VISIONS.

THE PROPHETIC SYMBOLS.

The great red dragon of Revelation, 12th chapter, with seven heads and ten horns, is the great presiding genius of all the kingdoms who have crushed the church of God. It stood before the church when Christ was born. Rev. 12: 2—5. Ps. 2: 8, 9. Rev. 19: 15. Ch. 2: 26, 27. Math. 2: 16. The seven heads have been considered as the seven forms of Roman government. I would suggest a different view. The Dragon, the persecuting power beginning with the seven times. Lev. 26: 18. 2 Chron. 33: 11; 677 B. C. The 1st head, ASSYRIA, in Babylon; 2d head, CHALDEA, in Babylon; 3d head, MEDIA, in Babylon; 4th head, PERSIA, in Babylon; 5th head, GRECIA, in Babylon; 6th head, and which existed when John wrote, ROME imperial, in *Babylon Mystery*. The first five had fallen; the other was then in existence. One had not come; the kingly government of Rome, on the extinction of the empire in 476. When it came, it endured a short time, from 476 to 538, when it was subverted by the Greeks. Rev. 17: 10. The kingly government of Rome was the seventh head. The church was in bondage under the royal powers, or the dragon, from 677 B. C. to 538 A. D., 1215 years. Then the dragon gave his power, seat, and great authority to the beast. Popery followed the royal power of Rome. The Greek emperor conquered Rome and gave it to the pope, with power over "all the holy churches," from 533 to 538. The beast has all the attributes and powers of the dragon. He has seven heads and ten horns, and a face

like a lion, feet like a bear, body like a leopard. Rev. 13. All the characteristics of Daniel's beasts are found in this beast. He is the 8th head of the great system of abomination. Power was given to him to continue 42 months. Beginning in 538, when the beast was seated in Rome, he continued to 1798, when Rome fell by the French, the pope was carried into captivity, and the Roman republic proclaimed. Then he was not, and yet he is; his deadly wound is healed, and all the world wonders after the beast.

Seven heads of the dragon—1. Assyria; 2. Chaldea; 3. Media; 4. Persia; 5. Greece; 6. Rome imperial; 7. Rome kingly, Heruli and Ostrogoths. The 8th head is the beast. Then 45 years after the fall of popery, for the civil powers to govern the church, and the dragon will be cast out, and salvation and the kingdom of our God and the power of his Christ will come. Rev. 12: 10. This will give the dragon 1260 years; 1215 before and 45 after the beast; and the beast 42 months or 1260 years, making the bondage of the church 2520 years, ending in 1843.

THE TWO HORNED BEAST FROM THE EARTH.

"And I beheld another beast coming out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13: 11, 12.

This evidently refers to the infidel French government under Buonaparte, which came up out of the earth [the ten kingdoms,] and had two horns [France and Italy.] By comparing the history of Buonaparte with this prophecy there will be seen a most striking fulfillment.

THE THREE WOE TRUMPETS.

The seven trumpets cover part of the time marked in Daniel. After the four had been sounded, an angel flying through the midst of heaven said, with a loud voice, "WOE! WOE!! WOE!!! to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." Rev. 8: 13.

And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit. And there came out locusts upon the earth. And the shape of the locusts were like horses prepared for battle. And their power was to hurt men five months, [150 prophetic days.] See Rev. 9: 1—11. This star was undoubtedly the Arabian impostor Mahomet: a fallen star being a false teacher.

FIFTH TRUMPET.—1299 to 1449.

And they, (the locusts,) had a king over them, whose name is Destroyer.

The fifth trumpet commenced July 27, 1299, when Othman, the founder of the Turkish empire, made his first attack on the Greeks. When the fifth angel ceased, it was said, "One woe is past, and behold there come two woes more hereafter."

"And the sixth angel sounded, and I heard a voice saying to the sixth angel, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed which were prepared for an hour and a day and a month and a year to slay the third part of men," [or to blot out from among the nations the Greek division of the Roman empire.]

