

THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK THURSDAY, JUNE 29, 1843.

Nos. 17 & 18.

Write the visior, 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.

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THE MIDNIGHT CRY.

LECTURES

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

APPEAL FOR THE MIDNIGHT CRY.

To all true hearts in the faith of the immediate coming of our glorious Lord.

Suffer a word with regard to the importance of doing all that the Lord will enable you, in continuing the paper called the Midnight Cry, in New-York. This paper has done, and is continuing to do, very great and very extensive good, and it is confidently believed that those who have some of the Lord's money which they wish to devote to the spread of truth touching the immediate advent of the Lord, cannot make a more useful appropriation, than to aid in sustaining this paper. Our Brother Himes, through whose efforts the paper was established, has felt that it might become necessary to remove it to Boston, and unite it with the Signs of the Times. It is hoped that our friends will come forward with their funds and obviate the necessity of such a step. Both papers ought to be sustained, and it is exceedingly desirable that this should be continued in New York. Our Brother Himes deserves well of all who love the Lord's appearing, for his unwearied and self-denying efforts for circulating light and truth on this momentous subject. Help him, friends, in this glorious work. Send in your funds, and let the paper go on where it is, and continue from this great city to spread abroad the light. Those who have been readers of the paper need not be told that the editorial department is ably sustained. Come up to this work, dear friends, and let the light go forth as brightness until the Lord appears. CHARLES FITCH.

New-York, June 27, 1843.

"GLAD TIDINGS OF THE KINGDOM AT HAND."—The first number of this paper, has been received. We trust it will be made the instrument of a blessed work in Western New York. It is conducted by Brn. Himes and Fleming, and is well filled. A letter it contains from Geneseo, says: "We hail with joy the announcement that the Glad Tidings is to be established at Rochester. We trust it will be a fellow laborer with the Midnight Cry and Signs of the Times, and other kindred messengers of light."

☞ Bro. Prosper Powell passed through the city last Thursday, on his way to Cincinnati, O.

☞ For notices of Camp-meetings, see last page.

CINCINNATI.

Bro. J. B. Cook, writing Monday June 19, says:—"Lord's day June 11th, preached twice for brother Goodwin at the 6th Baptist Church, and once in an old forsaken place in Vine street. Lectured and visited through the week. Yesterday three times, and brother Porter twice. Brother Goodwin has come quite out—is blessed in expectation of his Lord's coming, and intends to commence next Lord's day, the Cry, 'Behold, the Bridegroom cometh.' He seems to be an excellent brother, who has through grace cast off the slough of worldliness. We have some valuable accessions to the advent cause. It does one's soul good to see the devout poor filled to overflowing. One said to me just now, 'O, I'm happy, I'm happy. I had a good day yesterday. My soul is getting fed.'

"Alas! however, that most men and ministers treat the second advent as the Sodomites did Lot's preaching. They do indeed seem as if the chief end of man in their estimation, is to get rich and become fat in this world. The coming of Christ has apparently no more effect on their minds or ministry, than if it were only a doctrine of the Koran. They do not seem to feel that they commemorate the event as revealed, every time they sit at the Lord's table—or know that a part of our Messiah's name is 'the coming one.' This is the true, strict translation of the phrase in Rev. 1: 8. Some who admit the event as revealed, speak and act as if their comfort and usefulness consisted in keeping it in the distance. O Lord, thou art denied in thine own house. When judgment begins, it will justly begin at the house of God. Amen.

"It is my purpose to give the colored brethren a course of lectures, as I learn they wish, if the Lord will. If there is any thing safe, it is safe to trust God our Savior. If there be anything that deserves the name of piety, it consists in doing just as his word teaches. If anything is blessed this side of heaven, it is blessed to live at his feet."

TENT MEETING AT ROCHESTER.

Bro. Fleming, wrote to us June 20th, from Rochester, "I had a pleasant journey the most of the way to this western metropolis. I find that the subject of Christ's second coming is not confined to a corner. The sound is gone out into all the world. In almost every group, something is said about 'Millerism' *alias* Christ's second advent. Few, comparatively, will be able at last to say, that they never heard the sound: directly or indirectly, the great mass of the people will have heard something about the coming of the Lord.

The arrival of the great tent and its concomitants, has made no small stir in the city and vicinity. A very great interest is evidently being elicited on the intensely interesting subject of Christ's speedy coming all through this populous region."

The great tent was seasonably erected on the east side of the river, north side of Main street, near the Stone Ware Pottery. Though the meeting was appointed for the 23d, notice was given on the afternoon of Thursday, the 22d, that there would be a lecture that evening. About 500 persons [came together and were addressed by Bro. Himes.

For the Midnight Cry.

THE FACT OF CHRIST'S SECOND ADVENT, AND THE OBJECT OF IT.

BY GEORGE STORRS.

I. THE FACT OF HIS APPEARING.

That our Lord Jesus Christ will appear again in this world is evident, *first*, from the fact that *He has taught us himself to expect it.* See Mark 13: 26, 27. "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Also Luke 21: 25—27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory."

That these texts do not relate to any appearance of Christ at the destruction of Jerusalem, see 2 Thess. 2: 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Evidently the same *coming* and *gathering* spoken of by our Lord: but let us proceed. "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." Now, if the Apostle referred to the destruction of Jerusalem, "that day" was "at hand" when he wrote this Epistle; but he goes on to say, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." Here the Apostle teaches that it was a *deception* to suppose the day of Christ's coming was at hand, [or upon them, as it might be rendered] at that time: and assures them that other great prophetic events must first come to pass before that day; which events did not take place before the destruction of Jerusalem, nor till several hundred years after.

Second. That our Lord Jesus Christ will again appear in our world, and that that appearing is *future*, will be seen by the united testimony of the Apostles.

See 1 Cor. 1: 7, 8. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." What had the Corinthians to do with our Lord's coming to destroy Jerusalem? If Paul referred to that, we may read these verses as follows: "So that ye come behind in no gift, waiting for the destruction of Jerusalem! that ye may be blame-

less in the day that Jerusalem shall be destroyed!!"

See 11: 26. "For as often as ye eat this bread and drink this cup, do you show the Lord's death till he come." Now, all Christians that celebrate the Lord's Supper, are either hypocrites, or they believe in the coming of Christ as still *future*. They cannot believe that the coming of Christ here spoken of, was at Jerusalem's destruction, nor at their conversion, or sanctification.

Again, see chap. 15: 23. The apostle, speaking of the resurrection, says: "But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming."—Again, Phil. 3: 20, 21. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." Here the apostle states from whence we look for the Lord Jesus, and what he will do when he appears, viz., "change our vile body." That is not done *at death*, but at the resurrection; therefore Paul was not preaching Christ's coming at death, as some say. See also Col. 3: 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." And 1 Thess. 3: 13. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Did Christ ever yet appear with *all his saints*? If not, then his coming is still future. See 2 Tim. 4: 1. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here the apostle distinctly marks the period of Christ's second advent; it is to be at the Judgment, and the setting up of his kingdom. Compare this with Rev. 11: 15—18. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Thus the periods are seen to be the same. It is at the end of this world.

See 1 Peter 1: 4, 5, 7, 13. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. . . . That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." See also 5: 4. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Now look at Heb. 9: 28. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second time* without sin unto salvation."

The second appearing of Christ will be a personal, or real appearing, not spiritual, as some have imagined.

See Acts 1: 9—11. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is

taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus, shall so come, in like manner," &c. So certain, then, as he really ascended, will he really personally come again. Compare this with 1 Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." "The Lord himself," not by his Spirit, as some think, but himself, really, personally. See also 2 Thess. 1: 7, 8. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. See Titus 2: 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." A personal appearing, surely. Again, see 1 John 3: 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

Surely, no words could more clearly express a real appearing of Christ's person. Once more, see Rev. 1: 7. "Behold, he cometh with clouds, and every eye shall see him." If here is not presented an array of evidence sufficient to establish the personal appearing of Christ, we may despair of proving any proposition from the Bible.

11. THE END FOR WHICH CHRIST WILL APPEAR.

1. To raise "them that sleep in Jesus," change the living saints, and gather them into a place of safety, while the last indignation is poured out on this world. See 1 Thess. 4: 13—17. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." See also 1 Cor. 15: 51, 52. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Compare this with Isaiah 26: 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Then, what next? Then, "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." What indignation? See the next verse. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

2. Christ will appear to destroy the wicked out of the earth. See Mal. 4: 1. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—

Compare this with Isaiah 33: 10—12. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." See also Jer. 25: 15, 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 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 prophecy 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." Compare this with Prov. 2: 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Compare also 2 Thess. 1: 6—10. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

3. Christ will appear to purify the earth itself by fire.

See 2 Peter 3: 7, 10. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works therein shall be burned up." The earth is to be *melted*, not burnt up, as some suppose. The idea of burning up the world cannot be made to agree with a multitude of other texts of Scripture. It is to be melted. See Psa. 46: 6. "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted." See also Psa. 97: 3—5. "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled; the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." If it be said these texts speak of things already past, I answer, it is common for the prophets so to express things future. The reason is obvious. They see in vision the things of which they speak pass before their minds, and record them as they appeared. The scriptural idea with regard to the world that now is, is that it shall be "melted," dissolved, "changed," &c., but not utterly destroyed. Hence,

4. Christ will appear to renew the earth, his purchased possession, and give it to his people for an eternal inheritance.

The promises of God imply this, and the Scriptures clearly express it. God has promised that his people shall inherit the world, the earth, and have it for an everlasting possession. See Rom. 4: 13. "For the promise that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith." See Matt. 5: 5.—"Blessed are the meek, for they shall inherit the earth." See Psalms 37: 3, 9, 11, 22, 29, 34. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein for ever. . . . Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." See Prov. 2: 21. "For the upright shall dwell in the land, and the perfect shall remain in it."—See also Daniel 7: 18, 27. "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." These promises are full and explicit that the saints shall inherit the earth. But they never have done it—their portion in this life has been "tribulation." Hence, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. See also Rev. 21: 1, 2. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This renewed earth the saints will possess and enjoy. See Rev. 5: 9, 10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." And this will be done at the sounding of the seventh trumpet, now at the door. See Rev. 11: 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Then will the saints be in full possession of that inheritance for which they now wait, and groan, being burdened. See Eph. 1: 13, 14. "Ye were sealed with the holy Spirit of promise, which is the earnest [or pledge] of our inheritance, until the redemption of the purchased possession, [the earth.] Christ has purchased it, but has returned to heaven above which has received him "until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets," &c. What has God spoken that he would restore? Not the wicked: for "all the wicked will God destroy." But he has spoken of restoring the earth, and his saints from the power of death and the grave, and giving the new earth to them that they may "dwell therein forever." For this restitution the saints in this life groan. See Rom. 8: 22, 23. "For we know that the whole creation groaneth, and travaileth in pain together until now: and not

only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This restitution accomplished, the saints possess the earth forever more, with Christ their king, and sickness, sorrow, disappointment, pain and death have passed away to return no more. Blessed state. Who but a lover of this present evil world, could refrain from crying with John, "even so, come, Lord Jesus."

For the Midnight Cry.

END OF THE PROPHETIC PERIODS.

In my published exposition of the eighth chapter of Daniel, in saying that the 70 weeks, or 490 years, terminate *exactly* at the cross, I see that I am not sufficiently guarded.

Our Lord was crucified in the 490th year; not at the close of it, as most of us have seemed to suppose, but in the commencement, or first part of the year. This is evident from the fact that his crucifixion took place in our April, and in the first month of the Jewish year, and that it was in the year of our Lord that we call 33. The decree from which we reckon the 490 years, must have gone forth at the very commencement of the year 457 before Christ. Now you can see that it must take the whole of 457, and the whole of 33 to make 490: yet our Lord died in the very beginning of 33, and of course before the 490 years had closed, though it was in the 490th year.

It was common with the Jews to put a part of a day for the whole: for example, our Lord said, "Destroy this temple, and in three days I will raise it again;" referring to his resurrection, and yet he was dead only a part of the first day, the whole of the second, and rose early the third, "while it was yet dark."

Thus, though he was in the tomb but a very small part of the third day, he is said to be *three days* in the grave. Thus, also, his death was not at the close of the 490th day, or year, but at the first dawn of it. Hence, on the same principle, the 1810 years remaining of the vision, after the crucifixion, should be reckoned, not from the actual time within the year, or prophetic day, that the death of our Lord occurred, but from the year itself, so that the 1810 years may terminate any time within the year 1843, but not necessarily till the entire Jewish year is closed, which will not be till after the spring equinox of 1844.

The same remarks are applicable to the 1290 days, in Daniel 12th chapter: they terminated in 1798, and in the early part of the year, it would seem, but they did not necessarily terminate till the close of that year, or till the spring of 1799. Hence, we are to reckon the difference between 1290 and 1335 years; viz. 45 years, not from the point in the year 1798 when the 1290 actually terminated, but from the year itself. As, however, the event spoken of, to occur at the close of the 1290 years, seems to have occurred in the early part of 1798, we are warranted in looking daily for the consummation of the remaining 45 years, but they do not necessarily terminate until 1844, according to the Jewish reckoning, is fully commenced.

The 2300 years also, or long period of the vision, must include the whole of 457 before Christ, and the whole of 1843 after; so that, though we are now in the 2300th year, the whole period will not actually expire till after the spring equinox of 1844: but, as we have seen the events closing the other periods take place within the last year of those periods, we may now look daily for the "consummation."

The rejoicing of our opponents, therefore, that the days are all gone by, as they suppose, and "every vision faileth," is as premature as that of Belshazzar, who, tradition says, having himself reckoned the 70 years captivity of the Jews in Babylon, and finding, as he supposed, the time had passed, held a feast, as recorded in Daniel 5th chapter, where he profaned the sacred vessels of the house of God by drinking wine out of them, and praising "the gods of silver and gold," &c., but in *that same night* the event that marked the termination of the 70 years transpired. Belshazzar was slain—and Babylon overturned. So, also, most likely, when our Lord makes his second advent the haters of his appearing will be found comforting themselves with the idea that the time is past, and all is safe. In that dreadful moment, as the lightnings flash, the day will burst upon the world, and horror appal those who have been striving to suppress the fears of such as are unprepared for that day.

One word to those who are looking for our coming Lord. Dear brethren,—we have passed the last light-house on this tempestuous coast—we are to look for no more signs, nor for any more particular days they are all past—THE PORT—THE PORT is what we are next to expect, and as we are in the last year let us keep "a good look out" every hour; for we know not the day nor the hour when the glorious Lord will appear. Till he does appear, let us not slack our hand, but work while the day lasts. No time for idleness or mirth now. Let us be sober and watch unto prayer, that we may be accounted worthy to escape all those things that are coming on this guilty world, and a still more guilty professing church. If a few more days or weeks are still allotted us here, let us redeem the time to get a more perfect conformity to the image of God's dear Son, and in plucking souls as brands from the burning.

My own confidence in the coming of our Lord, now at the door, never was stronger and more unshaken. I can truly say, I see not the shadow of a reason to doubt it, and my prayer is, "Even so, come Lord Jesus."

GEO. STORRS.

Boston, June 12th, 1843.

SECOND ADVENT CAMP MEETING AT CARTHAGE.

We are pleased to find such a testimony from the Evangelist printed at Carthage, near Cincinnati, where a camp-meeting was lately held.

