

THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK, THURSDAY, AUGUST 17, 1843.

No. 26.

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,

PUBLISHED EVERY THURSDAY,

BY J. V. HIMES,

9 SPRUCE-ST., NEW-YORK.

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.

\$5 for Six Copies—\$10 for Thirteen Copies.

THE MIDNIGHT CRY.

LECTURES

Will be continued, three times on the Sabbath, at the Apollo Hall, 410 Broadway—and at Columbian Hall, 263 Grand street, on Monday, Tuesday, Wednesday and Friday evenings. Prayer meetings will be held on Thursday evening, at several private dwellings.

Meetings at Brooklyn, in the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

CLOSE OF THE VOLUME.

This number completes volume four of the Midnight Cry. Subscribers who have received the volume without having paid for it, are requested to remit immediately, if possible.

We shall commence a new volume next week, to be completed (if time continues) in 26 numbers.

We must depend mainly upon subscribers to meet the expense of its circulation. Those who wish to discontinue the paper will please return one to this office with their name and Post-office.

FROM THE EDITOR.

A private letter from Bro. Southard, Dated at Gettysburg, Pa., Aug. 11, 1843, says:

I lectured on Monday evening at Harrisburg, the capital of the State, to a well-filled house, (occupied by the united brethren, where Bro. Jacobs had spoken twice the day before, and given out notice.—There was very close attention and apparently deep interest. At the close I requested those who were determined to seek light with their whole hearts, and follow wherein it might lead, and to make sure work for eternity, to rise. About two-thirds of the congregation did so. Arrangements were then made for a Bible class, for which a considerable number gave their names, and appointment was made for its meeting the next evening. Bro. Augustus Wyeth, a teacher in Harrisburg, is an accomplished scholar. He was with us at the camp-meeting, and rendered us essential service by translating from the original the several passages on which a question was raised in our Bible class. The truth has taken deep hold on his heart.

From Harrisburg, I come on towards this place, lecturing on Tuesday evening to a good audience, assembled at short notice on a rainy evening, in the house of the "Church of God," called Winebrennerious. The editor of the Gospel Publisher received us cordially. He is the one who wrote and published those excellent articles in favor of Bro. Hale, last winter. Two evenings we spent in Petersburg,

Adams county, where there had never been a lecture. The Academy was full of attentive listeners both evenings, and not a word of opposition was raised.

Our Camp ground is about five miles south of this village, only eight miles from Maryland line. We shall expect a large attendance on the Sabbath. We have scattered publications among the College students, but have not seen the Theological students yet, who are connected with the Lutheran Seminary here. Next week I expect to return to New York by the way of Baltimore, as that will be much the cheapest and quickest way from here.

In haste, yours in the blessed hope,
N. SOUTHARD.

DEDICATION.

The building formerly occupied and known as the Franklin Theatre, in Chatham Square has been leased by the Second Advent Association of the city of New York, and will (Providence permitting) be dedicated to the worship of the Almighty God on Sabbath, Aug. 27th, 1843. Our friends from Boston, Philadelphia, Albany, and other places, are respectfully invited to meet with us on that occasion. In behalf of the Committee,

E. JACOBS.

P. S. Will the lecturers please announce this notice to their several congregations on Sabbath next.

The meetings in the Apollo on Sabbath last were very interesting; the congregations were larger than usual; they have for some time been on the increase. In the evening eight came forward for prayers, and two of the number experienced pardon.

Our friends in this city manifest a disposition to hold a Camp-meeting at or near Bridgeport, Conn., and also one at Fort Lee, on the North River, near the city, as soon as the friends in those places can make suitable arrangements.

THE TENT MEETING AT BUFFALO

Commenced the 5th of August under the most flattering and encouraging circumstances. The Tent is located in an enclosure connected with a large and beautiful Park. The Tent is seated for about 1500, and with the alteration now holds 3,500 persons. In connection with this, we have prepared seats in the Park, only a few steps from the Tent, to accommodate a large congregation. Here we hold meetings when the wind is high, or when it is very warm; so we find ourselves accommodated in all respects as to location, with the best place in the country. We are protected also from all beer-shops and stands, that have been such nuisances to us elsewhere.

It was supposed that society in Buffalo being of a mixed character, and unfavorable to our views, would make it difficult for us to sustain a meeting with the order and success desired. But our meetings have been held three days without the least confusion, or annoyance. On the Sabbath we had a large crowd of the citizens of the city and vicinity; and of all places I have yet visited with the Tent, I must say, we were never treated with greater respect, or had better order

among the multitude, than in this place. We doubt not it will continue so through the meeting.

Bro. Fitch is with us, and thus far has done most of the lecturing. He had a good hearing on several very important points, relating to the manner and time of the Advent. The impression made, has been favorable and very powerful. The whole city is roused. The people are anxious for light. We have distributed publications by the thousands, and they are being read in every part of the city.

We had but few here to help us at all, in the commencement. Friends are now coming in, and we doubt not we shall receive some aid in the enterprise. Thus far we have received nothing; though it is the most expensive campaign that we have ever had.—The work is the Lord's and he will not suffer it to sink. Bro. Storrs is now in Rochester, and will be with us to follow Bro. Fitch on Thursday next.

J. V. H.

Cottage Garden, Aug. 7. 1843.

Under date of August 11, Bro. Himes writes:

BUFFALO TENT-MEETING.—This meeting continued prosperously up to Aug. 11. Meetings full—great interest in the community to hear and examine the subject of the Advent. Bro. Fitch lectured one week, and has returned to Cleveland, O. Bro. Storrs is there, and will continue during the continuance of the meeting.

Bro. Himes visited Toronto, Canada, on the 9th inst. He had a very interesting visit with the brethren there. Arrangements were made for Bro. Fitch, to give a course of lectures in that city about the first of September.

THE BIG TENT will be pitched in Cincinnati the 15th of September. Brn. Storrs and Himes will be in attendance. Let there be a general rally.

SECOND ADVENT CAMP MEETINGS.

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

Camp-meeting at Cincinnati, O., will commence on the 15th of September. Brn. Himes, Storrs, and other lecturers from the east will probably attend.

At Malone, Franklin Co., N. Y., commencing August 23.

TENT MEETING AT SCHENECTADY.—By divine permission there will be a meeting in the Great Tent, at Schenectady, at such place as the friends may select for pitching it, to commence about the 1st of September.

ON LONG ISLAND.—Bro. Matthias writes, that a Camp-meeting will commence on the 17th inst. at Speonk, on the south side of the Island.

Also another, at Wading River, 1 mile from the Sound, near the village; to commence on the 1st of September and continue several days.

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

PARAPHRASE ON DANIEL 12TH CHAPTER.

[Continued from page 7.]