SIXTH TRUMPET.—1449 to 1840.

Out of their Mouths issued Fire.

Fire-arms were first used on horseback by the Turks at this period. [A well-known historical fact.]

The sixth trumpet commenced July 27, 1449, when the 150 years ended, and continued,

One day, that is,	1 prophetic day,	1 year.
One month,	30 prophetic days,	30 years.
1 year 12 months,	360 " " " " " " " "	360 " " " " " " " "

And one hour, 1-24th of a prophetic day, 15 days. This period ended August 11, 1840, WHEN THE OTTOMAN SUPREMACY CEASED. Thus the Lord has most plainly showed us that we are living in the days of the voice of the seventh angel!

SEVENTH TRUMPET.

Comes Quickly.

And the seventh angel sounded, and there were voices in heaven saying: "The kingdoms of this world are become THE KINGDOM of our Lord, and of his Christ; and he shall reign forever and ever."

This sound of the last trump, at which the dead will rise, (1 Cor. 15: 52,) and BE JUDGED. (Rev. 11: 18) we now expect to hear. Reader, slight not the Lord's warnings. Improve the present moment. PREPARE TO MEET THY GOD.

### ALEXANDER CAMPBELL.

The article in the Cry last week, entitled "Testimony of our Opponents," was written by this celebrated man, from whom the denomination calling themselves "Disciples," derive their name.

It is difficult to define his position on the advent question. He holds most of our great principles, and defends them with all the force of his giant mind.

In 1829, he held his celebrated debate with Robert Owen, the infidel, in which he contended that Daniel's visions extend to the end of time. That the 2300 days are to be dated with the 70 weeks—that they are years, and will end about 1847, from the birth of Christ, which, according to his shewing, was 4 years before our era.—1843 is therefore 1847 from the birth of Jesus. He uses the same phrase with Mr. Miller, "about" the year. The whole is found in his debate with Owen, vol. ii. pp 72, 74.

"COME OUT OF HER MY PEOPLE." A Sermon by C. Fitch.

This excellent and faithful sermon, is published in a neat pamphlet of 24 pages, and is for sale, wholesale and retail, at this office. Price, single, only 4 cents.

### A PAMPHLET IN FRENCH.

*La Voix Des Ecritures Saintes, touchant L'Avènement De Notre Seigneur Jésus-Christ,* PAR. N. N. WHITING.

[Translation] The Voice of the Holy Scriptures concerning the Coming of our Lord Jesus Christ. By N. N. WHITING.

This important work contains 44 pages, mostly occupied with brief propositions and Scripture proofs, in the style of Br. Miller's Synopsis. It is designed for circulation among the French in our large cities, in Canada, and Europe. Price, single, only 10 cents.

### Fundamental Principles, on which the Second Advent Cause is based.

I. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

III. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

V. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

### THE SPIRITS OF THE JUST.

Souls of the Just! whose truth and love,  
Like light and warmth, once lived below;  
Where have ye ta'en your flight above,  
Leaving Life's vale in wintry woe!

God hath withdrawn you near his throne,  
Centre and source of brightness all,  
As o'er yon hills the evening sun  
Recalls his beams when shadows fall.

But there are wistful eyes that find  
A loss in every parting ray;  
And there are exiled souls behind,  
That long with you to fly away.

Oh! happy hour, when every germ  
Of captive spirit shall be free,  
And shine with you, all bright and warm,  
Around our glorious Deity!

Extract of a letter from England received by Brother Hutchinson, of Montreal:

"A minister belonging to the Scotch Church, Kendal, has been lecturing in the streets on the Second Advent at hand. It was thought proper by some that he should undergo some punishment, so they have had a church meeting, and he is turned out, but nine out of ten of the congregation have gone with him, and the trustees belonging to the church, and have left the church with 400l debt on it."