A preacher of the Second Advent, Mr. Luther Caldwell, who has heretofore been a Methodist, came on a few weeks ago from the east to Cincinnati. He was soon followed by Messrs Pratt, Bronson, Flavel, and Chittenden—all of them known to each other as fellow laborers in the great cause of the speedy coming of the Son of Man. The Sycamore street meeting house belonging to our brethren, was given to Mr. Caldwell under certain restrictions: and he held forth there in a succession of lectures on the kingdom and coming of Christ: Mr. Chittenden also spoke in the same meeting house to a very large audience. Mr. Caldwell and he are both persons of excellent abilities and of great zeal and piety. The other brethren held forth in other parts of the city.

We afterwards induced them to hold a camp meeting at Carthage, where they submitted in a series of lectures, the views of Mr. Miller with great eloquence, zeal and effect. Brethren Bronson and Flavel are both excellent in their way, and are distinguished for zeal and piety. The true hope of the gospel was handled by these brethren in a most masterly manner. And the impression was indelible. Never was there a happier effect produced at Carthage. The population and brethren heard them patiently and gladly.

One of the most striking features in the labors and reasoning of these brethren was the great use they made of the holy scriptures. They read, and they read with great effect too, more scriptures in one day than most popular preachers read in a year. They also had a bible class in which one presided while all the others gave their judgment of the passage. This was the 12th Chapter of Daniel. They also held a meeting in which each person was allowed to say "what God had done for his soul." This was of the most touching nature, and gave a very sensible effect on all who witnessed it.

The reports circulated by political editors of those who are employed on this grand topic are impious falsehoods. And to these editors are encouraged by our religious editors who feel it to be their interest to cater to the earth-born appetites of their readers, many of whom have no desire whatever to see the son of God. But reader, mark what follows, viz: that

1st. Symbolic prophecy, as the image of Daniel assures us infallibly that the time for setting up God's everlasting kingdom is at hand.

2d. Prophetic chronology, or the prophetic periods of Daniel and St. John, concur with symbolic prophecy in this, and all seem to terminate about the present period.

3d. The signs of the times—political, scientific, natural, moral, and religious, would also seem to concur with both the chronology and predictions of the prophets.

The true hope and true faith are now practically in operation among us the people. And it is among the things for which God is especially to be praised that the circumstances of their re-appearance are of such a nature as to enable us to predict that, until Christ comes, no puny effort of the arm of flesh will ever again be able to cast either one or both of them into oblivion.

TRANSLATION OF DANIEL.
CHAPTERS VIII AND IX.

"CHAPTER VIII.

Vision of the ram, he-goat, and "little horn," which waxed "EXCEEDING GREAT."

- 1 In the third year of the reign of king Belshazzar a vision appeared to me Daniel, after that which appeared to me formerly.
- 2 And I saw in the vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai. And I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher coming up last. I saw the ram pushing westward, and northward, and southward; so that no beasts could stand before him, neither was there any that could deliver from his power; but he did according to his will, and became great.
- 3 And I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a conspicuous horn between his eyes. And he came to the ram having two horns, which I had seen standing before the river, and ran to him in the fury of his power. And I saw him coming to the ram, and he was enraged against him, and smote the ram, and broke his two horns: and there was no power in the ram to stand before him, and he cast him down to the ground and trampled on him: and there was no one that could deliver the ram from his power. And the he-goat became very great: and when he was strong, the great horn was broken; and instead of it came up four conspicuous ones towards the four winds of heaven.
- 4 And from the one of them came forth a little horn, which became exceedingly great towards the south, and towards the east, and towards the beautiful land. And it became great, even to the host of the heavens; and it cast down some of the host and of the stars to the ground, and trampled on them. Yea, he magnified himself even to the prince of the host, and by him the continual sacrifice was taken away, and the dwelling of his sanctuary was cast down.
- 5 And a host was given him against the continual sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.
- 6 Then I heard one saint speaking, and another saint said to that certain saint who spoke, Until when the vision, the continual sacrifice, and the transgression of the desolator, to give both the sanctuary and the host to be a trampling down?
- 7 And he said to me, Until two thousand and three hundred days; then shall the sanctuary be cleansed.
- 8 And it came to pass, when I, even I Daniel had seen the vision, and sought understanding; then behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, who called, and said, Gabriel, make this man to understand the vision.
- 9 And he came near where I stood: and when he came, I was afraid, and fell on my face: and he said to me, Understand, O son of man: for to the time of the end shall be the vision.
- 10 And as he was speaking with me, I was in a deep sleep on my face towards the ground: but he touched me, and made me stand.
- 11 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou didst see having the two horns, signifies the kings of Media and Persia. And the shaggy goat is the king of Greece: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up instead of it, four kingdoms shall stand up out of the nation, but not with his power. And in the last time of their kingdom, when the transgressors shall have completed their sins, a king of fierce countenance, and understanding stratagems, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his cunning also he

shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but no one explained it.

CHAPTER IX.

Daniel's confession and prayer, and Gabriel's visit to teach him understanding in the vision.

- 1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the kingdom of the Chaldeans; in the first year of his reign I Daniel understood in the books the number of the years, concerning which the word of JEHOVAH came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.
- 2 And I set my face to the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed to JEHOVAH my God, and confessed, and said, O Lord, the great and dreadful God, keeping the covenant and kindness to those who love him, and to those who keep his commandments; we have sinned, and have acted perversely, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth to thee, but to us shame of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.
- 3 O Lord, to us belongeth shame of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of Jehovah our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the imprecation that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done on Jerusalem. As it is written in the law of Moses, all this evil hath come on us: yet have we not entreated the face of Jehovah, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched over the evil, and brought it on us: for Jehovah our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thyself renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people became a reproach to all who are around us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine on thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.
- 4 And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision formerly, being caused to fly

swiftly, touched me about the time of the evening offering.

- 22 And he made me understand, and talked with me, and said, O Daniel, I am now come forth to teach thee understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin-offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince, shall be seven weeks, and sixty and two weeks: the street shall be built again, and the trench, even in troublous times.
- 23 And after the sixty and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined. And he shall make a firm covenant with many one week: and in a part of the week he shall cause sacrifice and offering to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

NOTES.

CHAP. 8 : 1. "After," Heb. achāre. This Hebrew word always signifies *subsequent*, and never *like* or *similar*.

v. 2. "Palace."—Heb., Birah. This word signifies a fortress, castle, or fortified palace. The phrase "Shushan the palace," often signifies not only the royal palace or citadel, but also the whole city. Esther 1 : 5, 2 : 5, compare Ezra 6 : 2.

v. 9. "Beautiful land."—Heb., Tzebi. This word is often joined with "eretz," land or earth, as in Dan. 11 : 16, 41. So in Dan. 11 : 45, "har tzebi kodesh," mount of holy beauty."

v. 11. "Prince of the host."—Heb., Sar tzebā. This is the identical phrase which occurs in Joshua 5 : 14, 15, when it is rendered in our common version, "Captain of the host." "Continual"—tamid.—This word, when used as a substantive, signifies *continuance*, and is employed only in the genitive case after other substantives, as in Ezek. 39 : 14, "anshe hattamid," men of continuance, that is, "men hired continually," and not for a short period. So it is used in Ex. 30 : 8, ketoreth tamid, "a perpetual incense," or literally, "an incense of continuance." Num. 4 : 7, "lechem hattamid,"—"the continual bread," or "bread of continuance." So in Ex. 29 : 42, olath tamid, "a continual burnt offering."—The same phrase is found in Numbers 26 : 6, 10, 15, 23, 24, [in all which cases the literal translation is, "the burnt offering of continuance." Strictly speaking, there seems to be but one instance in which it is an *adjective*, viz., Prov. 15 : 15, "mishteh tamid," "a continual feast." It is frequently used as an *adverb*, as in Ps. 16 : 8, 25 : 15, 34 : 1. It is a singular fact that in Daniel, tamid (or with the article, hattamid,) is used without any qualifying word, such as *sacrifice*, *burnt offering*, &c.—Hence it simply signifies here the *continual* or the *continuance*. In this chapter it seems probable that the word "sacrifice" has been correctly supplied by the translators. The context justifies this, but this may not be so, in subsequent passages.

v. 11. "Dwelling"—mecōn—or "habitation." The phrase may not be improperly translated, "his holy habitation."

v. 12. "A host was given him," we tzaba tinnāthēn, or "a host was delivered up."

v. 14. "Until two thousand and three hundred days."—Heb., "ad ereb boker alpayim ūshelōsh méōth," literally "until evening morning two thousand three hundred." That the phrase "evening-morning" is used like the Greek *nuchthemeron*, "night-day," for a day of twenty-four hours, will be obvious by a comparison of Gen. 1 : 5, where the same words occur.

v. 14. "Cleansed," nitzdak, the niphāl or passive form of the verb "tzadak," to be right, just, &c. Although some have proposed the translation of "shall be

avenged," in the place before us, still "be cleansed" would seem equally appropriate.

CHAP. 9: v. 21. "Being caused to fly swiftly"—*mûâph bêâph*. These words may be translated "wearing by going swiftly." In this case, the root is not *ûph*, to fly, but *yââph*, to run or move swiftly.

v. 24. "Have been cut off,"—*nechtak*—*niphel* form of "chathak." This verb occurs in no other instances in the Hebrew Bible. In Chaldaic it has the signification to cut, cut off, &c. In the Chaldeo-Rabbinic Dictionary of Stockius, the word *chathak* is thus defined:

"Scidit, abscondit, conscidit, inscidit, excidit"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off. In the same work he gives the substantive under three forms, derived from this verb, *chethek*, *chittuk*, and *chathikah*, rendered *esaura*—a cut, *incisio*—an incision, *excisio*—a cutting off, *segmentum*—a slice, *pars secta*—a part cut off. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, "châthikah shelbasar," a piece of flesh, or cut of flesh. He translates the word as it occurs in Daniel 9: 24, by "præcisa est"—was cut off.

In the literal version of Arias Montanus, it is translated "decisa est," was cut off, in the marginal reading, which is grammatically correct, it is rendered by the plural "decisae sunt"—were cut off.

In the Latin version of Junius and Tremellius, *uschak* is rendered "decisae sunt"—were cut off.

Again, in Theodotion's Greek version of Daniel, which is the version used in the Vatican copy of the Septuagint as being the most faithful, it is rendered by *sunetmethesan*, "were cut off," and in the Venetian copy by *tetmentai*, "have been cut." The idea of cutting off is pursued in the Vulgate, where the phrase is "abbreviate sunt," have been shortened.

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of "cutting off" to this verb.—Should it be inquired why a tropical sense has been attributed to it, such as "determining" or "decreeing," it may be answered that the reference of the verse (in which it occurs) to Dan. 8: 14 was unobserved. It was therefore supposed that there was no propriety in saying "seventy weeks are cut off," when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23, compared with Dan. 8: 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the "matter" (the commencement of the 2300 days)—the literal (or rather, to speak properly, the only) signification demanded by the subject matter, is that of "cut off."

"Vision and prophecy," literally, the vision and prophet, or in other words, the prophetic vision.

v. 25. "Trench,"—Heb., *chârûtz*—derived from the verb *châratz*, to cut, cut in, dig. Hence it signifies the trench or ditch of a fortified place.

v. 27. "Covenant with many"—or, He shall make a covenant for many.

"For the overspreading of abominations, he shall make it desolate." This translation rests on the authority of Rabbi Kimchi. The earliest translators give the passage a very different version. Vulgate—"And the abomination of desolation shall be in the temple. Septuagint—"And on the temple the abomination of desolations."—Either of these translations corresponds better with the original than our common version, and the words of the Saviour, Matt. 24: 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"—these words (evidently quoted from the Hebrew,) would seem to be decisive on this subject.

The Hebrew "weal kenaph shikkûtzim meshômêm," literally rendered is, "And on the pinnacle, (i. e., of the temple,) abominations (or idols) the desolator."

The word "kanaph" has the signification of "wing," and derived from it, those of extremity, corner, skirt of a garment, corner or end of the earth, the highest point, pinnacle, or battlement of the temple. In the case before us, the part is put for the whole. Hence the Septuagint, "on the temple."

From the Christian Journal.

A TEST.

Now, when the Son of Man shall come in his glory, accompanied by all the angels, and shall be seated on his glorious throne; then shall all the nations be assembled before him; and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats.

The sheep he will set on his right hand, and the goats on his left. Then will the King say to those on his right hand: Come, ye blessed of my Father, inherit the kingdom, prepared for you before the formation of the world. For I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.

Indeed, I say unto you, inasmuch as you have done this to any, the least of these my brethren, ye have done it unto me.—MESSIAH.

Here is the test, and this is the issue to be tried, on that day when the last Court shall sit. We shall not be tested by our acuteness of perception in metaphysical distinctions, and well-knit theories. Our cold perceptions of right and wrong, upon questions often imaginary, which we solve occasionally by writing stale dissertations upon what is termed moral science, have but little to do with this most tangible test. We need not spend long days, and tedious nights, in striving to understand the meaning of the language quoted above from the lips of Messiah. The Lord does not deal in abstractions! We may pore over the musty tomes of the olden time, or read the gilded pages of the present day, and we may be able, at last, to define to our own satisfaction, the precise boundary between morality and immorality; but of what avail is all this, if we fail to do what alone can secure us the favorable decision of our Judge!

Those, most reputed in this world for their learning in moral science, differ in their conceptions of morality. What is moral with one great writer, is immoral with another; but here is an issue, which the plainest mind can understand, and where the philanthropy of the Father is most strikingly exhibited. Whilst the commonest mind can grasp the test, the test itself grasps every thing. Hunger, and thirst, and nakedness—sickness and imprisonment—and to be a stranger, homeless and houseless, are the common ills to which flesh is heir. Have we, then, relieved suffering humanity in these several straits and necessities, as our ability allowed? If we have, we know it—if we have not, we know it. We cannot be mistaken here.

When an object of charity is placed before the brethren, how frequently do they sit down and make a moral calculation, in this wise: "This sister is houseless and helpless; she is in need of the necessaries of life; and I would administer to her wants, but I know not how soon misfortune may overtake me. I have a family dependent on me—they might come to want, and I should be worse than an Infidel, were I not to lay up store for a rainy day."

Now, it does seem to us, that this method of reasoning away charity, will not stand the test.

The question is: Did you see a disciple of Christ, however lowly, in want, and refuse or neglect to assist that disciple, when it was in your power? If you have, please read our text over again at the commencement of this chapter.

This is all very common-place, say you. Most true, O reader! But this method of frittering away the precepts of the Book, is quite as common also.

A MILLENNIUM IMPOSSIBLE.

Some months ago an article appeared in the New York Evangelist, by one of the Abbots, showing that the earth could not sustain the natural increase of its population, if it went on without interruption for a few hundred years. An article on the same subject, by Brother G. F. Cox, has been published in Zion's Herald, occasioned by a statement which had been published in that paper.—Those who are expecting a temporal millennium, should reflect that it would require a series of miracles for their hopes to be realized.

The favorite notion that the millennium is to be brought about by the efforts of the Church, is a delusion. Let us then look at this world in its true light, as a scene of trial and cross-bearing, and not look for thrones and crowns here.

Here is an extract from Bro. Cox's calculations.

"According to the present rate of increase, in a thousand years from this time, instead of a half acre to a man, we should have less than half a foot. Mr. Editor, did you ever think of the increase of society with the singular idea that the church was to have a thousand years repose on earth, and the church embrace the world?"