Verses 1, 2. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Paraphrase.—And at the same time named in the 40th verse of chapter 11th, viz.: “the time of the end,” which is a period, beginning in 1798, and continuing to the end itself; shall Jesus Christ begin his reign: and there will be a time of trouble on account of the pouring out the seven last plagues in which is filled up the wrath of God. And at that time Daniel’s people, the Jews, shall be delivered from their dispersion and bondage, and even from death, “every one that shall be found written in the book,” and none others. It is not the whole Jewish race, even among the living, that will be delivered then. “And many” Jews who “sleep in the dust of the earth will awake,” not all of them then. For some will come forth to everlasting life, at the first resurrection: “some to shame and everlasting contempt,” at the last resurrection. So will God gather all his true Israel then. It is the same deliverance spoken of in Ezek. 37th chapter.

Verse 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.

Paraphrase.—They that are wise, the true children of God, and they that turn many to righteousness, shall shine in glory as the Saviour did, on the Mount of Transfiguration, “FOR EVER AND EVER.”

“Oh glorious hour, O blest abode,
I shall be near and like my God,
And sin and flesh no more control,
The sacred pleasures of the soul.”

Verse 4. 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.

Paraphrase.—But thou, O Daniel, shut up the words, and seal the book, until the overthrow of Popery; then many will turn to and fro through the book, and light will gradually increase until the matter is understood.

Verses 5, 6. Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Paraphrase.—One said to the man clothed in linen, How long shall it be to the reign of Christ, the gathering of the saints, and resurrection of the just?

Verse 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever and ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Paraphrase.—And I heard the answer of the man clothed in linen, given under the sanction of a most solemn oath. “That it shall be for a time, times, and a half;” until the 1260 years of papal authority is out. And then a period more to complete the 2520 years scattering of the power of the holy people, all these things will be finished. Those 2520 years go on 45 years after the end of the 1260.

Verses 8, 9. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9. And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

Paraphrase.—I heard his answer, but I did not understand its meaning. Then I said, O my Lord, what shall happen in that terminating period, “when he shall have accomplished to scatter the power of the holy people?” And he told me, go thy way, Daniel; the words are closed and sealed until the fall of popery, the end of the 1260 years; after that the seal will be broken.

Verse 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Paraphrase.—When the time of the end comes, many shall be converted, great revivals of religion

will prevail; but wickedness corresponding with this remarkable grace will prevail. None of those who scoff at God’s word, and trust in man’s wisdom, shall understand; but the wise shall understand. Those who make God’s word the rule of their faith, and bow implicitly to it, regardless of men’s opinions, will have the light, when “the time of the end” comes.

Verse 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Paraphrase.—From the time the “Mystery of iniquity,” (2 Thess. 2,) “the daily,” (Dan. 11: 31) the pagan abomination, shall be taken away, and “that man of sin,” “that wicked,” (2 Thess. 2,) the abomination that maketh desolate set up, (see paraphrase on 11th ch., v. 31.) there shall be 1290 years. That abomination which maketh desolate, was set up or gained supremacy in Rome, in 508. Then 1290 years comes to 1798, and popery fell.

Verse 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Paraphrase.—Blessed is he that gets all ready and waits and comes to the 1335 years from the setting up of the abomination which maketh desolate. But none can wait, who are not ready.

Verse 13. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Paraphrase.—You will rest in death, Daniel, but stand up in the resurrection for your inheritance in the promised possession at the end of the 1335 years, which begin at the same point as the 1290, in 508, and in 1843.

I have given what I conceive to be the simple meaning of the 11th and 12th chapters of Daniel, not so much for the benefit of the quibbler, as for the edification of the humble followers of Christ, and sincere inquirers after the truth. I have merely thrown out as suggestions, an outline, for the reader to fill up. The history is principally from Rollin, Gibbon, Scott’s French Revolution and Life of Napoleon, with some other authors. Reader, ponder the matter well—the Lord is at the door.

THE 24th OF MATTHEW.

THE 24th CHAPTER OF MATTHEW, is at the present time eliciting great attention; but not more than its importance demands.

“When shall these things be, and what shall be the sign of thy coming and of the end of the world.” “These things,” refers to the events of the second verse, the destruction of Jerusalem. “What shall be the sign of thy coming,” refers to his remark in the close of the 23d chapter; “ye shall not see me henceforth until ye shall say blessed is he that cometh in the name of the Lord.” Thus intimating that when a race should be there, who should say thus, he would come again; but that time has not yet come; hence his coming is yet future. “And of the end of the world,” refers to the 13th chapter, the explanation of the parable of the tares of the field. “The harvest is the end of the world.” “So shall it be at the end of THIS (aionos) WORLD; the son of man shall send forth his angels,” &c., and “cast them into a furnace of fire.” “Then shall the righteous shine forth as the sun in the kingdom of their father.”

Jesus said, “Take heed that no man deceive you. For many shall come in my name saying, I am Christ, and shall deceive many.” This is not a sign, either of Jerusalem’s overthrow, nor of his coming, but a general characteristic of every age. For there has been no age since Christ, but what has had its false Christs or false prophets. “Wars and rumors of wars,” were to come, “but the end is not yet.” These were not signs of the end but common incidents.

“Famines,” “pestilence,” “earthquakes,” &c., were to come as a matter of course, but they signified neither the destruction of Jerusalem nor the end of the world.

“Then shall they deliver you (Christians) up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name’s sake.” This foretells the persecutions of the church, both under imperial and papal Rome, through her whole history, but are no sign of the end.

He that endureth to the end [of his probation] the same shall be saved.” “This gospel of the kingdom must be preached in all the world for a witness to all nations, then shall the end come.” This is the only sign he gives in the first 14 verses, either of Jerusalem’s overthrow or the end of the world.

The gospel is now preached in all the world for a

witness; or at least, there is no known nation which has not heard it. Hence, we look for the end soon.

Then, in verse 15th, he begins to answer the first question. “When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (or holy land,) whoso readeth let him understand.” This sign was the only one given, by which the disciples were to know when the city was to be destroyed. This abomination of desolation is foretold, Dan. 9: 26, 27. “Then let them that be in Judea flee to the mountains.” These verses contain a series of instructions to the disciples, by the observance of which they were all saved—not one perishing in the siege.—They saw the Roman army come up, and again retire. When they saw it they all fled to Pella, a city in the mountains, and were saved.

Verses 21, 22. “For then,” after your flight from Jerusalem, and dispersion over the earth, “shall be great tribulation,” on the church, not on the Jews. “Such as was not since there was a nation to that same time, no, nor ever shall be.” During the siege, 1,100,000 Jews perished in various ways. But under papal persecution in the dark ages, more than 50,000,000 of Christians perished, beside the millions under Pagan Rome. They, the Jews, some of them perished by famine, so have multitudes of others. They ate their own children. Others might have done it, had they not chosen rather to starve. It proves their extreme wickedness, rather than greater sufferings than others have endured.

The siege of Jerusalem continued a short period; but the persecutions of the church for many ages.

The church was safe during the siege of Jerusalem, but this was to be tribulation which should affect the church.—“For the elect’s sake, those days shall be shortened.”