The following is the substance of a letter from an Irish missionary in Tartary, as published in an Irish Magazine about 1821:

"The missionary, in one of his journeys, fell in with a company of native Tartars, among whom was a Tartar priest. They were reading their Bibles and discussing what they read. They proposed to the missionary their questions. Among others they asked him when Christ would come the second time. He told them he knew nothing about it. The Tartar priest expressed much surprise at such an answer from a missionary who had come to teach them the doctrine of the Bible. He thought every body who had a Bible might know that. The Tartar priest went on to give his views of the subject, stating that he thought Christ would come about the year A.D. 1844."

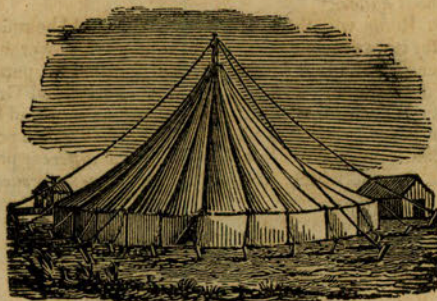
### DANIEL'S VISIONS.

The prophecies of Daniel relating to the successive events of time, are, above all others, consecutive and full, taking up long chains of events from his own day, and carrying us down the stream of time to the coming of the everlasting kingdom of Jesus Christ. So full is he, in his delineations of the characters of governments, and their relation one to another, that it would hardly seem possible for us to mistake the governments intended.

And not only so. While we are thus presented with an exact chain of governmental events reaching down to the great consummation and the coming of the Son of Man, we are furnished with a prophetic time co-extensive with that chain. The periods of the eighth and twelfth chapters ESPECIALLY TAKE HOLD ON ETERNITY. When they terminate, time is no more, and the mystery of God is finished.—*Voice of Elijah.*

Brothers Porter and Boyer are at Augusta, Ky. A. A. Stevens and Hall in Tennessee. J. B. Cook is in this city. All in health, hope beating high. We have a perpetual blessing in the glorious hope of the speedy appearing of the Savior. Praise the Lord.—*Jubilee Trumpet, Cincinnati, Ohio.*

The article by Bro. Hotchkiss cannot be inserted entire, but we will endeavor to give the substance of it next week, if it please the Lord to grant us sufficient strength to revise it.



### OHIO.

#### THE BIG TENT IN CINCINNATI.

We have, at the request of friends West, concluded (if God permit) to pitch the Tent in Cincinnati, on the 15th of September. Lectures on the Advent, by brother Storrs, and others, will be continued from ten to fifteen days. J. V. HIMES.  
*Buffalo, Aug. 12, 1843.*

SCHENECTADY.—CORRECTION.—It will be seen, by the above notice, that the Tent will not go to Schenectady, as intimated in our last. We trust a meeting will be held in that place. Arrangements will be made at the Ballston meeting.

### SECOND ADVENT CAMP MEETINGS.

At Ballston Springs, N. Y., to commence August 25th, and continue about ten days. Bro. Storrs, Marsh, and others are expected to attend this meeting.

ON LONG ISLAND.—Bro. Matthias writes, that a Camp meeting will be held at Waiding River, one mile from the Sound, near the village, to commence on the 7th of September and continue several days.

Our Second Advent friends and others from the New York and the Connecticut shore are invited to attend.

### NEW JERSEY.

A Second Advent Camp Meeting will be held at Bellville, N. J., [in "Capt. Whitfield's Orchard, in William street,"] to commence on Friday, Sept. 15.

### CONNECTICUT.

#### A SECOND ADVENT CAMP-MEETING

Commences at Stepney, near Bridgeport, Ct., on Monday, August 28th, to continue one week or more.

Persons from this city will take passage on board the Steamboat Mutual Safety, foot of Liberty Street, North River side.

Fare from New York to the camp-ground, per steamboat and railroad, only 37 1-2 cents.

Tickets for sale on board the boat.

It is expected that Brethren Collins, Jacobs, White, Batchelder, Teall, and other efficient lecturers will be present.

Brethren in Meriden, New Haven, Hartford and elsewhere, are particularly requested to attend, as this is an important field of labor.