"From official documents, I perceive that the United States have increased regularly since the adoption of the Constitution, or from 1790 till 1840, at the rate of about 34 per cent in 10 years, or, as the Editor of the Maine Register says (see page 200,) so as to double every twenty four years. This is a curious fact, that it should hold its increase so regularly under the various phases through which we have passed. Now allowing to the millennial age the same prosperity, as to life, that the good people of these States have experienced for the last fifty years, what would be the result? Commencing with 900,000,000, which is certainly not too large for the present state of the world, we should have in 24 years, 1,800,000,000; in 48 years, 3,600,000,000; in 96 years, 14,400,000,000; in 120 years, 28,800,000,000; in 144 years, 157,600,000,000; in 168 years, 315,200,000,000. Even then, in 270 years we should have less than a third of an acre to an individual.—Allowing then to the millennial age only the increase now allowed to the United States, and which is demonstrated by the facts of 150 years, we should have at the close of a thousand years more persons than thousands of worlds like the present could contain, crowded side by side. In 408 years the population would be sufficient to settle more than a hundred thousand worlds like the present, as now settled. What, then, at the end of a thousand years? No man indeed could number them. But the thing is impossible, and I have only followed out this train of thought to show how utterly irreconcilable it is with the present organization of man, or the present laws of society, to suppose that God ever intended that man should have the world, as it now is, for his resting place. The corn is only ripe and fit for the garner when it has ceased bearing and growing; so man will only be fit for repose when the present laws of life shall have ceased and a new state of things, New heavens and a new earth, shall dawn upon us.

"From the preceding calculations, it is demonstrable that prosperity, if human life be included among the items, can never be the lot of nations, nor of individuals, in the present organization of society. Earthquakes, wars, pestilence, and nearly every other evil is entailed on man, till Jesus Christ shall appear to restore both men and the world to their pristine beauty and glory, abolish death and bring in everlasting righteousness, everlasting life, an everlasting kingdom of God come, and his will be done in earth as it is in heaven.

G. F. Cox."

JOHN WESLEY IN 1777.

Thousands delight to honor Wesley, who live down his principles. He was not looking for the kingdom in this world, he lived as a pilgrim, and so far was he from laying up treasures on earth, that he declared before his death, that if he died worth £50, he might be set down as a hypocrite. Now we are called crazy, by some of his followers, for striving to live as he did.

"In the afternoon, walked to a street adjoining King's square, to attend John Wesley's preaching; he being seated on a decent scaffold, addressed about two thousand people, consisting of the middle and lower ranks. The preacher's language was plain and intelligible, without descending to vulgarity. September, 14, 1777. In the afternoon I attended once more, John Wesley, having the heavens for his canopy; he began with an extemporated prayer, followed by a hymn of his own composing, and adapted to the subject of his discourse. He is attended by great numbers of the middling and lower classes; he is said to have humanized the almost savage colliers of Kingswood, who, before his time, were as fierce and unmanageable as the wild beasts of the wilderness. He is always visiting the numerous societies of his own forming in England, Scotland, Wales, and Ireland; though near eighty years old, he reads without spectacles, the smallest print. He rises at four, preaches every day at five, and once besides.—*Journals and Letters of the late Samuel Curwen, an American Refugee.*

EFFECTS OF PREACHING CHRIST'S COMING AT HAND.—

"The booksellers say that they have sold more Bibles since the stir of Millerism, than they ever did before in four times length of time. The people are inclined to examine for themselves."—*Ohio Political Examiner.*

We might add many similar testimonies. Br. Miller was lecturing in an eastern town not long ago, when, near the close of his course, a customer stepped into a store to buy a Bible. "I have none," said the merchant; I had two or three dozen, when Mr. Miller came, but they are all gone now." The customer said he had been in all the other stores in the village, and heard a similar statement in each.

HOPES OF THE PAPIST.

Verily the "horn" is now speaking great words. The "Most Rev. the Archbishop, and the Right Rev. the Bishops of the Roman Catholic Church in the United States," have recently assembled in their 5th provincial council at Baltimore, and addressed a pastoral letter to the "Venerable brethren of the clergy, and beloved brethren of the laity, of their charge."

They plainly tell the people that "the privileges of membership in the great society of the faithful are granted, on condition of OBEEDIENCE TO THE LAWS OF THE CHURCH." They define one of these laws thus:

"It has been already declared and defined, in the first provincial council, that the appointment and removal of pastors are the rightful prerogative of the bishop, and that it is the duty of the congregation to make a reasonable and just provision for the pastor so appointed; the resistance to which right would force the bishop to a SEVERE EXERCISE OF THE ECCLESIASTICAL AUTHORITY."

They disclose their hopes thus:—

"We cannot conclude without expressing our gratitude to God for the admirable change which his grace has wrought in the minds of many in England, and the effects whereof are seen even in this country. We are not disposed to exaggerate this moral revolution, but we hope the days of *perfect unity* may not be far distant, when the nations whom the violent passions of men have torn from the bosom of the Church, will return repentant, saying to each other: 'Come let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths.'—Isaiah 2: 3.

Is not the "horn" speaking great words?

POPIH BISHOPS AND TEMPERANCE.

Though the Bishops are so strict in enjoining obedience to their own anti-christian authority, they seem to have a conveniently loose code of morals respecting temperance. After a few common-place remarks in favor of *drunkards* signing the pledge, they nullify the whole by this artful language:—

"We also highly applaud the generous charity and zeal of such as through compassion for the unfortunate have stepped forward to share with them THE PRIVATION; but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed that the moderate use of wine, or ANY OTHER LIQUOR is of itself *perfectly lawful*, since 'every creature of God is good, and nothing is to be rejected which is received with thanksgiving, for it is sanctified by the word of God and prayer.' (1 Tim. iv. 4.) It would not be advisable to impose or TO ASSUME generally the obligation of total abstinence, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made be regarded as a resolution, which, whilst it affords to those who take it the advantages of mutual examples, and prayers, imposes no new moral obligation, so that the person who should fail in its observance, sins ONLY BY EXCESS, or by exposing himself to danger in consequence of his peculiar frailty. * *

* * We warn you against uniting in societies not based on religious principles, NOR DIRECTED BY THE ECCLESIASTICAL AUTHORITY, or otherwise organized in such a way as may suppose mere human influences and means."

Thus, they can reconcile drunkards to the yoke by this "sale of indulgences," and quote Scripture to deter moderate drinkers from the safe ground of total abstinence, lest they should get beyond the reach of "ecclesiastical authority." This is the present policy of the Jesuits, and while time continues, its disastrous effects will be felt. Have we not reason to pray for the cleansing of the sanctuary?

The moral universe is governed by love and fear, but we should fear God through love—not love him through fear.

Our sinful desires draw us to rove abroad; but when the time is passed, what carriest thou home with thee, but a burdened conscience, and a dissipated heart.

BIBLE PREACHING.

The Christian Reflector, a Baptist paper at Boston, bears the following testimony to facts which show how dangerous it is to follow the popular theology of the age.

Commentators are taking the place of the Bible, and in the words of an experienced theological student, "they are doing what the rabbies did in the time of Christ, making void the commandments of God by their tradition." But let us hear the Reflector:

"We have in this age too little *Bible preaching*, and in its stead too many moral essays, philosophical disquisitions, and hortatory harangues. There is so little scriptural truth, of *real gospel*, in many sermons delivered by men who doubtless intend well and desire to do good, that the conviction is forced upon us that the preachers themselves are quite unapprised of the exhaustless treasures which the Bible contains. They are so superficial in the presentation of its truths, they manifest so little interest or enthusiasm in their weak attempts to expound and enforce them—or they have so much philosophy and metaphysics in their sermons, that did they not announce a text from the Bible, the hearer would hardly be reminded that such a book was in existence, or if so, that it was a book of any remarkable value. This is one reason, doubtless, why the Bible is so LITTLE READ BY CHRISTIANS GENERALLY, and why their knowledge of its doctrines is so superficial. If they have made that word their 'choice,' and 'lasting heritage,' they certainly do not show that in this, their

'noblest powers rejoice—
And warmest thoughts engage.'

And are we not correct in saying that it is not the tendency of many of the sermons to which they listen, to lead them to that word, or to inspire them with a desire to search its hidden treasures, and drink from its living springs?

"We are aware that a demand exists, and prevails, indeed, to a wide extent, for preaching which is original, novel, exciting. Certain semi-infidel—'transcendental' preachers, in this community, are said to be *very popular*. The *simple word of life* should satisfy the minister whose object it is to honor God and prepare sinful men for a heaven of holiness; and it should not discourage him, or induce him to resort to unallowed measures of any kind, because *Bible preaching* is unpalatable to the multitude. It is this only that will feed the Christian;—it is this only that will convert and save the soul."

We like this advice. It is just the way to turn people from the vain dream of a temporal millennium. It has been well observed that a Second Advent preacher quotes more Scripture in a single discourse than some preachers do in a year. A remark was overheard by one of our friends, the other day—"There goes a Millerite, for he has got a Bible in his hand." We do not know a believer in Christ's near coming, who does not habitually carry a Bible in his pocket, and one too, which bears marks of being thoroughly read. We invite all the world to become 'Millerites' in this respect, and we have no fears in submitting the whole subject to those who have Paul's mark of fitness for the crown, "love to Christ's appearing." Let the doctrines we preach stand or fall by the standard of the Bible.

A STRANGE STORY.

Turning to another part of the same religious paper, we find this statement:

"A certain farmer was much tried in mind in regard to the truth of Millerism; till at last, after praying over it a great while, he concluded to submit it to the Lord, and to pray that the Lord would give him a sign, to settle the question for him. Soon after he went to market with a load of hay, and on weighing it off,—lo! and behold!! his load of hay weighed exactly 1843 pounds!!! This settled the question with him. The world is to come to an end in 1843. And this is, in fact, THE BEST PROOF WHICH HAS YET APPEARED OF MR. MILLER'S THEORY." L.

It would be considered uncharitable to call this last statement a falsehood, but our readers can see

from it how unsafe it is to rely on the judgment of religious editors.

"THE OTTOMAN EMPIRE."

This power could once set all Europe at defiance.—Look at its condition now. It is treated as the servile vassal of Russia, and not permitted to exhibit the appearance of independence in the management of affairs in its acknowledged provinces. The following statement of facts we copy from the Commercial Advertiser of June 3.

"The inhabitants of Servia, a Turkish province, being dissatisfied with their local Prince, or Governor, effected his removal or resignation and elected for themselves another. The Sultan aware of his weakness, approved of their choice; but not so the Emperor of Russia. There was too much republicanism in the whole matter to suit him. He ORDERED THE SULTAN TO ANNUL THE PROCEEDINGS. The Sultan refused for a time, but at length yielded, though with no very good grace."

A foreign paper quoted by the Tribune, remarks upon the Czar's demand in a style which exhibits a wide contrast between the present and former condition of Turkey:

"Had it been addressed to a Grand Seigneur before Turkey had been dismembered, oppressed, and half smothered by Christian intervention, mediation, injurious kindness and destructive support, the reply of the Sultan to such a communication would have been made with the scimitar and not with the pen.

"The Emperor's letter is crammed with monstrous pretensions, improper language, mocking falsity, threatening demands, inconsistent with the independence of the Sultan and the good government of Servia, and utter disregard of the treaty of 13th July, 1841. The spirit of the Cross seems to have fled from St. Petersburg and sought refuge in Constantinople; and the former fury of the Crescent to have penetrated into Christian councils."

Do we need any fuller proof that Ottoman supremacy has departed? The following extract from the London Times gives a farther view of the weakness of the Sultan. While he is trampled upon by Russia, his authority is disregarded by his nominal subjects. "He sent a request to the Servian Governor to tender his resignation, in order to save the Sultan from farther humiliation; but that Prince has addressed to the Sultan his declaration that he will neither abdicate nor dismiss his Ministers; that his election has been made in strict conformity with the institutions of his country; that he and the Servian people are fully aware of the paternal intentions of the Porte, and that in submitting to Russia it has merely YIELDED TO COERCION; and that as the Porte is not sufficiently strong to defend its own rights in Servia, and to protect the liberties of its faithful people, they will take this sacred duty upon themselves, and fight for their liberties so long as they have a man left."

INFLUENCE OF THE ESTABLISHED CHURCH.—Mr. Brooks, in his letters from Europe, gives a glimpse at the state of morals, without seeming to have any such object in view. In the beginning of a letter dated Portsmouth, (Eng.,) April 19, he says:

"Our arrival at Portsmouth was not only at the best season of the year we could have chosen, but upon the very day of the year when we were to see the little world about us in full motion. To me, Sunday though it was, the day seemed more like a Fourth of July anniversary in New York than a Sabbath day, and a religious festival. Troops of soldiers meet me whichever way I turn my eyes."

He closes the same letter thus:

"A Sunday military exhibition, with the troops marching to and from church, with fine bands playing, and followed by thousands of men, women, boys, and girls, reminding one of any day but Sabbath, closed all that I may chronicle at Portsmouth. The soldiers worship by themselves, or such of them as choose to enter the church built and provided for them by government, and which is, of course, of the established religion here. I attended divine service in the military chapel. The music, the showy uniforms, and the spacious church were the only attractions there."

Be not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this world.

WONDERFUL APPEARANCE.

[The sincerity of this writer is unquestionable, and his character is abundantly certified.]

June 10th, 1843.

MR. HIMES:

Dear Sir,—The following signs in the heavens, as seen by Mr. James B. Lambert, of Beaver Precinct, Boon Co., Ill., on the 11th of May last, if you think worthy of a place in your paper, you will please give an insertion.
A. B. WADSWORTH, P. M.

Mr. James B. Lambert solemnly affirms that on the 11th of May, about 10 o'clock in the evening, he saw west of the moon, about two rods, a lion lying on its back, which passed behind the moon, which was about south. It continued behind the moon about one minute, when two dragons made their appearance on the east side of the moon, one a little ahead of the other, and facing the moon. They continued stationary about a minute and a half, when a cloud which he saw in the north, as large as a man's hand, came with great velocity and spread itself so as to cover the dragons from sight. They were then stationary about two minutes, and the cloud appeared at this time an oblong square, about 5 feet by 3; when of a sudden the cloud was gone, and, as he thinks, Christ stood before him, and seemed to be looking toward him. This last appearance continued about ten minutes, when he ascended perpendicularly till all was gone. The lion, dragons, and Christ, or angel, he says, were not clouds, but were as bright as a star, quite perfect in form, and as large as life.

This is to certify that I consider Mr. James B. Lambert to be a man of undoubted truth and veracity, and sober judgment.

JAMES VENESS,
Pastor of the Baptist Church.
RICHARD C. HOVEY.

Some say it was all imagination; but so confident is he, that he says if the sun when shining in its strength is all imagination, then what he saw may be, but not till then. I would just state that I have been acquainted with J. B. Lambert nearly three years, and I know of no man whose word could be taken before his.

F. J. MANSFIELD.

FRUITS IN OHIO.

Brother Pickands, in the "Second Advent," gives the following pleasing facts.