Should the persecution continue through the whole period of the church’s dispersion, “no flesh (comparatively) should be saved.” There would be no opportunity to spread the gospel; “but for the elect’s sake,” to gather in an elect people, “those days shall be shortened.”

“The tribulation” began to subside in the reformation under Luther, but continued to rage in a measure until the days of Wesley and Whitfield; since which, there has been no very general war against the church, and apostolic revivals began to prevail, and great numbers were gathered into the church. But how little was done during the dark ages to spread the gospel! What could have been done had that darkness and persecution continued? “No flesh should be saved,” said the Saviour.

Verses 23—28.—“Then,” after and during your state of dispersion, “if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch, that if it were possible, they shall deceive the very elect. Behold, I have told you before; wherefore, if they shall say unto you, he is in the desert, go not forth; behold he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” There will be no ignorance of the fact when he comes, that one should apprise another; all will see him. As certainly as the eagle by instinct finds his prey, so will all the saints find their Lord in the air.

The Signs of Christ’s coming.

Verse 29.—“Immediately after the tribulation of those days,” the persecution of the church, “the sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken.”

The great persecution and darkness of the dark ages has passed away, and but little has been known of it since Wesley’s day, or for a century past.

The signs have also passed by. In 1780, the sun was supernaturally darkened, on the 19th day of May. (See Phil. Alarm, No. 6.) There have been several other days of the kind since. One in France, in 1788. One in England, in 1806.

“The moon shall not give her light.”—Although there was a full moon at the time of the dark day of 1780, yet the night was so dark “that a sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet.”

“The stars shall fall from heaven.”—That this sign has been accomplished, those who saw the shower of meteors, on November 13th, 1833, cannot doubt.

On that extraordinary phenomenon, Professor Olmstead, of Yale College, has the following remarks:

“The extent of the shower of 1833 was such as to cover no inconsiderable portion of the EARTH’S SURFACE,

from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance.

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of Nov. 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the *regions of space*, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"The present generation may consider itself privileged in having witnessed *grand displays of fiery meteors*, than are to be found recorded on the pages of history." "In displays of the *Aurora Borealis*, also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1837, to the present time, are by no means of constant occurrence."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the *GREATEST DISPLAY of celestial fire-works that has ever been seen since the creation of the world*, or at least within the annals covered by the pages of history."

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from *OTHER WORLDS, or from the planetary voids*."

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

"The powers of heaven shall be shaken." This sign is yet to take place, and will come in immediate connexion with "the sign of the Son of Man in Heaven," when "all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The parable of the fig-tree is then given to illustrate how definite this sign is to be. When it puts forth leaves, ye know that summer is near. So likewise ye, when ye see these things come to pass, know that it is near, even at the door. Verily I say unto you, this generation (who see these things begin) shall not pass away until all be fulfilled. A generation is three score years and ten, 70 years. The signs began 1780, nearly 63 years ago. The generation will soon be passed, but not before the events transpire.

"But of that day and hour knoweth no man." &c. They were to know, by the signs, when it is near, even at the door, but not the exact day or hour; for that they must watch.

The signs having come to pass, what have we to look for but the coming of the Saviour in power and great glory.

Christian, are you ready? Do you look for and hasten to the glorious day? Are you doing your utmost to bring your friends to Christ, and prepare for the great event?

Reader, are you among those who say, my Lord delayeth his coming, and are smiting their fellow servants, and eating and drinking with the drunken? If so, beware!

THE WOE TRUMPETS.

Revelation, 9th Chapter.

THE SEVEN TRUMPETS.—The revelator, unlike Daniel, lived when three of the great anti-Christian monarchies of the world had passed by, and the fourth was in the height of its glory. He, of course, only had to look forward, as a prophet, to the fall of that which yet remained, the Roman empire. The instrumentalities by which that government was to be brought to ruin, were predicted under the symbols of the sounding of seven trumpets. The first four of the trumpets seem to have been appropriated to the overthrow of the western empire, by the hordes of barbarians who overran and conquered Europe. The Turks and Saracens were reserved as the agents of Providence, by which the eastern empire was to fall. The seventh trumpet signalizes the overthrow of Babylon the great, when, like a mighty mill-stone, she shall sink in the deep to rise no more at all.

The sounding of the fifth and sixth trumpets are those we shall particularly notice. Rev. 9th chapter.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came locusts out of the smoke of the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented FIVE MONTHS."

There is a very general agreement at the present day, among prophetic expositors, that the subject of this prophecy is Mahomedism. I shall not, therefore, enter into a particular explanation of the various figures used in the prophecy, but take it for granted that those who thus apply it are correct, and confine myself principally to the examination of the prophetic periods mentioned in the chapter, and endeavour to show their fulfilment. If this can be done, it is in itself the strongest evidence that a right application is made of the prophecy, when it is applied to Mahomedism.

The first prophetic period which occurs in the chapter, is in the 5th verse; "that they should be tormented five months." A prophetic month consists of 30 days, as in Rev. 13, and each day represents a year. Five months will amount to 150 years. During 150 years the locusts (or warlike armies of horsemen,) which came out of the smoke, (the Mahomedan errors,) for the propagation of his religion, were to torment a certain nation of men. But what nation? And when were they to begin the work? These are questions to be settled.

I shall endeavour to determine the first question by settling the second. *When, then, were the Mahomedan armies to commence their torment on a certain people for 150 years?*

Verse 10, the period is again referred to, "And their power was to hurt men five months." The 11th verse pointed out the time when those months were to commence. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, (that is, a destroyer,) but in the Greek tongue he hath his name Apollyon," (destroyer.)

The beginning of the five months, then, is when these armies have one king over them, of the character above described.

After the death of Mahomet, his followers were divided into various factions, under several leaders. In this state they continued until the close of the 13th century. They were then united under one government, under Othman, the founder of the Ottoman or Turkish empire. The founder of the government, as well as the government itself, was truly described when called Abaddon, or Apollyon, a destroyer.

But this king was to be the angel, or chief minister, of the bottomless pit, or of the religion which arose from thence under Mahomet. Such was Othman; and such have been his successors. Like the Pope of Rome, the Turkish Sultan has exercised supreme power, both civil and ecclesiastical, throughout his dominions. This empire was established A. D. 1299. "And on the 27th day of July, 1299, Othman first invaded the territory of Nicomedia," to commence his attack on the Greek empire. (See Gibbon's History of the Decline and Fall of the Roman Empire.)

Beginning in 1299, the 150 years would end A. D. 1449. In that year, Paleologus, the Greek emperor,

died, and left no children to succeed him in the throne; and his brother, Constantine Deacozes, was to succeed him. But, from some cause or other, although it was a time of peace, before he dared to ascend his brother's throne, he sent ambassadors to Amurath, the Turkish Sultan, to ask his permission; and having obtained it, he assumed the government of the empire. Thus, for 150 years, from 1299 to 1449, although the two powers were almost continually engaged in broils and contentions, yet the Turks could not prevail against the Greeks. "Their power was to torment," by sudden excursions. Thus far they might go, but no farther. The 150 years ended, and with it virtually ended the Greek empire; because from that time the Greek emperor only reigned by permission of his deadly foe. Thus closed the sounding of the fifth angel, and thus ended the first woe. The men, then, which they were to torment, were the Greeks.