S. S. BREWER, for the Committee.  
New York City, Aug. 23d.

There will be a Second Advent Camp-meeting at Windsor, Ct., on land owned by Richard M. Brown, to commence September 13th, and continue one week or more. Able lecturers are engaged to attend, and we hope there will be a general attendance.

### RHODE ISLAND.

#### A SECOND ADVENT CAMP OR GROVE-MEETING

In Gloucester, Rhode Island,

Will be holden, Providence permitting, on land of Daniel C. Tourtellot, commencing on Wednesday, September 6th, and continue over the Sabbath. Brethren and friends of the cause are invited to attend. It is hoped that all who have tents and can attend, will bring them and be on the ground on Tuesday the 5th. Board and horse keeping will be furnished at reasonable rates. Brother Jacobs will probably be present. In behalf of the Committee,  
DANIEL C. TOURTELLOT.

Persons going from New York must take the Five o'clock boat for Norwich, Monday evening.

### VERMONT.

#### A SECOND ADVENT CAMP-MEETING

Will commence at North Springfield, Vermont, Tuesday, Sept. 5th, in a beautiful grove a short distance from the Post Office.

### NEW HAMPSHIRE.

#### A SECOND ADVENT CAMP-MEETING

Will commence at Tuftensboro', Melvin Village, Tuesday, Sept. 12th.

Also, at Concord on Friday, Sept. 15th, and continue one week, in a beautiful grove about one mile West of the Railroad Depot.

Also, at Daves' Island, in the town of Guilford, N. H., commencing Sept. 18th, and continue through the week. Bro. T. Cole and S. Jones are expected to be present.

An Advent Camp Meeting will be held in Exeter, N. H., 2 1-2 miles from the village, on Boston and Maine Rail Road, between Exeter and Dover, to commence Tuesday, Sept. 26.

### MASSACHUSETTS.

An Advent Camp Meeting will be held, if the Lord will, in Winchendon, Mass., to commence on Thursday, the 14th of Sept.

### MAINE.

There will be a Second Advent Camp Meeting, if time continues, at Exeter, Maine, to commence Sept. 13.

### LETTERS RECEIVED DURING THE WEEK, ENDING AUG. 30.

POSTMASTERS.—Newton, Upper Falls, Mass.; Grafton, Vt.; Hoosick, N. Y.; Harrisburg, N. Y.; Blackstone, Mass.; Gosport, N. Y.; Williamstown, Vt.; Middletown, Conn.; Greenville, N. Y.; Honeoye Falls, N. Y.; Millville, O.; Newbury, S. C.; Red Mills, N. Y.; Freehold, N. Y.; Claremont, N. H.; West Greenville, Pa.; Mohawk, N. Y.; Akron, O.; Auburn, N. Y.; Busti, N. Y.; Wheeling, Va.; Ware, Mass.; Lovellville, O.; Charlton, N. Y.; each \$1. Attica, O.; Lyons, N. Y.; Cheshire, Conn.; Freetown, N. Y.; Freehold, N. Y.; Lewistown, N. Y.; No. Goshen, Conn.; Gorham, N. Y.; Clarksville, O.; each \$2. Copekus, N. Y., \$3. Akron, O., \$4. Greenland, N. H.; Meriden, Conn.; Middletown, Conn.; each \$5. New York Mills, N. Y., \$6. Waterbury Centre, Vt., \$7. Burhillville, R. I.; Campbell, Ill.; Union Mills, N. Y.; Harrisburg, Pa.; Northford, Conn.

INDIVIDUALS.—E. C. Galusha, (draft.) Wm. T. Albree, C. B. Hotchkiss, H. S. Burchard, W. King, each \$1. Nancy Fuller, \$2. C. B. Hotchkiss, \$3. E. R. Phinney, \$3.25. G. S. Miles, \$3.84. G. R. Gladding, \$10. Ali Andrews, E. C. Galusha, Josiah Litch, C. B. Hotchkiss, J. B. Breckenridge, John Glime, S. Bliss, John Kilton, H. B. Skinner, and John Moffat.