"Since my return from Canton I spent several days at Wadsworth, in Medina County, where I was cordially received by the Methodists and Disciples. The Presbyterians had previously, upon our application, promised us the use of their house, but upon reconsideration, as the house was new and handsome, and built for sacred purposes, they thought it not best to admit the 'refuse and off-scouring of all things;' so we gladly accepted the kind offer of our Methodist brethren. I lectured three evenings in succession; the nights were dark and the roads muddy, and part of the time we had rain, yet the attendance was good and the results quite encouraging. In proof of this I will state that the next day after my first lecture I had a very interesting interview with a gentleman and his wife who were both deeply convicted of sin, and in a very tender state of mind. He told me, in answer to the question, 'What do you intend to do?' that the evening before, while I was preaching, he made up his mind to become a Christian, and now he wanted to know how he should go about it. Some years ago he was clerk in a store where one of the partners was an infidel, and had a collection of infidel works, which this young man read, and got his mind thoroughly poisoned. But for some time past his reading your papers and the Midnight Cry had shown him how remarkably God had fulfilled prophecies in former times, and thus broke up his scepticism. 'I am not at all frightened,' said he, 'at the thought of Christ's coming soon, but I see I am all wrong, and I ought to become a Christian.'—His wife had been the subject of very serious impressions when young, but the after cares of the world had drawn her mind from serious things. She now was much concerned for her own salvation and anxious that her husband should go along with her in the way of life. They promised to give themselves to the Lord wholly, and to begin his service immediately. That very night they set up the family altar, and, as I afterwards learned, were going on decidedly and happily in the path of

obedience. I could not but acknowledge the good hand of God in leading me there just at that time. I spent one day in visiting a number of families and had some precious seasons with God's dear children in conversation and prayer. I have since received a letter from a prominent citizen of the place, at whose house I resided while there. The following extract will show something of the effects produced. 'Notwithstanding the opposition and prejudices existing in our place against the doctrines of Miller and those advocating them, there has been much impression made on the minds of the people, and many are beginning to look for the Savior. I find the subject is being agitated throughout this population, and many of those that were prejudiced have embraced the views you presented. I attended the quarterly meeting at Wilson's Corners last Sabbath. Elder Poe presided and preached, rather indirectly, upon the Second Advent. Although he thought it was injudicious in fixing so definitely the time, yet he said the coming of the Savior was near. There seemed to be a lively interest pervading the assembly, and at the close of the exercises we sung the New Jerusalem hymn. It appeared to electrify the people.'

"The writer of this letter belongs to the Presbyterian congregation; and appeared to be as much prejudiced against 'Millerism' when I went there, as any man in town.
Yours truly,
J. D. PICKANDS."

LETTERS.

CLEVELAND, OHIO.

A correspondent in Cleveland, June 14, writes:

"We are anxiously awaiting the return of our dear brother Fitch—we have been so privileged with the presentation of truth from him, the past winter, that we scarcely know how to do without him for a single Sabbath. Still we have felt, in regard to him and I trust to ourselves and all beside, 'the will of the Lord, not ours be done.' Multitudes throughout the west will bless the Lord throughout eternity for his arduous self-sacrificing labors here. Truly the reward is small from man, but those who will walk by faith can well endure to be partakers of Christ's sufferings here, having respect unto the recompense hereafter. We have had a refreshing visit from that most earnest and spiritual brother Reed, who has been laboring through the past winter, in Canada.

The Lord bless and aid you dear brother, and all who are giving themselves to the sounding of the Midnight Cry."

LETTER FROM NORTHERN INDIANA.

La Porte Co., Ia, June 12th, 1843.

Dear Brother Southard,—As I do not recollect to have seen any communication in your paper from Northern Indiana, and being myself a subscriber, I send a few lines.

Although the great mass of people "care for none of these things," save to oppose, still there are some who regard the doctrine of a judgment at hand, and the restoration of the true Israel to their promised inheritance, by the destruction of those things that are seen as the pure doctrine of the Bible, taught by the prophets and apostles, which seems to have been hid in a measure amidst the mysticism of the church, but is now being revived by those who advocate that a revelation is something made known. And here let me say, that I can but admire the boldness with which you maintain these sentiments, and I would acknowledge also that I have been very much enlightened and instructed upon these matters, by reading your excellent paper, the Midnight Cry.

There is visibly a spirit of inquiry among the professing community being excited, notwithstanding our teachers cry "Peace," "say nothing about it," they having settled down on the 1000 years peace system, of course see no cause of alarm.

There is a very great need of a thorough lecturer on this subject in this quarter, to arouse the church, for we are almost destitute in this respect. At the annual meeting of the Northern Indiana Baptist Association, convened in this county on the 3rd inst, which is composed of about twenty churches, there was only one minister present among them, who durst open his mouth in favor of the advent cause; and he did not until the association adjourned. How the subject was received by his brethren, who are considered devoted ministers, you may judge by their expressions after the lecture.

One, when asked about the lecture, replied, "O he

burnt us all up." Again it was sneeringly said by a minister of standing, to those who venture to believe that "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire," "well we a'n't burnt up yet." So you can see the nature of the opposition. That an ungodly world should rage and abuse those who adhere to the doctrine of a judgment at hand is not strange. But that Zion's watchmen should thus wound Christ in the house of his friends, what a pity! O Lord have mercy.

There is great want of light in the north part of our state. We hear of lecturers and their success in the advent cause in Ohio, Kentucky, Michigan, Illinois, and even in the south part of this state, still we are destitute. Dear brother, prevail on some of the advent brethren east, who are treading on one another's heels, to come out to Indiana. The fields are already white for the harvest, and no laborers. We need men who can maintain the cause against the strongest opposition, for it would seem to require the fortitude and moral courage of a Melancthon or Luther, in the days of the reformation, to meet the popular tide against this Bible doctrine. Yours in the hope of enjoying the inheritance promised to Abraham and his seed,

N. M. CATLIN.

LETTER FROM ALABAMA.

Mt. Moriah, Wilcox Co.,
ALA., June 1st, 1843.

Dear Sir,—Inclosed you will find one dollar. Please forward me the Midnight Cry, or the best reasons you have for supposing that Christ will come this year. You have had the goodness to send me some already, for which you may receive my thanks. I have read them, which caused me to search the scriptures more, in the last four or five months, than I ever have heretofore, especially on the second coming of Christ. I will say, God knows whether he will come this year or not, but I find that what Christ told his disciples should take place at his coming, is strikingly taking place in this country, as also all the prophets and apostles said, with regard to the last days. I am constrained to believe that the time of his coming cannot be far distant. I saw a piece in the Christian Index, speaking of the errors of Millerism, and saying that many who called themselves Baptists, and denied any belief in Miller's notions or errors, would pay their money for his papers, before they would subscribe for a paper that was trying to put down these errors. I suppose he meant his own paper. Notwithstanding they say it is done for money, I find they are all jealous that you are making too much. He referred to some of your statements, with regard to how many copies you had disposed of in a short time. I think if you have sent as many to every post-master in the United States, as you have to me, without any pay for them, you want some money by this time to pay for paper with, unless your capital is pretty strong. I must conclude as the mail has arrived.

Yours Respectfully, SILAS M. WOOTAN.

If the editor of the Index tries to make his readers believe that we have sold all the papers we have distributed, it is a great error. We have faithfully used all the money put into our hands, and more besides, but we have no doubt the Lord will continue to send us means, as long as he has a work for us to do.

IMITATE CHRIST.—Let Christians, whenever they are tempted to be proud, or to act contrary to the example of the Lord Jesus, suppose him once more addressing them individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy Master is meek and lowly, and so much debased himself! Was he so poor! Blush, then to think that thou art ashamed of poverty, or so anxious to avoid it. Did I condescend to wash the feet of my apostles? and can you reckon the meanest office of charity, self-denial, or condescension, beneath you? When you hear me, in my word, ascribing all the glory to God, will you seek and delight in the applause of mortals? If I please not myself, do you deserve the name of my disciple, when seeking to please yourself? Did I drink off my cup of unmingled bitterness without repining; and shall a small drop of gall, in affliction and disappointment, cause thee to murmur or complain? Why, O why, has the example of your Master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified to self and the world."—H. Hunter.

Gird thy loins like a man against the assaults of the devil; bridle thy appetite, and thou wilt the more easily bridle all the motions of the flesh.—a Kempis.

THE "DAILY," OR CONTINUAL.

The word rendered daily, in Dan. 11: 31, and 12: 11, is not connected with sacrifice, in any place in that book, but it does seem, by the connection in both these verses to apply to the word abomination. In a prophetic history of the Romans it is said: "They shall take away the daily and place the abomination that maketh desolate." Daily *what?* the reader inquires. Let us try a parallel sentence and see:—"they have discontinued the daily, and now publish a paper only once a week." A daily paper *must* be here intended; and the same principle would require us to understand daily abomination in these two texts of Scripture. Now we inquire what has been a daily or continual abomination, if Paganism has not? But on this point, we give way to an esteemed correspondent:

As I have never seen published any good reason for the use of the term "daily," or continual, to designate the Pagan persecuting power, which was to be removed to make room for the "abomination that maketh desolate," my mind has been directed to the subject, in order to know, if possible, why the term was used. I will give a few of the reasons which convinced me of the appropriateness of the term and its application by the Second Advent brethren. And in the first place, after disconnecting it from the rubbish with which the translators had encumbered it, and obscured its meaning, I was satisfied at a glance that it had no application to the Jewish nation, government, or worship, as they are not recognized under this name in any other place in the Bible. Another application must therefore be sought for it.

Again, I have repeatedly and carefully read and studied the dreams and visions, with the angel's explanation upon them, contained in the book of Daniel; and throughout the whole I can find no allusion whatever, even the most distant, to the ceremonies of the Jewish religion, with one exception, and this in the 27th verse of the 9th chapter, where it is declared that "He," that is, the Messiah, "shall cause the sacrifice and the oblation to cease." In the 8th chapter, 11th verse, we find the "daily" to be taken away by the little horn. Now, it follows, that unless the advocates of the common opinion, will claim the identity of the Messiah and the "little horn," they cannot contend that what is here designated by the term "daily" could be the Jewish sacrifices; or in other words, if the "daily" and "the morning and evening sacrifices" of the temple in Jerusalem are identical, so also are the Messiah and the little horn. Thus we see how one absurdity leads to another.

There is other internal evidence in the book of Daniel, to prove the inappropriateness of this term to the Jewish sacrifices, but it seems to me that this is enough, and I have only time and room to refer to some evidence from history to show the aptness of this term to the Pagan persecuting power. And it is important to bear in mind, that the "daily" was not one of the four great powers which was to bear rule over the whole earth, and to scatter the power of the holy people during the seven times, but that it was something which was to be taken away from the "fourth" beast long before his "body was to be destroyed and given to the burning flame." And I suppose that the "daily" which was to be taken away was in existence at the time Daniel had his vision, and probably long before, and was a distinguishing characteristic in the idolatrous religion of the Chaldeans, Medo-Persians, and Greeks, as well as of the Romans (Pagan;) but from the last, it was to be taken away by, and make room for, the little horn, or Papal idolatry.

It was the same thing that is spoken of in 2 Thess. 2: 7, as hindering the development of the "mystery of iniquity." Now the question arises, what was it? My opinion is, that it took its name from the sacred fire which was derived from the sun, and kept continually burning in honor of the goddess Vesta, who, among the Greeks and Romans, was ranked with the highest class of celestial divinities; and, according to the Greeks, Cælus and Vesta were the most ancient of the divinities. "Vesta was the goddess of fire; and among the Romans, Numa Pompilius instituted the celebrated order of Priestesses, known as the Vestal Virgins." These, to the number, at first, of four, and afterwards of seven, were consecrated to Vesta, and their chief employment consisted in constantly maintaining the sacred fire, which burnt continually in the

temple of Vesta. This fire was renewed by the rays of the sun yearly, during the kalends of March, or latter part of February, and was considered so important, that when it happened to expire, all public spectacles were forbidden till the crime was expiated. This event was the subject of general mourning, and considered as a most direful presage."

"If either of the Vestal virgins had neglected her duty, or violated her vows, nothing could save her from a dreadful death, that of being buried alive. It is certain that the worship of Vesta, or of fire, was brought by Æneas, from Phrygia, but the Phrygians received it originally from the east. The Chaldeans held fire in great veneration, and worshipped it as an emblem of the Deity."

"Zoroaster taught the Persians to venerate the sun as the most glorious image of the Deity, and to regard fire as his most striking emblem. The sacred fire drawn from the sun-beams, accompanied the Persian monarchs in their wars, and their utter abhorrence of any other representation of the divinity, instigated them to demolish the Grecian temples, and statues of the gods." See the New Pantheon, pp. 30 to 33.

"In the same work, pp. 4th and 5th, the author says: "When men had gradually lost the knowledge of the only, wise, living and true God, and had become incapable of conceiving the sublime idea of an invisible but ever present Intelligence, they saw nothing in nature so beautiful and beneficial as the sun, and thought it entitled to divine honors as the dispenser of light and heat. This species of idolatry was called Sabism, and the Old Testament informs us that it begun soon after the deluge, being known in the time of Abraham. The sect professing this worship is the most ancient and numerous of any mentioned in history."

Rollin also informs us that the sacred fire was carried before the army of Darius, the last of the Medo-Persian kings, when he went out to oppose Alexander. In the World Displayed, p. 184, Vesta, the goddess of fire, is said to have received the first oblations in sacrifice.

Nations, at the present day, receive a name and character from the religious opinions and rites predominant among them. Thus we say Christian America, Infidel or Catholic France, and Heathen India. So, appropriately, the Heathen Mythology of the time of which I am writing, derived its name from the object of worship, mentioned above; probably from the fact that that goddess received the "first oblations in sacrifice." Paganism might properly be called the "daily," as this, the leading object of worship, was derived from the sun which rules the day; or "continual," for the same reason, as well as from the fact that the "sacred fire" was kept continually burning.

Yours in the hope of the speedy coming of Christ,
W. D. Cook.

LETTER FROM MISSISSIPPI.

FARMINGTON, May 29th, 1843.

Mr. Editor,—Dear Sir:—For a number of weeks past I have felt a strong desire to send for the Midnight Cry. A few numbers have been sent to the post office in this place, two of which I borrowed and read with interest. The subject of Christ's second advent is now agitating this section of country, and great excitement prevails. It however meets with opposition both in public and private, but for the most part it comes from those called "fellow servants" who "shall begin to beat," &c. For my own part, I am honestly enquiring after the truth about this matter. Those two numbers, I think 6 and 7, after lying in the post office about a fortnight, went through these wide spread prairies like swift-winged messengers.

There is a little band of brethren here whom Satan or some other being has seen fit to stigmatize with the name of Unionists. I would simply say all there is to this, they have no creed except the blessed Bible, and this is sufficient evidence to many minds that they are anything but good. Their names are in a list together as Christians, and that is all. The different denominations in this region, which are by no means few, seem to unite their energies and influence to say and do all they can to injure and destroy the usefulness of these innocent men and women. But they stand inviting to discussion upon the broad platform of the gospel, and the practice of the primitive Christians, clinging to that name alone which is above every other name, in defiance of all the intrigues and artful snares which have hitherto been laid to entrap their feet. There is quite a number in this vicinity whose convictions are that Christ is near, even at the door. There is also a Protestant Methodist Minister, whose name

is Strong, who has recently commenced a series of lectures on the second advent. He would send for the Cry if he had the money. O! that we might be prepared for that solemn and awfully interesting event.

NEW BOOKS.

NEW BOOK ON POPERY.—A converted Romish priest from Italy, has called several times at our office, and left a few copies of his book entitled: "Papal Rome as it is, by a Roman; with an introduction, by Rev. W. C. Brownlee." His name is L. Giustiniani, and he is now a minister of the Evangelical Lutheran Church.