Sounding of the Sixth Angel.

Verses 12—15. "One woe is past, and behold there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in 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."

One woe ended with the 5 months or 150 years, and two more were to succeed it. The second woe began when the sixth angel began to sound. The same power which had restrained the Ottomans to the work of tormenting men five months, on the sounding of the sixth angel, commanded that restraint to be taken off. "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed."

"The four angels" are the four principal nations of which the Ottoman empire is composed, located in the neighbourhood of the Euphrates. They had hitherto been confined to the work of tormenting the Greeks, without politically putting them to death. But from this time they were to slay, politically kill, that nation.

Accordingly, when the 150 years ended, the Turks were loosed, and the independence of the Greeks ceased, by their voluntarily acknowledging that they only existed politically by the permission of the Turkish Sultan.

But the duration of their dominion over the Greek empire is limited to "an hour," 15 days; "and a day," one year; "and a month," 30 years; "and a year," 360 years; the whole amounting to 391 years and 15 days. Both periods, the 150 years, and 391 years and 15 days, are 541 years and 15 days. The first period was fulfilled, and the four angels were loosed. Hence, we may expect that when the second period closes, with it will close the reign of the Ottomans in Constantinople. If the time for commencing the periods was at the time of the first onset of the Ottomans upon the Greeks, July 27th, 1299, THEN THE WHOLE PERIOD WILL END IN AUGUST, 1840.

Accomplishment of the foregoing calculations.

When the above was written, the result was in futurity, and was purely a matter of calculation; but now, however, the time is passed, and it is proper that we should inquire whether the event has answered the calculations.

1. HAS, THEN, THE OTTOMAN SUPREMACY IN CONSTANTINOPLE BEEN BROKEN, OR HAS IT BEEN LOST?

1st Testimony. The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says; "We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that till lately invested as with a halo the name of Mehemet Ali. We have, in all probability, destroyed forever the power of that hitherto successful ruler. But have we done ought to restore strength to the Ottoman empire? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED."

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

What the London Morning Herald of Nov., 1840, feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the christian kingdoms of Europe: and on them he has been dependent for support against Mehemet.

2d Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Con-

stantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, page 160:—

"The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavour made to graft the institutions of civilized and christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

3d Testimony. The following is an extract from a London paper; the article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened and the Christian nations strengthened. The article concludes thus: "*The day they (the nations of Europe) counted their numbers, was to be the last of Constantinople; AND THAT DAY HAS EVERYWHERE COME.*"

So, according to all our leading periodicals, the last of Constantinople has come.

4th Testimony. Dr. Bond, editor of the Christian Advocate and Journal, N. York, in one of the May (1841) numbers of that paper, concludes his account of Eastern affairs thus: "*The Mohammedan nations are effectually in the hands and at the mercy of the Christian governments.*"

This is granting all we ask. Turkish supremacy is gone, and is in the hands of Christian powers. With one more, I shall close the testimony on this point.

5th Testimony.—Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller, for saying the Ottoman empire fell in 1840, says, "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is, that it has not been on a better foundation in fifty years; for it is now reorganised by the European kingdoms, and is honourably treated as such."

Christian Europe reorganised the government!! And treats it honourably as their creature! This is the strongest argument ever attempted against the view above given.

The empire now exists, by *sufferance* of Europe, as the Greek empire did by the *sufferance* of the Turks from 1449 to 1453.

2d. WHEN DID THE OTTOMAN INDEPENDENCE DEPART?

Perhaps it may be said in reply, "it has been decaying for years." True, it has. But if its power is broken for ever, as Mr. Goodell declares, there must have been a point when it was broken. If it is dead, there was a moment when it ceased to be alive, and became dead. When was that crisis? To answer this question understandingly and clearly, it will be necessary to take a view of the eastern difficulty, and the means adopted for its settlement.

For some years Mehemet Ali, Pacha of Egypt, had manifested a disposition to throw off the Turkish yoke and maintain an independent government. He gradually increased in power and extended his conquests, wresting one province after another from the Sultan, adding it to his own dominions. In 1839, a war broke out between Mehemet and the Sultan, in which the Sultan's army was cut up, and his fleet taken by Mehemet, and carried to Egypt, which he refused to surrender and return to the Sultan; threatening to burn it, if an attempt should be made to take it.

The following extracts from the translation of an official document, which appeared in the "*Moniteur Ottoman*," of Aug. 22, 1840, will show the turn of the affair at this juncture.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange said differences, and the sublime Porte, with a view of putting a stop to the effusion of Musselman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His Excellency, *Shekik Effendi*, the Bey legis, was therefore despatched as *plenipotentiary*, to represent the sublime Porte, at the conference which took place in London (July 15, 1840), for the purpose in question."

The conference was composed of England, Russia, Austria, and Prussia, together with the Sultan's ambassador. The following extract from the same official document above quoted, shows the decision of that conference.

"It having been felt that all the zealous labours of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the *Ottoman Plenipotentiary*, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and of all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the Province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his allies, the four powers, *do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.* His Excellency, RIFAT BEY, Musteshar for foreign affairs, has been despatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha."

The reason why the Sultan thus submitted the decision of the question to the Christian powers is intimated in a manifesto which he issued about the 20th of August, and caused to be read in the mosques, day after day. It was because he felt his weakness and the danger of his throne.

"The Porte, in order to counteract this, (the pretensions of Mehemet), has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present time, and proving to them, by the clearest arguments, that the Pacha himself is the enemy of their religion, and that the object he is aiming at is to dethrone the Sultan."—*Corres. Lond. Morn. Chronicle.*

If we can place any confidence in the declaration of the Sultan, he did feel his throne to be in danger; and this was his reason for throwing himself on his allies for support.

The ultimatum of the London conference, it seems, was put into the hands of the Sultan, to treat with Mehemet, and, if possible, settle the difficulty without the further intervention of his allies. But if Mehemet refused to accede to the terms, which admitted of no change or qualification, the great powers were pledged to use coercive measures. While, therefore, the Sultan held the ultimatum in his own hands, his independence was maintained; but the question once submitted to Mehemet, and it was beyond his control. True, if Mehemet accepted the ultimatum, the Ottoman independence would remain; but if he rejected it, there was no alternative but for the Christian powers to interpose and put him down.

Rifat Bey left Constantinople for Egypt, with the ultimatum, August 5th, 1840.

"He arrived at Alexandria on the 11th of August, and was by Mehemet's orders placed in quarantine until the 16th."—Thus on the 11th of August the question of war or peace was taken from the Sultan's hands and placed in Mehemet's, so that the Sultan could no longer control the affair.

