

COMING OF CHRIST!

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No. I.

TERMS.

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E. JACOBS.

THE VISION.

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 Bels-hazzar 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 Chittim, 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 or 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 Michael, 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 Gods, 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 establish-

ment 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 plates 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 smit-

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."

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 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?*

iii. 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 hath 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

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. DAN. VII. B. C. 541. DAN. VIII. B. C. 539.

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

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

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."

[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 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.)

"It cast down the truth to the ground, it waxed great even against the host of heaven, and cast down some 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. "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 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: thousand thousands 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.)

THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or like the fiery flame, "upon the desolator," ch. 9, 27.

(The earth is now empty.)

(Not a kingdom exists)

(The desolator is made desolate.)

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 FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14.)—(Matt. 24: 30, 16: 27, Mark 13: 26, Rev. 1: 7.) "The saints of the Most High shall 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.)

THE FIFTH UNIVERSAL KINGDOM. "Then shall 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 earth" is now "full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9.

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

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

H. What particular advantage is gained by this third vision, as I see the Babylonian, and also the ten kingdoms are left out?

T. Those were already clearly understood, and no necessity existed for bringing them forward in this vision. The important advantage that Daniel has gained is the duration of the vision in verses 13 and 14.

H. "How long" is "the vision?" Verse 13.

T. "Two thousand three hundred days." Verse 14.

H. To what part of the vision, then, does this time apply?

T. To the whole, for it commences with the ram pushing, &c., (verse 4,) the kingdom of the Medes and Persians, (v. 20,) and continued through that and the Grecian kingdom, a period of 393 years or upwards. It also extends to the daily or pagan "transgression" or "mystery of iniquity," (2 Thess. 2: 7,) and also through the whole period that the church was desolated under the papal rule, down to the time when the 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 539, 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 search, among 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*.

ten. 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 opposeth 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 fulfillment?

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 fulfillment 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 as 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 he it remembered, that power was restored 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." Answer to the leopard [ch. 7] and belly and thighs, [ch. 2.] "The great horn [Alexander] between his eyes is the

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 fulfil 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 "Millerite."

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 Macabeus "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

come before they came out of the pulpit; and under such preaching, sinners fell like Dagon before the ark. Now, if we preach the strong probability of the Lord coming within the year, and that, too, on the authority of the vision, we are set down as crazy, deluded, false prophets, &c., in many instances by the very men that used to proclaim the possibility of the Lord's coming 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 *far 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 feat 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 out breaking 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 joys," &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

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.

Not being in the habit of *reading sermons*, I have penned down its substance as near as my memory will serve me, and for the sake of brevity it is introduced somewhat in the form of a comment. E. JACOBS.

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 water, 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 *wild 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

"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 1'sa. 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 prophesy 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.

What a fearful responsibility! either to oppose the unanswered, and unanswerable truth, or to remain in silence now. "Lift up your voice, cry aloud, and spare not:" incur not the dreadful character in Isa. 56: 10—12.

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."

ADDRESS

To the Members of the First Methodist Protestant Church, in Attorney-Street, in the City of New-York.

DEAR BRETHREN AND SISTERS:

After two years of arduous toil as the pastor of your Church, during the whole of which time I never wanted for your hearty co-operation; and I think I may safely say, that it has seldom fallen to the lot of a pastor to share more deeply in the sympathies, cordial support, and warm affections of his people. For these tokens of tender regard, unmerited as they have been on my part, I have ever felt a grateful heart; and these emotions are heightened every time I think of the great goodness of God towards us as a people, when we sustained the above-named relation.

I think I may safely say, our mutual labors were crowned with God's choicest blessings; particularly during the last four months of my labors with you, in which time more than four hundred souls professed to find the pardoning mercy of God.