In his book, he details his own personal experience, and lays open a mass of important facts respecting the Mother of harlots, the Mystery of iniquity, which occupies so large a place in prophecy. His testimony is very full, on the fact that the dominion is gone. He says that in every part of Europe, without a single exception, (outside of the Pope's little territory in Italy) a priest cannot exercise his functions, without permission from the local government. Even in Austria, the Pope cannot appoint the bishops, so entirely has his power over the nations ceased.

The man appears to be a sincere Christian, and his history is interesting. He is much disappointed in the character of Protestants. He finds almost as much Popery here as he did at home. His book is for sale at this Office.—Price, 75 cents.

"THE WAY OF HOLINESS, with Notes by the Way, being a Narrative of Experience resulting from a determination to be a Bible Christian."

Not one of our readers can be indifferent to the subject of this book. It is written in an interesting style, a part of it being in the form of a journal. It details a variety of experiences, all of which are valuable landmarks to those who are seeking to make safe progress in the heavenward pathway.

It is for sale at Raynor's Bookstore, 76 Bowery.

WHAT WILL YOU DO?

BY BROTHER S. C. COLE.

DEAR BROTHER.—As we are often asked by the unbelievers in the Advent this year, what we shall do if our Lord does not come in 1843, I wish to write a few thoughts of my own, (and I think they are facts) in answer to this question, which implies a number more.

1. Shall we burn our bibles? No. Why, we believe all that part of the bible that our opponents do, and this heart cheering truth which we now think the bible teaches, of our Lord's return this year, in addition to what they believe; so that if he should not come as we expect, we shall have as much faith in the word of the Lord as they now have. Why therefore burn our bibles? According to their own arguments, they should burn theirs now, especially those who say we should destroy them after 1843.

2. Shall we turn Infidels? No. We know that the words of the holy Prophets, the Savior and his Apostles, have been literally fulfilled, in ninety-nine cases out of a hundred; and if we should happen to be mistaken in the one hundredth, we have no idea of rejecting their testimony in the ninety-nine. We have only to acknowledge our mistake in one point.

3. Will you not give up the Advent? No. We shall do just as a good mariner would in making a voyage across the Atlantic. He very carefully keeps his reckoning until he thinks he is within twenty-five leagues of the American coast, and thus informs his crew; but having sailed twenty-five leagues, he does not discover land; what will he do? His reckoning is out, and no sounding, nor land yet: will he put back for Europe, and say that America is sunk, or that there is no such land as America? or will he keep a continual look-out for land, expecting every moment to hear the watch cry, land ho! land ho! He of course steers for the American coast, continually looking for land. So every consistent believer in the coming of the Lord this year, if when his reckoning is out (as it will be when the Jewish year is past,) and he does not see the promised land, he will

be looking every day expecting his Lord; he will have no idea of putting back for a spiritual millennium, or the carnal Jews' return. He knows they have no foundation in the word of God. We shall look till he comes.

4. Will you not have to make a humble confession for the injury done the public? We have yet to learn that the preaching of it has been an injury to its believers in any one case. We can point you to thousands on thousands, who have been awakened by it, and are now rejoicing in the Lord, in the blessed hope of soon seeing him. But if the opponents of the Advent have injured themselves by the course they have taken, they must see to that, and not lay it to our charge. For one, my brethren, I fully believe that my Lord is at the door; and in believing this with other glorious truths, I have peace like a river, continually flowing into my soul; and my peaceful soul says, come Lord Jesus, come quickly, Even so. Amen. Lowell, May 23, 1843.

The articles which follow are extracted from a little sheet entitled "Coming of Christ," edited and published by Bro. E. Jacobs. About 6000 copies have been issued for gratuitous circulation,—the means having been furnished by an unknown hand. A few more copies remain on hand.

THE VISION.

BY E. JACOBS.

The enemies of truth, in endeavoring to lead us to some position where the vision of Daniel might be seen to favor their carnal views, have only caused the truth, therein brought to view, to appear still more lovely; and, like Baalam, after he had been led by Balak to take the first, second, and third view of Israel, we are constrained to say, "What the LORD saith, that will I speak." It may seem that the vision has been looked at from every mountain, hill, and little eminence, and it probably has; but the exhibition of truth is never unwelcome to the lover of truth, therefore from the little valley where I dwell I will take a brief look, and if nothing new is discovered, the truth will be looked at once more, which I am sure will do us no harm.

Honesty.—Can you tell me what I am to understand by the head of gold upon the great image described in Daniel 2: 31—33?

Truth.—Verse 38. "Thou art this head of gold." It is the Chaldean kingdom; Nebuchadnezzar, the head and representative of that kingdom, being addressed as the kingdom, for "after thee shall arise another kingdom inferior to thee."

H.—What does the breast and arms of silver mean?

T.—The kingdom that arose after the head (ch. 5: 30, 31.) "In that night was Belshazzar the king of the Chaldeans, (head,) slain, and Darius the Mede took the kingdom, and reigned over the Medes and Persians"—a kingdom inferior to the Chaldean in point of wealth, splendor and duration.

H.—What does the belly and thighs (or sides) mean?

T.—Another third kingdom of brass, (ver. 39,) which succeeded that of the Medes and Persians. This was the Grecian kingdom, (see Maccabees 1: 1, not Scripture, but accredited history,) and it happened after that Alexander, son of Philip, the Macedonian, who came out of the land of Chititim, had smitten Darius the king of the Persians and Medes, that he reigned in his stead, the first over Greece.

H.—So far it is clear to my mind, and now if

you can tell what is meant by the *legs* and *feet* it will remove some difficulty out of my way.

T.—It means the first universal kingdom that succeeded Greece. You will bear in mind, these three first kingdoms were universal.—The head reigned "wheresoever the children of men dwell"—"ruler over them all," (ver. 38.) The *breast* and *arms* reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces," (Esther 1: 1.) The *belly* and *sides* of brass shall bear rule over all the earth; so did Alexander. The first universal kingdom that arose after the division of Greece, and the fall of those divisions was the Roman. See Luke 2: 1. "And it came to pass in those days that there went out a decree from Cesar Augustus [a Roman emperor] that all the world should be taxed."

H.—Will you give a correct meaning of the *feet* and *toes*, part of potters clay, and part of iron? (v. 41.)

T.—It means that the Roman kingdom shall be divided (v. 41) into ten kingdoms, (v. 44,) in the days of which kingdoms, the God of heaven shall set up a kingdom which shall never be destroyed, but shall break in pieces and consume all these kingdoms, and it shall stand forever.

H.—Is there any proof that this fourth of Roman kingdom has been divided into ten kingdoms?

T.—Yes, this is a clear undisputed fact in history, and for authority I would refer to Machiavel, Mede, Bp. Lloyd, Dr. Hales, Sir Isaac Newton, Bp. Newton, and Dr. Scott. They were established as follows, viz: 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 356. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals in Africa, A. D. 407. 6. The Sueves, and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, 483.

H.—And do we understand from you that these ten kingdoms still exist?

T.—Certainly; for the fifth universal kingdom, which is God's, has not been set up, from the fact that when it is set up it is to break in pieces and consume all these kingdoms, including the four; this has not yet been done, for some, if not all of them, still exist; they are not yet consumed.

H.—If these kingdoms still exist, by what names are they known?

T.—These are the modern names: France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Ravenna, and Rome; the three last are at present embraced in the Roman States. So you see they not only exist, but many of them under their original names.

H.—Is it not before the days of these kings, or kingdoms, that the God of heaven sets up his kingdom? for I perceive it was some hundreds of years after the crucifixion of Christ and the establishment of the gospel kingdom, before this divided state of the fourth kingdom.

T.—He did not before, nor has he yet set up his kingdom; neither does the term gospel kingdom occur in the Bible. The establishment and spread of the gospel is not the kingdom, but "glad tidings" of the kingdom. See Matt. 4: 23; 9: 35; 24: 14; Luke 2: 10.

H.—Do you then say that the kingdom spoken of in verse 44 has not been set up? We certainly have been so taught.

T.—It cannot be correct, from the facts already named. The gospel is a dispensation to prepare subjects for the kingdom. True, the good tidings is in some places set for the kingdom itself; for instance, in Acts 28: 31;

Matt. 13: 19, 24, 31, 33, 44, 45, 46. Again, the world is called the kingdom; being the territory where this kingdom is to be set up. See Matt. 13: 38; 42: 47, 48.

H.—It seems hard to give up the idea that the kingdom was set up when Christ came and established the gospel dispensation.

T.—No doubt; but bear in mind where the stone smote the image—not upon the head, breast, belly, nor yet upon the knees, which it must have done if the kingdom had been set up when Christ first came, for the fourth kingdom was not then divided—but upon the FEET. Remember also that he whom I serve has said, "my kingdom is not of this world."

H.—But he did not say it was not in this world.

T.—Look at Luke 28: 18. "I will not drink of the fruit of the vine until the kingdom of God shall come." It had not then come. He taught us to pray, "thy kingdom come;" flesh and blood cannot inherit it, (1 Cor. 15: 50;) when it comes, the saints must become immortal; this is not till the last trump, (verse 52.) The quick and dead will then be judged, (2 Tim. 4: 1.) Scores of such witnesses might be brought forward, but you have not time to hear them now.

H.—These proofs seem quite convincing, but tell us particularly when this kingdom is to be set up.

T.—Matt. 25: 31, 34. When the Son of man shall come in his glory and all his holy angels with him: then he will say to the blessed, "inherit the kingdom." See also Rev. 11: 18. When the kingdoms of this world become the kingdoms of our Lord; remember also that this is the time when the dead are to be judged, (verse 18.) Again, it will be when the Father gives to the Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Ps. 2: 8.

H.—What will he do with them?

T.—Ver. 9. He will break them with a rod of iron, and dash them in pieces like a potter's vessel, the same time that the image is smitten by the stone.

H. I see the propriety and correctness of the position, but presume you have no reasons as Scriptural as these for fixing the time of Christ's coming?

T. I will show you, as soon as you are prepared to receive my testimony. First, let this startling truth be fixed upon your mind, that we are living under the governments represented by the toes of that image; and that they have existed now almost 1400 years; and that the feet is the place where it is to be smitten. This simple truth should convince every believer of the Bible that the coming of the Lord is at the very door.

H. What am I to understand by the statement, "they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay?"

T. The distinctive character of the subjects of the fourth, or Roman kingdom, who, although scattered in every land, acknowledge no allegiance to any authority, either civil or ecclesiastical, but the Papal. Although they mingle themselves with the seed of men in every nation, they cleave not to them; there is no union existing, because they are THE Church. The expression, "they shall not cleave one to another," may also be understood of the kingdoms themselves, for since the division of the fourth kingdom, many unsuccessful efforts have been made to unite them again into one universal kingdom. No one ever came nearer accomplishing this object than Napoleon Buonaparte, but he fell while in the height of his

glory, for God had said the kingdoms he was trying to unite, should "not cleave one to another."

H. What am I to understand by the four beasts in Daniel 7: 3-7?

T. The same things that have already been brought before you, [verse 17.] "These great beasts, which are four, are four kings which shall arise upon the earth."

H. But the divisions of the image were kingdoms, and these beasts are said to be kings.

T. The terms king, and kingdom, are here used as synonymous, for [in verse 23] it is said the fourth beast shall be the fourth kingdom upon earth.

H. How does it appear that these are the same kingdoms brought to view in chap. 2?

T. Because the description of the fourth kingdom [ch. 2: 40, and ch. 7: 7] agree, in *strength* and comparison to *iron*; and also in its divisions answering to the toes, [ch. 2: 41.] and to the ten horns [ch. 7: 7.] The ten horns are the same kingdoms that have been described, [see verse 24.] Another reason that should perfectly satisfy you that they are the same as in chapter 2, is, in this divided state of the fourth kingdom, the "God of heaven sets up" his kingdom. [v. 27.]

H. What could be the object in bringing the same subject before the mind of Daniel the second time?

T. There are several reasons; I will, however, name but two prominent ones. The first is, the divided state of the Grecian kingdom was not shown in the vision of the second chapter; here it is brought forward under the figure of the leopard with its four heads, and also the four wings like a fowl. Prophecy being given for the benefit of those living prior to its fulfilment, this particular description of the third kingdom has been given to prevent the student of prophecy from falling into error.

Another important reason for this repetition of the vision is, to give a description of another power that was to arise, (see ver. 8,) explained ver. 24. "And the ten horns out of this (4th or Roman) kingdom, are ten kings that shall arise, and another shall arise after them. And he shall be diverse from the first, and he shall subdue three kings."

H. Can it be ascertained what power this is, and when it arose?

T. There is no difficulty in this; for all we have to do, is to see what power subdued three of the first ten kingdoms that arose out of the Roman Empire.

H. How do you know it to be three of the first ten kingdoms?

T. See ver. 8, "behold, there came up among them another little horn, before whom there were three of the *first* horns plucked up by the roots."

H. This power then must be Popery, for the ten kingdoms remained undisturbed until A. D. 493, which was ten years from the time of the establishment of the last of the ten, when the Heruli, in Rome and Italy, were conquered by the Ostrogoths. Then in A. D. 534, the Vandals were conquered by the Greeks, for the purpose of aiding the Romish church. In A. D. 538, in the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy, and immediately after this, the supremacy of the Bishop of Rome was established.

T. You are correct; and you will also bear in mind that Popery answers the character here predicted. 1st. His blasphemy; ver. 25, "he shall speak great words against the most high." The Revelator says, (Rev. 13: 6,) and he opened his mouth in blasphemy against God. Paul says, (2d Thess. 2: 4,) who oppo-

seth and exalteth himself above all that is called God or that is worshipped.

The Pope of Rome has blasphemed God by taking to himself every title that ever the Almighty claimed for himself, and has exalted himself above God, in assuming the right to pardon sin before it was committed, by the sale of indulgences. Again, he was to be a persecuting power, [ver. 21.] "made war with the saints and prevailed against them," [ver. 25.] shall wear out the saints of the most high. John says, [Rev. 13: 7,] and it was given unto him to make war with the saints, and to overcome them. The papal power has destroyed the lives of more than 50,000,000 of Christians. No other power has ever arisen to "wear out the saints" to this extent. He was to assume authority, [ver. 8,] "a mouth speaking great things," [ver. 25,] think to change times and laws. John says, [Rev. 13, 5,] and there was given unto him a mouth speaking great things.

The Pope has assumed the right to depose and set up kings at his pleasure: set his foot on the neck of one: made another hold his stirrup, &c.

The saints were to be given into his hand, until a time, and times and the dividing of time, [ver. 25.] John says, [Rev. 13: 5,] and power was given unto him to continue forty and two months.

H. Is there the same amount of time in both these periods?

T. Certainly; as you will see from [Rev. 12: 6, 14] where 1260 days, and time, times and an half are made synonymous.

H. But then you must reckon 30 days to the month, and where do you get your authority for this?

T. It is the scriptural mode of reckoning; from Gen. 7: 11, and Gen. 8: 4, you will see that it was five months from the time the flood commenced till the ark rested. This time is called 150 days in Gen. 7, 24, and Gen. 8, 3, that is 30 days to the month. We might give other proofs, but this will answer. A time is 12 months of 30 days each, or 360 days; times, or two times, (as is here made out,) is 720 days; half a time is 180 days: in all, 42 months, or 1260 days, so that John and Daniel perfectly agree.

H. When were the saints given into his hand?

T. This you can learn from the Justinian code, which you will find in almost every lawyer's office, where Justinian delivered, or subjected to the authority of the Bishop of Rome, "all the priests of the whole east," A. D. 533, and in 538 subdued the Ostrogoths in Rome, when his decree of the first named date took effect.