The 541 years 15 days, commencing July 27th, 1299, would end on the 11th of August; just the day Rifat Bey arrived at Alexandria.

Mehemet gave his answer to the Sultan in the following note:—

"Wallah, hillah, tillah," (an oath, by God.) "I will not yield a span of the land I possess, and if war

is made against me, I will turn the empire upside down and be buried in its ruins.

MEHEMET ALI."

This was the decisive stroke, and under it the Ottoman power was thrown into the hands of the Christian nations of Europe. And the very next day, the consuls of the four powers took up the affair, and remonstrated with him for his course, and threatened him if he did not submit. Since then, the Sultan has been under the necessity of submitting to the dictation of the European powers in all the affairs of his empire.

Did the Mahomedan independence of CONSTANTINOPLE cease on the 11th of August, 1840? The following fact will answer the question. A correspondent of the London Morning Chronicle, in a letter dated Constantinople, August 12th, 1840, after giving an account of the ultimatum, says, "The manner, however, of applying the force, should he (Mehemet) refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies to be attacked in the Syrian Provinces,—is the point which still remains to be learned. Nor does a note delivered yesterday in answer to a question put to them by the Porte (Sultan), as to the plan to be adopted in such an event, throw the least light on the subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency which might afterwards arise."

Thus the Sultan was as good as told, in his own capital, in an official document, from Christian Europe, that a matter involving all the interests of his vast dominions, was none of his business,—and that, on August 11th, 1840. READER, THINK!

The second woe, then, or 6th trumpet, passed, in August, 1840. The third woe, and 7th and last trump, when the dead shall be raised and the kingdoms of this world become Christ's, cometh QUICKLY, Rev. 11: 14, 15.

Reader, keep your garment, and watch unto prayer.

THE TWO WITNESSES.

Revelation 11th Chapter.

The 9th and 11th chapters of Revelation, are parallel. The seven trumpets carrying us through the events of the overthrow of the Roman empire, and the agents which should oppress the church in the place of the imperial power of Rome, after it fell. The direct line, so to speak, comes down through the sounding of the 5th and 6th trumpets, and giving the history of the Mahomedan power. Closing that view with the departure of Mahomedan supremacy in 1840, a new scene is presented, in chapter 10th. An angel with a little book, containing another line of events, parallel to the former; the history of the two witnesses under the Western Anti-Christ. This line comes down to 1840, and presents at that time the prominence of the witnesses, and the influence they are exerting over the earth; and the two lines there meet, and fill up in one stream the period called *quickly*, when we come to Christ's eternal kingdom.

Revelation xi. 3. "*And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three-score days, clothed in sackcloth.*"

I. THE OBJECT and CHARACTER of a witness.

THE OBJECT. It is to tell the truth on the subject on which he testifies.—"The truth, the whole truth, and nothing but the truth." A witness must testify only to what he *knows*.

HIS CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* "My two witnesses." Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is a *multitude* in her individual capacity—*one* in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of Christian ministers. Beside, Christ declares, John 5: 34, "I receive not testimony from man."

The Old and New Testament are *two*. They are claimed by Christ as his witnesses, Matt. 24: 14. "*This gospel of the kingdom must be preached in all the world, for a witness unto all nations.*" *The Old Testament*, John 5: 37—39. "The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape"—so the witness is not oral. "Search the Scriptures"—"they are they

that testify of me." These two witnesses do testify the truth, the whole truth, and nothing but the truth, respecting Christ. They testify all that can be known of him until he comes again.

IV. *The history of these witnesses.* 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy 1260 days, or years of that time, "clothed in sackcloth."

2. *Sackcloth* is the emblem of obscurity. Rev. 6: 12. "The sun became black as sackcloth of hair"—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpations of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome, and set up the papal hierarchy. The scriptures were soon suppressed—the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language the people did not understand. The Catholic church have prohibited the reading of the Scriptures by the people without the permission of the priests.

3. "These have the power to shut heaven that it rain not in the days of their prophesy." Rain is the emblem of Grace, or the outpouring of the Spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates, when the Bible began again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the Scriptures restrained or hindered the work of God.

4. "These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will." All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible. They have the power to pronounce those judgments.

5. "If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed." The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

6. "When they have finished their testimony, (or as Mr. Faber renders it, When they are about to finish their testimony,) the beast which ascendeth out of the bottomless pit shall make war on them, and kill them."

A "beast," in the symbolical language of Revelation, signifies a government.—"The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form—and from a nonentity became the terror of the world. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an imposter, death an eternal sleep, and, finally, that there is no God. They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations.—The abrogation of religion took place September, 1793; and in 1797, in the month of March, (after just three and a half years,) the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. Thus, during the three days and a half, their dead

bodies were not permitted to be put in graves, although they lay dead in the streets of the great Roman city, which spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also our Lord was crucified," in the person of his members and disciples. From thirty thousand to fifty thousand Huguenots were slain in France in one night, on St. Bartholomew's eve, 1572.

"They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. *After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them.*

The resurrection of the witnesses and their exaltation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793.—Great fear fell on the infidel world when they saw the triumph of the Bible, and it spread over the earth. The great voice from heaven saying to them, "Come up hither," is the universal demand of the moral world for the Bible. So that since 1798, it has been translated, either in whole or in part, into more than 150 different languages, and spread in nearly all nations.

9. "The same hour there was a great earthquake, and a tenth part of the city fell."

Earthquake, when used symbolically, signifies a revolution of a kingdom. The hour signifies period, the same period. The city, the Roman Empire.

Thus Rev. 17: 18, "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city fell," ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in Rome itself.

10. "Were slain of men," or as in margin, "names of men seven thousand." To slay the names of men, is to abolish their titles and dignities. This was done in the French revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the perfect annulling of all titles.

11. "The second woe is past—the third woe cometh quickly."

This event is now past; the 6th trumpet, which is the second woe, ceased to sound, as I have shown you, on the 11th of August, 1840.

The third woe, or the 7th trumpet cometh quickly. It can be but just before us. The 7th is the last trumpet, at which, according to Paul, 1 Cor. 15, the dead are to be raised.

The 7th angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. There is no millennium until this trumpet sounds. Then instead of the temporal spiritual reign of Christ, it is the time of God's wrath, and of the dead that they should be judged, and that he should give reward unto his servants the prophets, the saints, and them that fear his name, small and great, and destroy them that destroy the earth. It is a woe on the world, and its destruction, not its conversion. A woe is not the universal conversion of the world to Christ. Are you prepared for such a scene? Can you lift up your head and rejoice? Or do you tremble for your fate in that day?

THE SEVEN LAST PLAGUES.