This was the period in which the "midnight cry" was faithfully sounded in your chapel every sabbath, and almost every evening during the whole of that period. I remember, with gratitude to God, the hearty and almost universal reception with which the joyful tidings of our "coming Lord" was met by your body. Oh, what holy emotions filled each heart! as we sung and prayed, and spoke of our anticipations of soon meeting Him who has said, "I will come again and receive you to myself, that where I am there ye may be also." But with what sorrow have I witnessed the great "falling away" from these

joyous hopes! I have felt for you, and have ardently longed for an opportunity to warn you of your danger: at length, by the special providence of God, the present opportunity is afforded, but my space is too narrow for my full soul. How many times I have thought, Oh could I but *once more* stand before you, in the strength of that grace that has cleansed my soul from sin, I could make you feel that *my blessed Lord will soon come*; I could make you feel, as I used to do, that *this poor heart is still deeply concerned for your eternal welfare*. God will bear me witness, and so will your consciences, when I say that as you have lost your lively faith in the Lord's "soon coming"—in the same proportion you have lost your enjoyment. Some of your number never embraced the great truth,—such, of course, will not feel themselves included in this remark. Some may say to me, those hopes were delusive, and the sooner we give them up the better for us. And why delusive? Has the scriptural argument that the Lord will come in 1843, lost any of its force?

Among all the catalogue of hard sayings that have been published, and spoken, have you seen one single scriptural or even reasonable argument against the position? if so, produce it. But you said he would come the *fore* part of the year; and the failure of this prediction has destroyed our confidence. You very well know that the main arguments were based upon the 7 times of Moses, the 2300 and 1335 days of Daniel, which terminate this year, upon the same principle that the 70 weeks terminated at the crucifixion. True, we gave some reasons for supposing these periods would terminate in the early part of the year, but those reasons were supported by a different class of proofs: Therefore, look at the danger of abandoning the main points upon such grounds as these. To have the immediate, "personal," and "glorious appearing" of our blessed Lord continually before the mind, is a saving truth. My dear brethren! are you "ready"—"waiting"—"looking for" that glorious day? Are your souls filled with the Holy Ghost? Has the world lost its charms—its power to please? See to it. I charge you in the name of Him, before whom you and I must soon appear, see to it.

Some of you may blame me for pursuing the course I did, in taking an unstationed relation to the Conference. But was this my fault? My work was clearly laid before me, in the Bible, and I would as readily have pursued it in the itinerancy of the M. P. Church as elsewhere.

The reasons for my course have passed before you.—The Conference at its last session spent almost two whole days in investigating my character upon a point of doctrine, which no member of that body could lay his finger upon a clause of discipline, or a passage of scripture, to condemn; although repeatedly challenged to do so. Look again to the following resolutions that were offered to the Conference:

"Resolved, That we view with deep and unfeigned gratitude to the great Giver of all our mercies, the powerful and extensive work of grace that has been going forward on our district the past year, and which has resulted in the addition of hundreds to our ranks." Also,

"Resolved, That we are happy to acknowledge the preaching of the doctrine of our Lord's personal and glorious appearing on the earth at hand, a powerful auxiliary in the advancement of this work of grace; and that we recommend to each minister and preacher, to press this great scripture truth strongly upon the consideration of his hearers."

These resolutions were offered with the general knowledge before the Conference that more than two-thirds of the extensive revivals on the district during the past year had been under the direct influence of "second advent" preaching.

The resolutions were discussed. The yeas and nays being called for, one after another, by resolution, were excused from voting, until it was discovered there was danger of their passing; when a member of the Conference arose, and moved that the yeas and nays be refused. This motion prevailed. I then asked for a copy of the proceedings in this case, which was by vote refused.*

I immediately took to my only resort, which was to appeal the whole matter to the *supreme court of heaven*, to sit (as I believe the scripture calendar shows) in 1843, but there I shall meet it, let that court sit when it will.

Can my brethren, with the word of God in their hands, an honest heart in their bosoms, and these facts before them, blame me for having my confidence much impaired in our conference, as well as all other ecclesiastical bodies? Still, I charge not these things upon you. Christ *once had* and I believe he *still has* a "little flock" to which it is his "father's good pleasure to give the kingdom."—And with *that flock*, by the grace of God, I mean to be. I have many times of late struggled in prayer to God for you in the dead hour of night, that you might all be ready for that "coming day"—neither my heart or affections are alienated from you. Again I say "WATCH, for in such an hour as ye think not the Lord of that servant will come."

E. JACOBS.

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