H. When did that period terminate? As Daniel says, [ver. 26,] the judgment shall sit, and they shall take away his dominion. And John says, [Rev. 13: 10,] he that leadeth into captivity, shall be led into captivity: he that killeth with the sword, must be killed with the sword.

T. Thus the prediction has been faithfully fulfilled; for in the month of February, 1798, and 1260 years from the time the Bishop of Rome came into power under the Justinian code, General Berthier, by order of the French Republic, entered Rome, took the Pope a prisoner, overthrew the above named code of laws, established a republic, carried the Pope a captive to France, where he died, a prisoner and an exile.

H. But this, in the room of being 1260 days, is so many years. How can you call this a fulfilment?

T. A day, in prophecy, is used as the representative of a year: for example, see Numbers

14: 34, Ezekiel 4: 6. And in the place in question, the time, times and an half, *must* be taken as the symbol of 1260 years, from the very nature of the events foretold, as the most able commentators are agreed. The fulfilment of the predictions, applying to Papacy in just that amount of time, in connexion with the above examples, should be considered clear proof. Indeed, it would be skepticism to reject such evidence as this.

H. But Popery was not destroyed in 1798, nor is it yet destroyed.

T. Neither did Daniel, Paul or John say it would be before the Lord comes, [ver. 26.] "They shall take away his dominion," and what for? "To consume and destroy it unto the end." John says, [after the beast went into captivity, Rev. 13: 11.] I saw another beast coming up out of the earth. [Buonaparte arose that same year, and was crowned king of both France and Italy as soon as 1805,] immediately after his history, the last harvest is brought to view. See Rev. 14.

Paul says of this same power, (2d Thess. 2, 8,) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Daniel says, "destroy it unto the end." Since the dominion of Popery was taken away in 1798, his civil power has been wasting, for be it remembered, that power was resored to him by Buonaparte, who remodelled the system of Popery with his own hand. See Rev. 13: 15. The schemes of the Pope are now carried on by Jesuitism and trickery, and not by the inquisition, torture, fire and sword, as they used to be. And all for the obvious reason that his dominion or civil power, what little he has, is consuming, and not because his disposition is not good enough to pursue his old course.

H. I see what Daniel gained in this second view of these kingdoms in vision, and now should like information upon the vision in the eighth chapter of Daniel.

T. This vision, which commences in the 3d verse of the eighth chapter, brings to view the same great leading events as those in the 2d and 7th chapters, with the exception of the Babylonian kingdom, which at the time of this vision, was about passing away. Ver. 20, "The ram which thou sawest having two horns, are the kings of Media and Persia, answering to the bear, [ch. 7,] and the breast and arms, [ch. 2, ver. 21.] "The rough goat which thou sawest is the king of Grecia." Answering to the leopard [ch. 7] and belly and thighs, [ch. 2.] "The great horn [Alexander] between his eyes is the first king," [ver. 22.] "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation;" these were Syria, Thrace, Macedonia, and Egypt, answering to the four heads of the leopard, [ch. 7,] "but not in his power," not in his family; the kingdom was divided among four of Alexander's generals, answering to the four wings upon the leopard; so the kingdom *was not* left as is usual, to any of his blood relatives.

Ver. 9, "And out of one of them, [Macedonia,] came forth a little horn, [the Roman power—the same as in ch. 7, ver. 8,] which waxed exceeding great," &c., [ver. 10.] "it cast down some of the host, [people of God,] and of the stars, [ministers of Christ,] to the ground, and stamped upon them." This is called [ver. 23] "a king of fierce countenance, and understanding dark sentences." In Deuteronomy 25: 50, the same power is called "a nation of fierce countenance."

In order that you may see more clearly the connexion of the three visions, I will classify the closing parts of them.

DAN. II. B. C. 570.

PAPACY.

[The ten kingdoms only, out of which this power arose are here brought to view.]

[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, as you have seen, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]

THE END.

"A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces. Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (ver. 24, 25.)

(The earth is now empty.)

THE FIFTH UNIVERSAL KINGDOM.

"And the stone that smote the image became a great mountain, and filled the whole earth." (ver. 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"The earth" is now full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9.

DAN. VII. B. C. 541.

PAPACY.

"And behold, in this horn were eyes like the eyes of a man, and a mouth that spake very great things, whose look was more stout than his fellows," (ver. 8, 20.)

The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, (ver. 21, 22, 25.)

THE END.

"The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: ministered unto him, and ten thousand times ten thousand stood before him.—THE JUDGMENT WAS SET, and the books were opened. The beast was slain, and his body DESTROYED, and given to the burning flame," (ver. 9, 10, 11.)

(Not a kingdom exists)

THE FIFTH UNIVERSAL KINGDOM.

"One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14.) "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)

"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign on the EARTH." Rev. 5: 9, 10

DAN. VIII. B. C. 539.

PAPACY.

"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."

"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground, and trampled upon them." (ver. 10, 12.) "Magnified himself against the PRINCE of the host." "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ.) So did the Roman power. The "little horn" here embraces Pagan as well as papal Rome.

THE END.

"He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.

(The desolator is made desolate.)

THE FIFTH UNIVERSAL KINGDOM.

"The sanctuary be cleansed." (ver. 14.) "Understand, O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (ver. 19.)

The Lord has now washed away the filth of the daughters of Zion, and purged from the midst thereof, by the spirit of judgment, and by the spirit of BURNING." Isa. 4: 4

host or people of God shall cease to be trodden under foot, when they shall no longer be persecuted, their ashes no longer sleep in the dust--even down to the time "the sanctuary shall be cleansed."

H. How can the 2300 days reach to that event when more than 2000 years have already passed?

T. They can reach to that event by the authority I gave you from Num. 14: 34, and Ezekiel 4: 6; and without this mode of rendering them, they would be without meaning to us, neither "profitable for doctrine or instruction." Each of these days represents a year.

H. Will God then set up his kingdom in 2300 years from the time in which the Medo-Persian empire was extending its territory by conquest, as represented by the ram with two horns, which commenced the vision?

T. He most certainly will, for that is the end of the vision; and he also says, "At the time appointed, the end shall be."

H. The period must then be close upon us, for that kingdom was established before Christ 538, which is 2381 years ago.

T. It is indeed very near; much nearer than even you are aware.

H. What a pity the angel did not begin the vision at some prominent point in the Medo-Persian kingdom, so that we could have had a date for the 2300 days.

T. What difference could this make so long as he came at a subsequent time and gave the date?

H. Where is the record of that fact?

T. In the 9th chapter, as you shall see. At the close of the 8th chapter you find Daniel astonished at the vision, not understanding it, for "none understood it." He then went to searching the prophecies (9: 2.) to find out when the time of "the desolations of Jerusalem" would be accomplished, and his people brought out of their captivity and restored; and found it to be seventy years, which time he supposed was now accomplished, and prayed accordingly for the sanctuary to be cleansed. Verses 16, 17.

H. But you are reading from another chapter.

T. But not from another subject, for always bear in mind this division of the Bible into chapters is the work of man, and not inspiration.

H. That is true.

T. You then see that God sent an angel to correct Daniel relative to the great error he had fallen into concerning cleansing the sanctuary, and the time of that cleansing. See verse 21.

"While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, (so important is it to save a good man from error,) touched me about the time of the evening oblation." What vision had he seen Gabriel in? Chap. 8: 16 is the first place where Gabriel's name is mentioned, so this must be the vision. Gabriel had received his orders, as above, to make him understand it, and now comes to do it, (v. 22,) and tells him, (v. 23, to "understand the matter and consider the vision." What vision? There is none in the 9th chapter, it must be the last one he had, which is in the eighth chapter.

H. Does Gabriel do what he came for?—Does he make Daniel understand the vision?

T. Very plainly, as you may see. V. 24—"Seventy weeks are determined [cut off] upon thy people, and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most

holy." For these several purposes were the seventy weeks "cut off."

H. Why do you use the term "cut off?"

T. Because the Hebrew verb that is here rendered *determined*, is capable of but one signification, and that is to *cut off* or to *cut out*.

H. From what were these seventy weeks cut off?

T. What was Gabriel making Daniel understand? The vision in the 8th chapter, there being none in the 9th. The seventy weeks were cut off from the vision, which was 2300 days long.

H. For what were they cut off?

T. As our time is short, we will take one ruling term in verse 24, viz., "to make reconciliation for iniquity." This was done when Christ died on the cross, and at no other time.

H. When did those 70 weeks begin?

T. At the going forth of the commandment to restore and rebuild Jerusalem—v. 25. (See Ezra 7: 11—26.) In just 490 years from that time, which is as many years as there are days in 70 weeks, Christ made "reconciliation for iniquity" by suffering death on the cross.

H. It is said also (v. 24,) that the 70 weeks were cut off to seal up the vision and prophecy. How did the crucifixion of Christ seal up the vision?

T. His being crucified at the expiration of that amount of time sealed the truth of the 2300 days being so many years, and also, the cleansing of the sanctuary at the end of that period to be just as sure as was the crucifixion at the end of the 490 years.

H. Do you know that the 70 weeks were cut off from the first part of the 2300 days, as it appears the word may be understood *cut out*?

T. It can make no possible difference whether we read *cut off* or *cut out*. The vision was 2300 days long, and if you cut off 490, you have 1810 left, or if you cut out 490, it is still the same. Neither need you trouble yourself to hunt any further for a date for the 2300 days, but do just as Gabriel told Daniel. Cut off 490, and start the remaining 1810 at the cross of Christ, or from the place where reconciliation for iniquity was made.

If I am directed to cut off a piece of rope at a given prominent point which I am told is just 2300 feet long, and that from where I am to the said prominent point is just 490 feet, I obey and cut it off as directed, but find by actual measurement that it is exactly 490 yards, what is my conclusion? That the whole measurement is yards, especially if I find that my employer has given examples of using the term *feet* to express *yards*.

H. According to this rule, where do the 2300 days terminate?

T. The whole vision is 2300 years.
Cut off at the cross 490 "

From the cross to the cleansing of the sanctuary, } 1810 "
Christ was crucified in the year 33

The sanctuary will be cleansed in 1843

H. You have shown that the dominion of the Pope was taken away and he led into captivity in 1798, according to the prediction in Dan. 7: 26, and Rev. 13: 10. Is there any thing in connection with this fact that goes to corroborate the testimony that the sanctuary will be cleansed in 1843?

T. There is; in Dan. 12: 11—13. "And from the time the daily [or Pagan abomination] shall be taken away, to set up the abomination [see margin] that maketh desolate, [Papacy] there shall be a thousand two hundred and ninety days."

The Pagan worship was abolished in 508, as I may prove to you at another time. Popery, or the abomination that maketh desolate was set up in 538, as you have seen. From the abolition of Paganism in

508
the 1290 days
reach to 1798

From the setting up of Popery in 538
the (Dan. 7: 25) 1260 days

reach to 1798

Verse 12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." From the abolition of Paganism in

508
the 1335 days
reach to 1843

H. What event then happens?

T. Verse 33. "Go thou thy way till THE END be: for thou shalt rest, and STAND IN THY LOT at the end of the days." [the first resurrection.]

H. There seems to be plausibility in all this, but still I do not know that all these things will take place in 1843, and therefore I cannot feel free to publish to others, that which I do not fully believe myself. I must say it is hard work for me to see the time as you do.

T. How much you may deem my testimony worth I know not, but I will add a few facts more and leave you to converse with my Father as to the propriety of your publishing it to others. He stands at the door, waiting, as he has a little settlement to make with you.

There are four things; either one, or all of which will prevent your seeing the time as I do. The first is *popularity*, or the *love of reputation*; until you get rid of this, you can never see the time as I do. 2d. The love of the world—a ruling desire to increase your worldly goods will certainly prevent your seeing the time as I do, for none can thus see the time and go on hoarding up riches. 3d. Sectarianism will prevent your seeing the time as I do; for when the interest of the sect to which you belong is the leading topic in all your religious operations, you never can see the time. 4th. While you are not waiting, and consequently not ready for the end of the 1335 days, you never will see the time.

The unsanctified heart will treat this part of my testimony just as the opposer of Galileo's theory treated his telescope, "I will not look through it," said he, "for then how can I oppose your theory?"

H. One question more; while we have so many great practical truths that we can clearly understand, do you not think it as well to pay attention to them, and be ready? I have thought it unprofitable to dwell so much on this part of the Bible.

T. "ALL Scripture is given by inspiration of God, and is profitable for instruction;" therefore this is not unprofitable nor unmeaning. Remember one thing more, relative to the great practical truths of which you speak, be not deceived. O my son! remember the treachery of the human heart. The veriest infidel will believe any great practical truth that does not stand in his path like "an angel with a drawn sword."

UNSANCTIFIED LEARNING.—"I fear much," said Luther, "that the Universities will be found great gates leading down to hell, unless they take diligent care to explain the holy Scriptures, and to engrave them in the hearts of our youth. I would not advise any one to place his child where the holy Scriptures are not regarded as the rule of life."

LOVE FOR THE APPEARING OF CHRIST.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven will cast upward their steadfast eye to the appearing of Jesus, "bright glory's beaming star." The coming of the Lord, and *not death* will be their constant theme.

If in the mean time if death should come, and find them thus "looking," it has no terror to them, for they will then, for a little while, sweetly *sleep in Jesus* till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess. v. 23. And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the *coming of our Lord Jesus Christ*.

1 Cor. i. 7, 8. So that ye come behind in no gift; *waiting for the coming of our Lord Jesus Christ*.

Who shall also confirm you unto the end, that ye may be blameless *in the day of our Lord Jesus Christ*.

Phil. iii. 20. For our conversation is in heaven; from whence also *we look for the Savior, the Lord Jesus Christ*.

Col. iii. 2—5. Set your affections *on things above, not on things on the earth*.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1. Thess. i. 10. And to *wait for his Son* from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming*?

i. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints*.

iv. 14—18. For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the *coming of the Lord* shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then *we which are alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, *comfort one another with these words*.

2 Thess. i. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v. 7, 8. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until he receive the early and latter rain.

Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 7, 13. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

2 Peter iii. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John ii. 28. And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen.

xvi. 15. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

xxii. 7, 20. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God that Christ should come this year, I feel resigned to his will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples ring again with *amens* and *hallelujahs*. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analogous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed

at a certain number of days, but the letter has no date to it. It contains another sealed letter, which you are directed not to open until you hear that the President of the United States is taken and carried a prisoner to Montreal. You lay the sealed letter by, and soon the tidings go all through the country that the President of the United States has been taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. It is taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day. Why he will be at home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will. But don't talk to me any more about it at present, for it is such an agitating subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say *you do not love your husband*? We leave you a little while to make your own calculations how the faithful wife would act under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to *one husband*, that I may present you as a chaste virgin to Christ." 2 Cor. 10: 2. "He that loveth father or mother more than me, is not worthy of me." Matt 10: 27.

The following is the substance of a lecture delivered in the church, corner of Catharine and Madison-streets, N. Y. on Sabbath afternoon and evening, May 28th, and repeated in the Wesleyan Chapel in Fountain-street, Providence, R. I. June 11, 1843.

TO THE WATCHMEN.

Ezekiel 12: 17,—"*Moreover the word of the Lord came to me, saying,*

Ver. 18, Son of Man, eat thy bread with quaking, and drink thy water with trembling and carefulness."