The first question to be settled in reference to the seven last plagues, is, are they, any or all of them, past, or are they all future? It is the opinion of most expositors of the Apocalypse, that there are at least six of them already executed. The time has been when I was disposed to fall in with the prevailing opinion; but more recently have been constrained to dissent from that view, and consider them what they are emphatically said to be—"THE SEVEN LAST PLAGUES," in which "IS FILLED UP THE WRATH OF GOD." The chronology of their execution seems to me to be in the future, and after the second advent. Some of the reasons for this opinion are the following:

1. They are introduced after the *Son of man* comes on a white cloud to "reap the harvest of the earth,"—the saints,—for they are the wheat. Then the vintage will come, and the vine be cast into the great wine-press of the wrath of God. Rev. xiv. 14—20.

2. The redeemed are represented as standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb, before the vials are poured out. But the song of Moses is the song of triumph and deliverance. See Ex. xv. So also is the song of the Lamb. "Thy judgments are made manifest." See Rev. xv.

3. Another reason for considering them all future, is analogy. In the destruction of the old world, God secured Noah in the ark, before the flood came on the ungodly. Before the storm of fire came on Sodom, God, by a special interposition, and the ministry of his angels, brought righteous Lot out of the devoted city, to a place of safety.

When destruction was to come on Jerusalem, the Saviour took care to deliver those that trusted in him, and they were led to a place of safety before the dreadful siege began, and not a Christian perished there.

4. Yet again, the very first vial, when it is poured out upon the earth, will affect the men who have the mark of the beast, and them that have WORSHIPPED HIS IMAGE. Rev. xvi. 2. The image of the beast did not exist until the present century, and could not be worshipped before it existed. And also those who gain the victory over the image of the beast are to stand on the sea of glass before the vials are poured out.

Although the saints are to stand on the sea of glass, as it were mingled with fire, before the vials are poured out, no man can enter the temple of heaven until all the plagues are fulfilled. Rev. xv. 5—8. The saints will be caught up to meet the Lord in the air, to be forever with him, in a moment, at the last trump. But the New Jerusalem will not come down and the saints enter it, until the earth is desolated, and the new heavens and earth appear, and the New Jerusalem comes down. Then the saints shall have right to the tree of life, and enter in through the gates into the city.

The vials, I must regard, as producing the same literal effects ascribed to them in the 16th chapter of Revelation. The plagues are almost identical with those which came on Egypt when God delivered his people, and I can see no reason why these will not be as literal as those.

THE VIALS AND THEIR EFFECTS.

Rev. xvi. 2: "The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them which worshipped his image." Some of those will be alive who had the mark of the beast in his day; and those will be alive who "worshipped his image." The beast will have passed and the image be alive.

"Noisome and grievous sore." This will be best illustrated by referring to Ex. ix. 8—11: "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians." Why will not the antitype be as real and literal?

Verses 3—7: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

In illustration of these two vials, read Ex. vii. 17—21: "Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod which is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded: and

he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt." This judgment will be a retribution for "the blood of the saints."

Verses 8—11: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores, and repented not of their deeds." The scorching of fire in the midst of their trouble, will be terrible in the extreme.

Ex. x. 21—23, will illustrate the fifth vial: "And the Lord said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." What a terrible scene! with all their grievous sores, blood to drink—stagnant blood—and putrid fish filling the waters, scorched with burning heat; and then, to crown the whole, the whole kingdom of Anti-Christ is to be full of darkness. O, what a picture of wo! Reader, make haste to escape it. "Watch ye, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."

Verses 12—16: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." The sixth vial is to prepare the way for the battle of that great day of God Almighty. The three unclean spirits like frogs, go forth from the beast, *popery*; the dragon, *Mahomedism*, (for the Mahomedans now possess the imperial power of the east;) and the false prophet, *infidelity*. These all are the spirits of devils, working miracles, or prodigies, like the magicians of Egypt, by which Pharaoh was deceived and fought against God and his hosts, even to the last. So the world of the ungodly will be deceived, and gathered against him that sitteth on the horse and his army, with the vain hope of triumph. They will go to gather the kings of the earth, and of the whole world, to the battle of that great day of GOD ALMIGHTY. The great river Euphrates will be as literally dried up, to make a highway for the nations to come to that battle, as the Red Sea was for the Israelites to pass over dry-shod.

That the kings of the earth and of the whole world will be gathered together to battle against Christ when he shall appear in his glory, appears to many to be exceedingly incredible; because they must know, it is said, that they cannot prevail. So might Pharaoh have known that he could not conquer Israel, after all the manifestations of God's power which he had witnessed; but yet he rushed madly on, with his eyes open, time after time, into ruin. Why did he do it? I answer, "the spirits of devils," in his magicians, deceived him. "The magicians did so with their enchantments." So "the spirits of devils," with their miracles and prodigies, will deceive the kings of the earth and of the whole world, not to pursue the saints into the Red Sea, but to go up to battle with the great KING OF KINGS, AND LORD OF LORDS, HIMSELF.

The Lord has declared this gathering of the nations by the mouth of his prophets. Joel iii. 1, 2: "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." Also, verses 9—16, of the same chapter: "Proclaim ye this among the Gentiles: Prepare war, wake up

the mighty men, let all the men of war draw near: let them come up: beat your ploughshares into swords, and your pruning-hooks into spears, let the weak say, I am strong; Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for, their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." The same great event is likewise predicted by Zephaniah, iii. 8: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

From these, and many other passages which might be quoted, it is clear that God will gather all the nations of the earth together to the battle of the great day. The kings of the earth and their armies, will be "gathered together, to make war against him that sat on the horse, and against his army." Rev. xix. 19. "The great river Euphrates" will be as literally dried up to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red Sea and river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, *first*, to dry up the waters of the river, to make a highway; and, *secondly*, to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them.

Being gathered by the sixth vial, under the seventh vial the battle will be fought.

Verses 17—21: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Let us now carefully mark the instrumentalities by which the battle will be fought, on the part of the Lord and his saints.

"Into the air." Denoting an all-pervading and universal judgment.

"Saying, It is done." It is the last vial, and under it all the judgments of God are to be consummated,—the wicked be swept from the earth, and the conflagration of the world take place.

"There were voices." The voice of the Lord is to be heard in that day, declaring his wrath upon his enemies. Joel iii. 16: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Jer. xxv. 30, 31: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come, even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."

"And thunders, and lightnings." Ex. ix. 23: "And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground." As truly as the thunders and lightnings of Jehovah came on Egypt, and destroyed the Egyptians and the produce of the field, so truly it will come on the ungodly world, when God fills up the cup of his fury.

