

According to Josephus, there was an eclipse of the moon during the last sickness of Herod, from which eclipse, to the vulgar A. D. 33, are 36 years. It is evident that Christ must have been about one year old at the time of Herod's death, as he was taken into Egypt to escape the hand of Herod, and was not brought back till after the death of Herod. Here we have astronomical proof that Christ was born four years before the vulgar era. Mr. D and his pupils suppose that Christ must have been crucified at the age of 33, however much the time of his birth may be carried back. Hence, putting it back four years, they have him crucified A. D. 29, instead of A. D. 33, and they say our calculations must have run out in 1839. This is *petitio principii* begging the question! While we admit that Christ *was* born four years earlier than the vulgar era, we also show that he was 37 when he was crucified. In Ferguson's Astronomy, in an article headed "The true era of Christ's birth," he demonstrates by astronomical facts that the common era of the death of Christ is *correct*. The passover was always kept on the first full moon after the vernal equinox. Christ was crucified on a *Friday* at the time of the passover. And Ferguson says he could find no paschal full moon on a *Friday* for several years on either side of the 22d year of the reign of Tiberius Cæsar. "And this year," says Ferguson, "was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th reckoning from the true era thereof." And this was the time of Christ's

crucifixion. Then this view is not so "fatal to Mr. Miller's calculations," after all.

According to the Jewish law the *priests* could not take upon them *that office*, before the age of 30. Luke says, iii. 23. "And Jesus began to be about 30 years of age" at his baptism; after which time he went into the wilderness, where he fasted, and was tempted 40 days. He then went into Galilee, and at the very commencement of his ministry, he says, "The time is fulfilled." What time! The only time given, to which allusion *could be had*, was the 69 weeks (of Daniel) unto Messiah the Prince. He was to confirm the covenant with many for one week.

It has been said by some that John the Baptist fulfilled one half of this last week, but we are not now prepared to adopt this view. It seems that both Christ and John commenced their ministry in the 15th year of the reign of Tiberius Cæsar. Hence John could not have occupied more than half a day (or year) in advance of Christ. It should be remembered that Christ was to confirm the covenant with many for *one week*, i. e. 7 years. Hence Christ did confirm the covenant for one week, and must have been crucified in the 22d year of the reign of Tiberius Cæsar.

Again, according to Luke, Herod was in Jerusalem at the time of our Saviour's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the passes, he returned to Jerusalem in order to offer sacrifices, it being the time of the passover. While he was there, on the fourth day, the news came that Tiberius Cæsar was dead. Being encouraged by Cæsar to carry on the war, and not knowing whether the next Emperor would sanction it, he returned home with his army. This was the 22d year of the reign of Tiberius Cæsar. We have no account in history of Herod's being in Jerusalem with his army at any other time; and this being the time of the passover, the evidence is indubitable, that this was the time of the crucifixion, which would make Christ, 37. In the same year, Phlegon, a heathen writer, says there was the most extraordinary eclipse of the Sun that was ever seen. But Ferguson informs us that there could be no natural eclipse at that time; so it must have been the supernatural darkness that attended the crucifixion of Christ. But still further, the 70 weeks of Daniel were not fulfilled till the 22d year of the reign of Tiberius Cæsar. All this evidence we have for the correctness of our position. But if it could be shown that Christ was born four years earlier than we calculate, it would not affect our calculations in the least, because it does not change one of the prophetic numbers; and when it is said that 1810 years from the death of Christ, will bring us to A. D. 1843, it is based upon the vulgar era, and the objection vanishes. Mr. D. agrees with us in the prophetic character of the 70 weeks, as well as in the time for commencing them. This granted, and we ask no more; for then our calculations are uninterrupted by any change or quibble touching the birth of our Saviour. So much, then, for our "unfortunate calculations," which were made the great hobby of Mr. Roberts' borrowed argument. "Alas! master, it was borrowed."

II. Another point on which great stress is laid by Mr. Dowling, (and by Mr. Roberts, of course!) is the commencing of the 2300 days, at the same time with the 70 weeks. He objects to this on the ground that the original Hebrew is a *rav boker*, i. e. evening-morning, and not *yamim*, days. Hence he thinks it must mean li-

teral days, and not prophetic days; or, he thinks that *perhaps* it means 2300 sacrifices, and only 1150 days. Here Mr. D. has made two strings to his bow, and neither of them helps him out of his dilemma; for one is 55 days too short, and the other about 100 days too long. Mr. D. admits that the time, times and a half, the 42 months, &c. of Daniel and Revelation, are prophetic days, although he might object to it with the same show of propriety as to the 2300 days.

Mr. D. argues that the 2300 evenings and mornings were *probably* only so many sacrifices. Yet all will admit that *evening and morning* was used for each day in the creation week. But according to Mr. D.'s reasoning, the world was created in *three* days, instead of *six*!! Mr. D. while cutting down the 2300 days to 1150, should have taken off 55 days more, and then he would have had a fit for the time of the persecution by Antiochus. What absurdity men will fly to, to evade the truth. Yet all this will not defer the Advent of our Lord for a single hour.

Speaking of the desecration of the Jewish temple by Antiochus Epiphanes, Mr. D. observes, that if we had been fully informed on the subject, "*he doubts not that the time*" would come out just right. But with the best evidence he can make out, he is minus 55 days, on one hand, and has about 100 days too many on the other hand!! Such is the foundation of Mr. Dowling's argument for applying the vision of the 2300 days to Antiochus. We challenge the proof for the correctness of such an application.