Assume the manner of a person that is in imminent peril—every moment afraid of his life. The language shows the great straits into which the servants of God would be brought, in the days to which the prophecy pointed.

Verse 19.—"*And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from ALL THAT IS THEREIN, because of the violence of ALL them that dwell therein.*" See also chap. 4: 16, 17. "Son of man, behold I will break the staff of bread in Jerusalem: and they shall eat bread by weight and with care, and they shall drink water by measure and with astonishment: that they may want bread and wa-

ter, and be astonished one with another, and consume away for their iniquity."

It will be difficult to discover how the prediction of the land being "desolate from all that is therein" has been fulfilled; there never having been a time, since the days of Abraham, that the "land of Israel did not contain many inhabitants." We think there are strong reasons for supposing the famine here spoken of to be under the pouring out of the vials, or the seven last plagues, which takes place after the first resurrection; for then the rivers, the sea, and all waters become blood. All resources are cut off, (Rev. 16,) and men "consume away" while they stand upon their feet, and their tongues consume away in their mouths." (See Zech. 14: 12.) Compare this verse, also, with Ps. 107: 33, 34.—"He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein." Verse 20.—"*And the cities that are inhabited shall be laid waste, and the land shall be desolate: and ye shall know that I am the Lord.*" How many cities shall be laid waste? As many as are inhabited. Have the cities of Israel ever been laid waste, and the land at the same time made desolate from all that is therein? If not, this prediction remains to be fulfilled, and cannot apply to any thing short of God's great judgments, to come upon all the wicked in the last days.

Verse 22.—"*Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth?*" When the days draw near in which the land is to be made desolate, a proverb arises, and what is it? "The days are prolonged, and every vision faileth." Is it likely that such a proverb would arise without any occasion? It is natural to suppose declarations that the days will not be prolonged, and the vision will soon be fulfilled, it will not fail, were the very means that were to give rise to the proverb. If ever there was a time in which the idea of the "cities" being "laid waste," the "land" being made "desolate," or in short, the earth and the wicked being burned with fire, was scouted at, it is the present time. It has become a proverb that the prediction of the world's destruction in 1843 will prove a failure—"Every vision faileth"—many boldly affirming it, and others flattering themselves it will be so, or saying in "their hearts, My Lord delayeth his coming." This "proverb" is countenanced most extensively in the churches, ("the land of Israel,") many preachers declaring from their pulpits, the Lord cannot come under 1000 years—"the days are prolonged."

It is in the land of Israel; and that was a land, according to Paul's argument, promised to Abraham and his seed, which seed was Christ: and all that are his are the true seed, and "heirs according to the promise." Since the rejection of the Jewish religious organization, Christian organizations claim the great promises made to Abraham and his seed, they being made over to the Christian. Thus they are recognized as the "house of Israel." But "they are not all Israel that are of Israel," therefore such a "proverb" as this has found its way into the "house of Israel." The inquiry is, What is that proverb? What does it mean? Where has it come from? Has it any foundation in the word of God or in truth? Is it a proverb of Solomon or of any other wise man? The proverb does not belong to any of the ancient prophets of God, neither has it been transmitted to us through or by the apostles of Jesus Christ. It has no foundation in the word of God or in truth. This is readily discovered from the manner in which God treats it in the next verse.

Verse 23.—"Tell them therefore, Thus saith the Lord God; I will make this proverb to cease and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, AND THE EFFECT OF EVERY VISION." Here, then, is our answer for those that say, "The days are prolonged, and every vision faileth." "I will make the proverb to cease." "The days are at hand," "and the effect of every vision."—And some of the visions recorded in the Bible certainly reach to the "coming of the Son of Man in the clouds"—the deliverance of every one of God's people—the resurrection of the saints out of the "dust of the earth"—the destruction of "them that destroy the earth"—the setting up of God's everlasting kingdom. What state will the church be in when this proverb is made to cease? See verse 24.—"For there shall be no more any vain vision nor flattering divination within the house of Israel." "The sanctuary will then be cleansed," and until this is done "by the spirit of judgment and the spirit of burning," (Isa. 4: 4,) "vain visions and flattering divinations" will be abundant in the church. This proverb is called a "vain vision," and its proclamation is a "flattering divination." Let those that say, "The days are prolonged," be very cautious how they let their eye pass too hastily over these burning words of the great Jehovah. During the past winter, when the truth or falsity of the vision was the theme in almost every pulpit, an unconverted person said to us, "I went on Sabbath morning to hear Mr. — explain the vision of Daniel; and he made out very plain that it would end this year, and I have not spent so unhappy a week for a long time, but I went the next Sabbath to hear Mr. — preach against it, and it gave me a great deal of comfort."

This is but one instance out of ten thousand of the effects of these "flattering divinations." It is a "flattering divination" to give the sinner to understand that there is no probability of the Lord's coming for many years, or of his being summoned to the judgment seat of Christ before he is called away by death. What a change has come upon the watchmen on the walls of Zion during the last 20 or 30 years! Now, the warnings given to the sinner are, for the most part, based upon the scenes of the sick bed and the dying hour. Thirty years since, Jesus and the resurrection, the kingdom of heaven at hand, the judgment to come that made Felix tremble, the coming of the Lord draweth nigh, were the powerful topics that caused sinners to tremble. We well remember hearing Methodist preachers proclaiming the coming of the Lord and the judgment so near, that it was very possible to come before they came out of their pulpits.

When will he make this proverb to cease?—See verse 25. "For I am the Lord: I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged; for in your days, O rebellious house, will I say the word and will perform it, saith the Lord God." "In your days," the days in which the proverb is found in the land of Israel, the days in which the failure of the vision or prophecy of the Lord's coming, as found in the Bible, is proverbial.

"In your days will I say the word." Yes, in the days when multitudes in the churches are dealing in their "flattering divinations,"

saying, "the days are prolonged," and laughing at the idea of the vision being so soon fulfilled. In those days will he "say the word," cause the alarm to be sounded by his servants, the "midnight cry" to be faithfully proclaimed, and in your days, your generation, the very days in which the failure of visions is the popular proverb, will I PERFORM IT, saith the Lord. The prolonging shall cease. Let those that pronounce the vision a failure because February, April, and May have gone by, look at this. Let them here pause, reflect, and prepare.

The Lord has here answered one objection, viz., "that every vision faileth," or in popular phrase, the time has passed by;" by saying he will perform it. It has not passed by. It does not apply to Antiochus Epiphanes, or to the ancient Jews. It is yet to come. And no wanoth objection is raised.

Verse 27. "Son of man, behold, they of the house of Israel say, The vision that he seeth is FOR MANY DAYS TO COME, and he prophesieth of the times that are far off." Behold, wonder, and be amazed that there is such an aversion in the churches to seeing their Lord, that by dint of application they have discovered that the vision, though made plain and "written upon tables," will not terminate for "many days to come," and the "time, times, and a half," which was to end the dominion of the beast, is yet far off.—That there is to be a glorious reign of grace among the churches in this corruptible world for 1000 years.—The vision tells of the world's conversion, the return of the Jews to Palestine, &c.

"The New York Evangelist," a professedly religious paper, published in this city, stated a few weeks since, in some remarks against "Millerism," that if God had promised anything, he had promised the conversion of the world, and the restoration of the Jews.

Thus saying, the prophecy relates to "the times that are afar off." Another professedly religious writer, interests his readers by attempting in a sarcastical manner, to make out as a result of the doctrine of the "Lord's soon coming," that Nebuchadnezzar is yet eating grass, and therefore the fulfilment of the vision is yet "far off."

Another doctor of divinity tells his congregation, "If the world ends this year, the Almighty has told some of the biggest lies that was ever told," and thus seems, rather presumptuously, not to say blasphemously sure, that "the vision is for many days to come."

Notwithstanding even this, the Lord again replies, or tells us what to reply to them. Verse 28. "Therefore say unto them, thus saith the Lord God; There shall none of my words be prolonged ANY MORE, but the word which I have spoken SHALL BE DONE, saith the Lord God." And that "in your days;" the days when opposition to the vision is proverbial.

What more shall we say to these false prophets? Chap. 13: 2. "Prophecy against the prophets of Israel that prophecy and say thou unto them that prophecy out of their own hearts, Hear ye the word of the Lord." To prophecy does not always imply foretelling future events, but to testify, teach, or preach by inspiration; for example, see Luke 1: 67—79; 1 Cor. 14: 3, and many other places.

Bear testimony against those preachers that "out of their own hearts" and not out of the word of God, are laboring to make men believe, the ending of the vision at present is nought but folly. "Hear the word of the Lord." If ye will neither "search" nor "teach" it, hear it, for it directly concerns you.

Verse 3. "Thus saith the Lord God, Wo unto

the foolish prophets, that follow their own spirit and have seen nothing."

What will not men do, when their own worldly interests are deeply concerned?

Those that have been called of God, and given themselves up to teach the pure gospel of Jesus Christ, received their solemn charge to hold forth those truths in their simplicity, unadulterated with human wisdom.—Such men can, and do, when frowned upon by those upon whom they are dependent for their support and popularity, yield those truths, and "follow their own spirit," and in the room of bringing forth rich clusters of truth from the Book of God, to feed their congregations, they study in their own hearts to learn what will attract, interest, animate, or excite the people, more than what will profit them. Thus, a disrelish for the sober truths contained in the Bible, has been generated in the minds of the great mass of the professed followers of Jesus. When a preacher finds a lively tale of human suffering, or worldly triumph, narrated with energy and pathos, exciting a deep interest in the minds of his hearers, and rapidly increasing the number of his admirers; such tales of human suffering, soon occupy the time that should be occupied upon the sufferings of Christ, and such worldly triumphs sooner or later occupy the place in his public labors, that should be occupied with narrations of the triumphs of the cross.

Whole congregations are frequently seen bathed in tears, listening to some thrilling incident of every day life, while but few weep at the feet of Jesus. Shouts of joy ring in many of our houses of worship while multitudes are gathered from the world into the churches, to swell the number of names upon their registers, and at the same time nought but groans and complaints are uttered at the prospect of the whole family of God being speedily gathered into his kingdom, to swell the notes of the redeemed forever and ever, free from sorrow, sighing and death.

There is a cause for all this, and the multitude of teachers must soon see, and answer for it.

Primitive teaching of the word of God, lead his ancient servant to say, "O, how love I thy law;" modern teaching leads to exclamations like this, "O, how I love that preacher," "What an admirable sermon," &c.

The charge is, "They follow their own spirits and have seen nothing." Have not realised the force and bearing of the vision; have no permanent or established views of the glorious kingdom God is about to set up.

And while they are teaching, by intimations, or silence at least, that it will not soon be set up, they "have seen nothing" in the whole blessed book of God sufficient to authorize them to say, or even to intimate that the Lord will not come this very day; while on the other hand, they may know, if they will, that the vision of Daniel, respecting the setting up of that kingdom, runs out in 1810 years from the year in which Christ was crucified. But, they are called "foolish prophets." Foolish indeed! to make declarations according with the carnal views of men, and opposed to the plain truths of the Bible; "foolish" to reap the applause of men, and loose an incorruptible crown. Verse 9. "O that they would but know, that the wisdom of this world is foolishness with God."—(1st Cor. 3: 19.)

Verse 4. "O Israel, thy prophets are like the foxes in the desert." The cunning of the fox is proverbial; during the clear light of day their dwelling is in some secret place in the desert, and if they ever come out into open daylight, it

is not because they love it, but simply to secure their prey, and then hide both it and themselves in darkness again.

It is a well known fact, that lately, the mass of preachers say nothing, or but very little, upon the prophecies of Daniel; and why so, unless they are persuaded that the views they have formerly held were erroneous? The vision was to be sealed up "till the time of the end," then "many were to run to and fro, and knowledge was to be increased."

The vision is now shining in the clear light of day, and "like the foxes of the desert," the prophets of Israel will not come out into the light of it, unless it be for the purpose of securing some prey, and even then the unfair dealing of the fox is seen, until they have slunk back into the desert again.

Mr. Dowling will please correct any error he may discover in the last paragraph.

Verse 5. "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Here, the charge is not one of any outbreaching sin, or violence of any kind; but of carelessness or neglect. "The battle in the day of the Lord" is in the "great day of his wrath," when the inquiry is made, "Who shall be able to stand," (Rev. 6: 17.) "Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. 24: 3, 4.) These, having seen "vain visions," and "lying divinations," are not themselves "written in the writing of the house of Israel;" neither have they fortified the weak places in Zion.

The wall of defence for primitive Christians was the Lord himself, and the doctrines he taught to his disciples; which were, "Repent for the kingdom of heaven is at hand;" not already come. "The coming of the Lord draweth nigh;" not already here in person, as he has promised to come. "I will come again and receive you to myself." This "hedge for the house of Israel," has been broken down, and these "gaps" in her walls of defence have been made, by those watchmen, who, in the room of comforting Zion with these glorious promises, continually lead her sons and daughters to fly for comfort to one of the most polluted fountains that ever cursed our fallen race.—Thus they cry, "get ready for death"—"death will be to us the coming of the Lord"—"death is the gate to endless joy," &c. O how long have these insipid streams been flowing, to damp the Christian's joys? And how welcome is the gospel's cheering sound, which now proclaims a "coming Lord"—"a coming kingdom"—"Jesus and the resurrection," "at hand," "at the very door?" Who are holding themselves in a state of constant readiness for the coming of their Lord? and what are the truths that lead to this state of preparation? Surely, the plain, unvarnished gospel truths; these tend to make us resigned and submissive to the present world, but not to love it; they lead us to loathe the things of this world, to act as pilgrims and strangers here—to forsake all and follow Christ—to lay hold on the exceeding great and precious promises, and not give them away to carnal Jews, or any other infidels—to groan for adoption, to wit, the redemption of their bodies. Were these glorious truths held forth, not merely as a theory, but in demonstration of the Spirit, and with power, what an invulnerable front would the church present in the great day; but for the want of these "hedges" and watchmen to stand in these "gaps," how many will quail at the sounding

of the last trumpet, because they were not warned when the sword was coming!

Verse 6. "They have seen vanity and lying divination, saying, the Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word."

Here the "flattering divination" is turned to "lying divination." A teacher is condemned for using "flattery" in the time of his ignorance; but after the light has shone sufficiently clear for him to see the true path, he cannot persist in spreading abroad his "flattering divinations" or enchantments without incurring the guilt and consequent doom of the *liar*. What was recently, with many, a matter of opinion, has now become a certainty; a "thus saith the Lord," that "the world will be converted;" "the Jews will be restored;" "the days will be prolonged;" "whatever 'the vision' may mean it will fail in its application to the shortening of the days," "and the Lord approves us," "we are happy," "we should be glad to see him," &c. Thus they have made others to hope that they would confirm the word—the word that God had not spoken. The truth of God's word—of "the vision"—had produced almost, if not quite, a universal conviction upon the minds of the people, yet how many unconverted, unsanctified, unholy as they are, through the efforts of Stuart, Dowling, Morris, Pond and others, have been made to hope that God's words would be "prolonged," that the Lord would not come so soon; that the wicked would not so soon be "destroyed."

Verse 7. "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the Lord saith it, albeit I have not spoken?"

Look again at "the vision," look at its seal, mark how all the parts, except the last, have been fulfilled, see where the "70 weeks" were "cut off," and where the 2300 days will consequently terminate. Look at your own efforts, "hints," and insinuations, that "the days" will be "prolonged;" and above all, how you have claimed God's sanction upon your efforts to put the time far off, and then decide whether your visions be not "vain," and whether your position be not false and unfounded.