"A great earthquake such as never was since men were

upon the earth, so mighty an earthquake, and so great." The terrors of an earthquake are more easily experienced than described. The account given of the earthquake at Aleppo will afford some faint idea of its terrors. What can exceed the terrors of such a scene? But O, when it shall not desolate a single city only, but desolate the globe!!! For "the GREAT CITY," Rome, "was divided into three parts, and the CITIES OF THE NATIONS FELL." They were laid in a heap of ruins. Think of ten thousand human beings buried in the ruins of the earthquake of St. Domingo last spring! But what is that to the time when all the cities of the earth are destroyed at a stroke, by the power of Omnipotence; when "every island shall flee away and the mountains are not found!" What a picture is presented of this scene of destruction in Ezek. xxxviii. 19, 20: "For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." It is at that time God will fulfil his promise, to "shake not the earth only, but also heaven;" that what can be shaken may be removed; and that the things which cannot be shaken may remain, even the kingdom of the saints, which cannot be removed, but must endure forever and ever.

"And there fell on men a great hail out of heaven." This is the most dreadful of all God's judgments. After the cities fall, the islands flee away, the mountains, walls, fences, and steep places are all thrown down, and no place of refuge is found; then the overflowing hail-storm follows on the naked heads of a guilty race. Think, reader, for a moment, of this terrible scene. Think of Egypt again. Ex. ix. 22—25: "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." And is God less faithful to fulfil his threatened judgments now than in the days of old? Or he is less able to do it! No, in no wise. For the treasures of the hail are still his. And to the wicked God has given the assurance (Isa. xxviii. 17) that he "will lay judgment to the line and righteousness to the plummet, and the hail shall sweep away your refuge of lies." It will satisfy you that God is in earnest in his denunciations of wrath. How awful too, the view given of the same scene, Ezek. xxxviii. 22: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire, and brimstone."

"Every stone about the weight of a talent." Richard Watson, in his Bible Dictionary, says a talent is a hundred and twenty-five pounds. Others say ninety-six pounds, and some sixty pounds. Whichever it may be, nothing could stand before such a shower. A hailstone falling from heaven, would produce all the effect of a lead or iron ball of the same weight. What could endure a shower of cannon-balls falling from heaven, each one weighing one hundred and twenty-five, or even sixty pounds! Yet God's mouth hath spoken this word. The following account from Fisk's Travels in Europe, will give the reader some faint idea of the power of such a storm; and how perfectly easy it will be for the Almighty to prepare such an engine of destruction:—

"The University of Padua once had 18,000 scholars, but like all the other universities of Italy, it is greatly fallen. It has able professors, however, and lectures in the various departments, with a library of 100,000 volumes. The most prominent department is that of medicine.

"There is a beautiful public square in this city, surrounded with statuary, all of which is now, from an extraordinary cause, in a very mutilated state. In 1835, there was a violent hail-storm of stones as large as cannon-balls, which fell, in twenty-seven minutes, to the depth of one foot and a half. It broke in the

tiles of the roofs of a great many edifices, and made great havoc of the trees, and broke off the fingers, arms, noses, &c., of this extensive company of statues."

Such a storm of hail as this must be dreadful: the stones the size of cannon-balls. But what are such hailstones when compared with those spoken of under the seventh vial? Reader, have you found a refuge from such a storm? The only place of refuge is the name of the Lord of hosts.

"The battle of that great day of GOD ALMIGHTY." It is not man's battle; but God's. Let us look again at its terrors, as described by Jeremiah, xxv. 15—17, 26, 30—33: "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then I took the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried: they shall be dung upon the ground." Such a war of extermination God has declared; and he will accomplish it. There will be no refuge then left. It is the day described in Proverbs i. 24—33, when the wicked shall call, but God will not answer, but will laugh at their calamity, and mock when their fear cometh; when their fear cometh as a desolation, and their destruction as a whirlwind; when distress and anguish cometh upon them. The Lord have mercy on the impenitent now, and save them before the terrible day overtake them!

The same great battle is described in the 38th and 39th chapters of Ezekiel. God and Magog are all the devil's armies, whether before or after the second or final resurrection. After the Lord has taken his people out from the earth, all who are left constitute Gog and Magog.

The 37th chapter describes the first resurrection, the gathering of the whole house of Israel from their graves, bringing flesh and sinews upon them, covering them with skin, putting his spirit within them, as the vital principle, and bringing them into the land of Israel. Then David, or Christ, the heir of David's throne, is to be king over them for ever. They shall never more be dispersed or plucked up out of the land of the saints.

Then follows, after thus harvesting the wheat by Christ in the resurrection of the just, the vintage, when the wicked are to be destroyed. In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we be changed. See 1 Cor. xv. All these will be caught up to meet the Lord in the air. See 1 Thess. iv. They are to stand on the sea of glass mingled with fire; having the harps of God, and sing the song of victory and deliverance, as did the Israel of God, when they stood on the eastern bank of the Red Sea, and their enemies were for ever left behind, overwhelmed in ruin. It was not until they had passed the sea that the tribes were marshalled according to their tribes, and their government organized under Moses. So now our prophet, like Moses, will bring his people from their enemies' land, to a place of safety; then organize his kingdom on the sea of glass. This kingdom, thus organized, will smite the image of Dan. ii., on his feet, and grind the whole to powder. First, it is said the stone will do it; then that the God of heaven will set up a kingdom which shall do it. The stone and kingdom then are identical. The kingdom of Christ, thus organized, will come down, according to the prediction of Enoch, the seventh from Adam. Jude's Epistle: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, and hard speeches," &c.

Then, too, the second Psalm will be fulfilled, where it is promised Christ that he "shall break" the kings

of the earth, the rulers, the Gentiles or heathen, together with the unbelieving people of the Jews who rejected him, "with a rod of iron, and shall dash them in pieces like a potter's vessel."

He will then, also, as he has promised in Rev. ii., give to them that overcome, power over the nations, to rule and break them with a rod of iron, as he has received of his Father. The saints are to be joined in judging the world, with Christ. "This honour have ALL his saints." They will not sit to try and pass sentence on the world; this is not their prerogative, but the Lord's; but to execute the judgment written, is the prerogative of the saints. Ps. cxlix. 5—9: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye the Lord."

The Lord, and all his saints with him, is to come down on the Mount of Olives to fight the battle and drive out all the wicked from Jerusalem, and take possession of the place and fight the battle spoken of by Ezek. xxxviii. and xxxix. The scenes of the last day will not be filled up instantaneously, as we have been accustomed to think. The old Israelites were seven years, after entering the land, in subduing their enemies, before they enjoyed their sabbath, or year of rest. So Ezekiel tells us, that the whole house of Israel will be seven years (literal years) in burning up the weapons of their enemies; and seven months after the battle in burying the dead bodies of the wicked, on which both beasts and fowls have feasted at the supper of the great God; and then men of continual employment will be appointed to cleanse the land of dead bodies and bones.

But, says an objector, you do not suppose the glorified saints will be set at work to bury the wicked? That is too absurd and humiliating a thought! Indeed! why so? If God has thought that "it shall be to them a RENOWN," as he has declared it shall be, (Ezek. xxxix. 13), why shall we be displeased? We can know nothing of the future, except what is revealed; and if God has revealed that Israel, when brought back from their graves to eternal life, shall bury the dead bodies of the wicked, it will be so. That it is revealed, cannot be denied, until we deny the word of God.

If the saints are to remain on the earth until the judgments are all executed, it is more reasonable that they should bury the dead, than that they should be left upon the earth to pollute it a long time.

The same great battle is described in Rev. xix. 11—21. The two scenes, as described by Ezekiel and John, are so nearly alike, that we cannot fail to perceive that they refer to one and the same event.

A SYNOPSIS OF EZEKIEL, THIRTY-SEVENTH, THIRTY EIGHTH, AND THIRTY-NINTH CHAPTERS.

1. The 37th chapter, from the 1st to the 10th verse, presents Ezekiel's vision of the dry bones.

2. The 11th to the 14th verse, is an explanation, in literal terms, of the import of the emblems of the vision, showing it to be the resurrection of the bodies of the whole house of Israel:—not of all the Jews; nor yet of all the believing Jews alone. For they are not "all Israel," that is, do not constitute "all Israel," who are descended from Israel, or "are of Israel," "But the children of the promise are accounted for the seed." "If ye be Christ's, ye are Abraham's seed, and heirs according to promise." They will be raised up and brought into the land of promise.

3. From verse 15th, through the chapter, follows a view of the unity of all the saints in the house of David, under Messiah's reign, for evermore; also the perfection and immutability of their holiness, and the glory and happiness which shall for ever attend them.

4. Then follows, chapter xxxviii. 1—7, an enumeration of the company of Gog and Magog.

5. From verse 8—13, the time of the gathering of Gog, and the motive by which he will be induced to go up against the land of Israel.

FIRST, the time. "In the latter years." "When the mountains of Israel are brought back from the sword." "When those who are brought back from out of the nations, all dwell safely—all of them dwelling without wall and gates or bars."

Under these circumstances, the army of Gog will come like a storm to cover the land.

SECONDLY, the motive. "Things shall come into thy

mind, and thou shalt think an evil thought." The evil thought is to go up and take a spoil and prey and riches, gold, silver, cattle, and goods. Sheba, Dedan and the merchants of Tarshish, will be inspired with such a thought to join the company, together with all the young lions thereof.

6. Then, from verse 14th, to the 20th verse of the 39th chapter, follow a description of the great battle, and the means by which they shall be destroyed, together with the time to be occupied by Israel in destroying their enemies, burning up their instruments of war, not for culinary purposes, but to destroy them; and also the supper of the great God, prepared for the beasts and fowls.

7. From verse 21 to 29, we have the effect which this battle and its accompanying scene will have on both the saints and the heathen.

FIRST, the heathen shall see God's glory, and know why the house of Israel went into captivity; that it was for the abuse of peace and independence when they enjoyed it, that God hid his face from them and gave them into the hand of their enemies.

SECONDLY, Israel is to learn by it that the Lord is their God, from that time forward. All God's mercies hitherto have been insufficient to convince the church effectually that God is their helper and deliverer. The Jewish church went after idols, even amidst the thunders of Sinai; and while the meat God gave them was in their mouths, they murmured. The disciples rose from the feast of the loaves and fishes, while the Saviour was with them, and were troubled because they had taken no bread. But they will now be convinced, and never more forget, that the ALMIGHTY GOD is theirs. They shall know too, that their God has gathered them from among the heathen into their own land and has poured out his spirit upon the whole house of Israel, and constituted them glorious and immortal.

THE CLOSE OF THE PLAGUES.

The conflagration of the heavens and the earth, will close the dreadful scenes of judgment. The heavens being on fire shall be dissolved, and the elements melt with fervent heat; the earth and the works that are therein shall be burned up. But is the conflagration the conclusion of the plagues? Certainly. "For in them is filled up the wrath of God." But "the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. Therefore the inhabitants of the earth are burned, and few men left." "The earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and be removed like a cottage; and the transgression shall be heavy upon it; and it shall fall and not rise again. Isa. xxiv. Until the earth falls, therefore, the wrath of God is not filled up."

Then we look for a new heaven and a new earth; and for Jerusalem a rejoicing. When the new earth appears, and not before, the new Jerusalem will come down from God out of heaven, and the saints enter into it. But we are taught, in Rev. xv., that no man will be able to enter the temple until the seven plagues are fulfilled. When they are fulfilled, then the paradisaical earth will come, and the bride appear, the guests enter her gates, and the marriage-feast be celebrated for a thousand years.

In view of these dreadful plagues, well might the prophet Daniel say, "there shall be a time of trouble, such as never was since there was a nation to that same time." God is in earnest in these declarations of wrath; and they are made in mercy to a perishing world. But if men will not believe and be moved to seek a refuge from the stormy blast and the windy tempest that will sweep over the earth, they must suffer the consequences. No doubt, to many, the writer of this will seem as one that mocks! So, also, seemed Lot to his friends in Sodom, in the day of their ruin; but their unbelief did not disannul the word of Jehovah, nor will it now. God's judgments will surely come, perishing mortal, whether you believe or not. O come to Christ, and seek a refuge without delay. Can you still determine to resist God's proffered grace until his day of vengeance comes, and his wrath is poured out without mixture? Think of that scene of anguish which has been but feebly portrayed in these pages. My heart yearns over you, dear reader. If you are still resisting God's grace, casting off fear, and restraining prayer, I tremble for your fate! O, forsake your sins, that your soul may live. Like the wise man, build on the rock.

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C.; Mount Healthy, each 25 cts. Augusta, Ill.; Saco, Me.; Oxford, N. Y.; Newport, R. I.; Oppenheim, N. Y.; Preston, N. Y.; Richmond, O.; Pembroke, Ky.; Carmel, N. Y.; Derry, N. H.; Vermont, N. Y.; Hague, N. Y.; Ravensworth, Va.; Worthington, O.; Mt. Maria, Ala.; New Washington, Ind.; Walcottville, Conn.; Monson, Mass.; Union Mills, N. Y., each \$1. Auburn, N. Y.; Harrisburg, N. Y.; Ottawa, N. Y., each \$2. Littleton, Mass.; Jamestown, N. Y., each \$3. Akron, O., \$4. Montpelier, \$6. Williamson, Vt.; Waynesburg, O.; North Hadley, Mass.; Leominster, Mass.; Ballston, N. Y.; Cambridge, Vt.; Lansingburgh, N. Y.; Berlin, Pa.; Saco, Me.</p> <p style="text-align: center;">INDIVIDUALS.—J. B. Pope; John H. Pearce; Sanford Payne; G. H. Eastbrook, each \$1. Geo. Phelps H. A. Mead, \$2. G. S. Miles, \$5. H. Caswell, \$10. Alma Thorne, Middle Greenville, N. Y., \$20—the \$10 was received. J. Bliss; J. V. Himes; J. Kilton; A. Wilson; N. Southard; John Coalson; Mary J. Tullock; S. R. M. Herrick; James Wheeler; S. V. W. Williamson; E. Brewster; Chas. P. Collins.</p>
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