Verse 8. "Therefore thus saith the Lord, because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God."

Tremendous thought! "I AM AGAINST YOU, SAITH THE LORD GOD." Let me cry any thing rather than "the days are prolonged," and "the times" of God's judgments are "far off," "the vision" has failed, &c. Yes, let me have the opprobrium of the world, and be denounced by them as a deluded visionary, rather than inherit that withering frown, "I am against you."

Verse 9 "And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God."

O ye prophets of Israel, what a fearful doom! Not only the face of God against you, but his "hand upon" you,—driven from the "assembly of his people"—not delivered when "Michael shall stand up," not being "written in the book," (Dan. 12: 1,) your inheritance, "the land of Israel, lost," (Heb. 11: 16.) Let not the prophets of Israel be too ready to cast these denunciations upon others, for they are not only against those that "divine lies," but those also that "see vanity;" that look at, consider, and attach importance to those vain productions setting the time far off, many days to come. And why all

these fearful threats? This awful picture of God's displeasure? Give us in brief the sum of our fearful crimes, and the baleful effects by them produced. Tell us why it is, if we are thus to suffer.

Verse 10. "Because, even because they have seduced my people, saying, peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

Your efforts, neglect, or indifference has allured away from their glorious hope many of God's dear children. They did love to look for the hope of Israel, the Saviour thereof in time of trouble, but have begun to say, "Our preacher is a good man: he will be safe whether the Lord comes this year or not. If I am as well prepared as he is, I will risk it;" and at the same time do not feel that happy frame of preparation that they did when they believed the word of God, and adhered to its plain obvious meaning, which shows that the vision ends in 1843. How many are thus seduced by the prophets of Israel? Now see one of these poor wandering sheep from among the thousands that are scattered upon the barren mountains in the "land of Israel." She has seen and marked the foretold signs upon the spreading sky—the rising cloud in the distance, and has heard the cry, "Behold he cometh," and now bends her way to a *Shepherd's* door for food and shelter, when the following dialogue takes place between the minister and church member:

Minister.—Good morning, sister A., where have you been? It is some time since I have seen you at our meeting. I hope you have not turned "Milerite."

Member.—Well, to tell you the truth, I have been to their meetings for a spell, and for my life I cannot get rid of the conviction that the doctrine is true; yet I assure you it gives me very unpleasant feelings, for I am not ready for it.

Minister.—I don't oppose the doctrine, for I believe Christ will come; yet I don't know, and I don't believe any man knows when, but it is best to be ready for it.

Member.—O yes, since I have heard the lectures, the Bible seems to me like a new book; I never before in all my life, have seen the Scripture in so clear a light: and that caution of yours, "Get ready," "get ready," has been ringing in my ears continually. I have had such a struggle for holiness, that sometimes while I have been praying, I could almost claim the blessing; at other times I have given way to the idea that it was an improper excitement, and this morning I thought I would come down and see what you thought of it.

Minister.—Well, to tell you the truth, I am opposed to this "setting the time," and frightening the people by telling them the world is to be burned up this year. It is a violation of many plain declarations of Scripture, for we read, "No man shall ever know the day or the hour," and "that day shall come as a thief."—And then, again, the prophecies are not fulfilled; religion has but just begun to exert its influence in the world; the whole world is yet to be converted.

Member.—O, Mr. S. answered all these objections, and I really wish you had been there and heard him, it does seem to me you would have liked him.

Minister.—I know all about this Mr. S., there is no stability about him; he is always running into some new thing, and making difficulty in the churches wherever he goes: for instance, in our own church, there is deacon M—, and brother F—, one of our best trustees, do not attend our meeting half the time, besides that, they are giving their money to support that

"Midnight Cry," while our church is in debt more than a thousand dollars to the upholsterer—don't tell me any thing about this Mr. S.: I know him of old. This whole affair is going to break up a great many churches unless a stop is put to it, and I advise you to keep away from them.

Member.—But if it is true, we ought to be willing to make any sacrifice for the sake of being ready for it, and then if it don't come, it will do us no harm.

Minister.—Very true, that is what we all are preaching, "get ready." But this can be done without all this difficulty,—breaking up churches, and a thousand other evils.

Member.—But will not this course lead people to be rather slow in their efforts to get ready, to say to them, that we know nothing about the time?

Minister.—Not at all. How has it been in all past time? people have got ready for death, and thousands have died happy and gone to heaven.

Member.—But what are we to do with the visions of Daniel? They end this year just as sure as the 70 weeks ended with the crucifixion of Christ.

Minister.—What folly! That 2300 days ended when Judas Maccabeus "cleansed the sanctuary," which had been polluted by Antiochus Epiphanes, and to apply it to the second coming of Christ, will prove a "failure," and you will see it. But don't go away with the impression that I am opposed to the "coming of Christ:" he is my best friend, and I should be glad to see him at any time. (Amos 5: 18.)

Such conversations as the above, some of a milder, and others of a still more hostile character, are, in these times, matters of every day occurrence; and in perhaps a majority of instances, the church member goes away in some way affected against the great truth of the Lord's speedy coming—either with the fear of the displeasure of the preacher, who *must be* a good man, the loss of popularity, or some other consideration that most assuredly withers those ardent desires for holiness, and deadens those fervent supplications for the conversion of their friends.

What then do the prophets of Israel do but cry "peace," when such effects follow? Judge ye, whether the present interpretation given to "the vision" can be opposed, or treated with neglect, without incurring these denunciations against the criers of "peace."

The next query is, what "wall" is this, that is doomed to such sure destruction? (Ezekiel 43: 8.) Is it not "a wall" built without authority, upon the ruins of one that God had "broken down" between Jew and Gentile, by those who contend for a distinction between them in the new covenant, giving the saint's inheritance to the former? (See Eph. 2: 14.) This, and other walls, such as the "temporal millennium," "Jews return," &c., all, parts of the same wall between us and the personal glorious appearing of Christ in his kingdom, have been built by somebody, and as the hammer of truth has been applied to them, and their false foundations about being discovered, "others daubed," or plastered them with trash, such as the commandments and sayings of men; "untempered," either with the word or grace of God. One has built up this wall, but it has taken scores of the "prophets of Israel" to "daub" it. Thus the hearts of God's people, which it should be now their especial business to comfort, (Isa. 40: 2, 5,) have been made sad by these interposing walls. What shall we say to those who contend for these false interpretations?

Verse 11. "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hail stones, shall fall; and a stormy wind shall rend it."

This is the doom of these labored efforts to put the time far off, the vision "many days to come."

Verse 12. "So, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?"

Where are all your toils to show the inconsistency, and "delusion" of "Millerism?" What poor soul is now a star in your crown, as the reward of all these ardent labors?

Verse 13. "Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." The toils and efforts of those that "write the vision and make it plain," will most assuredly stand, for when souls are brought to God, and made happy through these efforts, as tens of thousands have been, it is not likely that they will all make shipwreck of faith.

But this wall is to be rent with a fearful storm, and when? See Psa. 18: 9-15, Isa 30: 30, and Rev. 16: 21. Here is conclusive evidence that the destruction "of the wall" is to take place under the pouring out of the last vial of the seven last plagues when "every island" is to "flee away," and the "mountains are not found." Rev 16: 20.

Verse 14. "So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord."

"The wall" shall not only "fall"—be brought "down to the ground," and the foundation thereof shown to be a carnal, corrupted, popularity-loving heart, but ye shall be "consumed in the midst thereof,"—be buried forever beneath its ruins, in that final overflowing storm, that is to lay the "land desolate from ALL that is therein."

Verse 15. "Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it."—No more! The "peace and safety" doctrine, together with its advocates and victims, are no more! Swept away in the "overflowing shower," as with the besom of destruction,—buried in eternal oblivion. Be not mistaken, for it is.

[Verse 16.] "The prophets of Israel which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace saith the Lord God." Not those that see visions of alarm, and cry, "The days are at hand and the effect of every vision," but those that see, or profess to see in the written word, "visions of peace"—promises of a long time of prosperity for the churches, and say there is no more cause of alarm now, than in by-gone years; it is all "misapplication of prophecy, no danger," &c. Let the "watchmen" or "prophets of Israel" remember that while their syren songs of "peace" are sounding with delightful chorus in the ears of a sleeping church, and are caught up and ring again in the midnight revels of the debauchee, that awful storm is gathering—that overflowing shower is just ready to sweep away your "vain visions," and silence your cries of "peace" forever.

As professed watchmen, or prophets of Israel, you may think the application here given to these predictions unjust; but after prayerful deliberation, I am persuaded it is the true rendering, and therefore, dare no longer withhold it from you. Whatever be its true application, it is a startling fact that in the days when there

is a "proverbial" opposition among the prophets of Israel to a vision which teaches the shortening of the days.—a ceasing of the prolonging of time,—the closing "effect of every vision,"—at such a time, an overflowing shower in God's anger, and great hailstones in his "fury," is to consume this opposition. You may either oppose, or show a calm indifference to these things; in either case, unnumbered worlds would be a price far too small for me to occupy your place at such a time as this, let the result be what it may. Once it was a grief to the disciples of Jesus to have him remain away from them, and now it is a terror to his professed children to have him come.

Pause not to maintain an argument, whether the Bible is to be believed, or rejected, or whether the sacred pages ought to be, and are locked up in impenetrable darkness; but "write the vision, make it plain." Point to the living lines, and no longer to vain visions of "peace," when there is no peace. Wake up! Proclaim the truth, and "thus save both thyself and those that hear thee."

WIDE DEPARTURE FROM TRUTH.

The following is from the True Sun:

"The Millerite meeting at Hempstead is pronounced an entire failure by the Jamaica Farmer. Not more than 50 or 100 persons were present."

If our neighbors had looked to the Hempstead paper for information, they might have read:—"The attendance was about the same as at the Methodist camp-meetings in the same place."

The President of the railroad company passing through Jamaica, will testify that more than 300 tickets were used for persons going from New York. When the tents were all removed but one, the attendance was still so large that seats prepared for 1600 persons were not enough.

How is it that the stories designed to do us harm have such an incurable taint of falsehood attached to them? Our honest neighbors will learn to be cautious in circulating them. The True Sun has corrected the error.

LETTERS RECEIVED DURING THE WEEK ENDING JUNE 28th.

POSTMASTERS.—Yorkshire, N. Y.—50 cts. Montevideo, Ga.; Youngstown, N. Y.; Uniontown, Md.; Ridgeway, N. Y.; Waynesboro', Pa.; Carmel, N. Y.; Bellbrook, O.—each \$1. New Lebanon Springs, N. Y. \$2; Piqua, O.; New Britain, Ct., (\$1 each for W. B. Booth and N. Woodford.) Sennett, N. Y.; Muncey, Pa., from J. R. G.—each \$2. Bridgeport, N. Y.; Warrensville, Pa., from I. R. Gates; Southbury, Conn.—each \$3. Oppenheim, N. Y.; Jennerville, Pa.; Monticello, Ky.; Freemantion, Ill.; Delavan, N. Y.

INDIVIDUALS.—C. B. Hotchkiss—\$1. C. M. Severance—\$2. J. Kilton, J. V. Himes, B. Matthias, E. Galusha, L. D. Fleming, T. W. Haskins, Jesse Beecher, A. Flavell, J. B. Cook, E. Galusha, John Walborn, N. Hervey, A. Hale, A. Wilson, J. N. T. Tucker.

CAMP MEETING NEAR MIDDLETOWN, PA.

In the haste of copying the letter respecting this camp meeting, a mistake was made in the dates. We now give the notice corrected.

A camp meeting will commence, Providence permitting, Friday, July 28th, a mile and a half from Middletown, the same distance from High Spire, eight miles from Harrisburg, half a mile from the rail-road, a quarter of a mile from the turnpike and the Pennsylvania Canal. Passengers from Philadelphia arrive at the place by rail-road at 3 P. M. It can be easily reached from Lancaster, Little York, and Carlisle.—The meeting will probably continue ten days. Of the best speakers whom God has raised up in this cause, it is expected that three or four will be present, but we cannot now announce their names. The owner of the ground gives the use of it, together with two large farm houses; and ample provision will be made for the accommodation and comfort of those who may attend.

JOHN WALBORN.

Middletown, June 23, 1843.

PATCHOGUE CAMP MEETING.

We are happy to state that Bro. Charles Fitch, (having been detained by the prevailing influenza from going to Rochester,) will be present at the opening of the camp meeting at Patchogue to-day, Thursday, June 29th, and will probably preach daily till Monday. On Tuesday, Bro. George Storrs is expected to remain till the close of the meeting.

The fare from New York by rail-road is \$1 50; but a comfortable packet sloop will run from the city to a landing about a mile from the camp ground, at only 37½ cts. Wind and weather permitting, it will sail as follows:

FROM PECK SLIP, N. YORK.	LEAVE PATCHOGUE.
Wednesday, June 28, 3 P. M.	Friday, June 30, 5 P. M.
Saturday, July 1, 4 P. M.	Monday, July 3, 5 P. M.
Tuesday, July 4, 4 P. M.	Wednesday, July 5, 5 P. M.
Thursday, July 6, 6 P. M.	

We hope there will be a large attendance. Board on the ground at 12½ cts. a meal.

Tickets for sale at this office, (9 Spruce st.,) and on the camp ground or on board. As the vessel has been chartered for the occasion, there need be no fear of imposition.

FOURTH OF JULY.

We learn that a Second Advent meeting will be held at the meeting-house of the Methodist Church at Chicopee Falls, on Tuesday, July 4th. Appropriate addresses will be delivered, in relation to the eternal and righteous kingdom so soon to be set up. Those who are weary of the iniquity of existing governments, are invited to attend, and listen to the easy terms on which all may become heirs of this kingdom, simply by renouncing allegiance to all opposing powers.

We hope similar meetings will be held in many parts of the country.

By the following notice it will be seen that our friends in this vicinity will have the privilege of attending a similar meeting.

ADVENT MEETING AT WILLIAMSBURGH.

A Grove Meeting will be held on the hill situated near the street running from Peck Slip Ferry, on the 4th of July. Services to commence at 8 o'clock A. M. Friends of the advent cause and others, are affectionately invited to attend.

SECOND ADVENT GROVE MEETING.

On the land of Pardon Ryon, at Smith's Landing, Atlantic County, N. J., to commence Thursday, Aug. 3, and to continue about one week.

A SECOND ADVENT CONFERENCE

Will be held at Lee, Mass. (if time continue) on the 20th of July, at 2 and 6 o'clock P. M., and continue over the following Sabbath. Several lecturers are expected.

C. MORLEY,
E. WALKER.

P. S. C. Morley will attend to calls for lectures after the meeting at Lee. Direct letters to Curtisville, Mass.

For the Midnight Cry.

THE SAVIOUR COMES.

Jesus, my Lord, to glory's gone,
He whom I fix my hopes upon;
Anxious for his return I'll wait,
And contemplate the glorious state.

Soon I shall see with undimmed eyes,
The glory of new earth and skies,
When Christ to earth returns again,
And all his saints shall shout AMEN.

Soon he will come: the earth shall quake,
And rocks and hills their seats forsake,
The mountains melt, the seas retire,
And earth be wrapped in liquid fire.

O where, in that tremendous day
Shall sinners hide themselves away?
In vain on rocks and hills they'll call
To hide them from the Lord of all.

L. D. F.