III. Mr. Dowling applies the little horn of Dan. viii. 9, to Antiochus Epiphanes, which evidently refers to the same power as that mentioned in Dan. vii. 8, which Mr. D. himself applies to Romanism. Now, Antiochus was king of Syria, and as such was one of the four horns or kingdoms of the Grecian monarchy, and *not another* horn coming out of them! How this difficulty could escape the notice of Mr. D. we cannot conceive. That those who adopt him as their oracle for better or for worse, should not pause long enough to see it, is no marvel. Antiochus was one of the four! How then could he be "*another*?" Daniel says "out of one of them came forth a little horn," &c. To apply it to Antiochus is preposterous! Again, the little horn was to become great, but *not* by his own power. But Antiochus *did* become great, if he was ever great, by his own power, as much as any monarch ever did. Again, the little horn was to become very great toward the south, the east, and the pleasant land. How did Antiochus become great toward the south? He had to fly from Egypt without achieving a conquest, at the command of the Romans. How did he become great toward the east? When his funds got low, he went to the east to rob a temple which Alexander had adorned with much gold and silver, in which attempt he was defeated. He went from there to Babylonia, where he got intelligence of the conquests of Judas against the Syrian army, which drove him into despair. How could Antiochus, who trembled at the word of the Roman Senate, be called a king of *fierce countenance*? Any one who has read the history of Rome, must see that the king of *fierce countenance*, was undoubtedly the Romans. It is said "The Samnites were the most brave and warlike people that ever had engaged the Romans. The language of that people was, that they were unable to withstand the *fierce* looks, and fire-darting eyes of the Romans." Again, the little horn was to stand up against the Prince of princes, viz. Christ. How could Antiochus stand up against him, when he died 164 years before Christ was born? Christ was

crucified under the Romans. These are a few of the difficulties in the way of applying the prophecy to Antiochus.

While so much is said about Antiochus, by those who are explaining away the Judgment and resurrection from the book of Daniel, our readers will bear with us if we repeat a few of the proofs that it is *impossible* to apply the horn mentioned Daniel viii. 9, to that tributary king.

1. Antiochus was king of Syria, and as such was a part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not *another* coming out of them.

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms,—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz.: "THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in "the nation." The breaking up of the single Grecian nation, and the setting up of the Egyptian, Syrian, Macedonian and Thracian kingdoms, could not be more clearly represented by *emblems*. In Dan. 11: 3, 4, the angel mentions the same thing in these striking words; "And a mighty king, [Alexander] shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGDOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of their kingdom, (i. e. of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not in the latter time of their kingdom!

4. This horn was to stand up against the Prince of princes, viz. Christ. Antiochus died 164 years before Christ was born.

5. This horn was to *cast down* the place of the sanctuary. Antiochus *did not* cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people. It is said that Antiochus destroyed about *eighty thousand* Jews. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation.—Persia, which ruled over 127 Provinces, is called "great." (v. 4.) Grecia, of which it is said, (Dan. 2: 29,) the third kingdom, "shall bear rule over all the earth," is called "very great" (v. 8.) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's words thus:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.

It is impossible to apply them thus:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

8. This horn is little at first, but it grows great by conquests towards the east and south. Antiochus came into possession of a kingdom already established, and Sir Isaac Newton says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The opinions of Josephus, the Jew, and Rol-

lin, the Roman Catholic, cannot convince us of the truth of impossibilities and contradictions.

Mr. D., to give plausibility to the charge of error, has changed the reading of the text, and renders it, "How long shall the vision last, the daily sacrifice be taken away," &c., when the text is thus, "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The word *sacrifice*, supplied by the translators, is not in the original.

The "absurdity" spoken of by Mr. D., (and by Mr. R. of course!) about dating the vision a long time before the Goat had an existence, comes with a very poor grace, until he will say, and also prove, that the ram was not a part of the vision!

Another, and an insuperable difficulty in the way of Mr. D's application of the little horn to Antiochus, and the taking away of the daily to the Jewish sacrifice, will be found in Dan. xi. 31, and xii. 11. "And they shall take away the daily, (*sacrifice* is added by the translators,) and they shall place the abomination that maketh desolate." "And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Now, we have never heard it disputed that the above passages have reference to the same abominations spoken of in Dan. viii. 13, which Mr. D. applies to Antiochus, and the Jewish sacrifices. The 1290 and 1335 days, let it be remembered, Mr. D. admits to be years. "And from the time the daily [sacrifice] shall be taken away," &c., there shall be 1290 days or years, and at the end of 1335 days or years from the taking away of the daily, Daniel is to stand in his lot, or in the resurrection with the righteous. Mr. D. says the daily sacrifice was taken away 168 years before Christ; accordingly, then, "most unfortunately for his calculation," the resurrection of Daniel with all the righteous, took place A. D. 1167, which was 675 years ago!! Such is Mr. Dowling's logic, and Mr. Roberts adopts it without a scruple!!

There were evidently two desolating powers, viz. the daily and the transgression of desolation. And Daniel informs us xii. 11, that the daily is not to be suppressed till about the time the other is set up. On this point of the subject Mr. R. excused himself from prosecuting the examination, for the want of time. We request that he would take time, and give a solution of the daily in chap. xii., of the 1290, 1335 days, &c., and not leave us with the main pillars of our edifice untouched. But as Mr. D. has given us nothing very definite on this part of the subject, we have little hope that Mr. R. will help the people out with it.

Whatever the daily was, referred to in chapters viii. xi. and xii. we are given to understand, that it was not to be taken away until 1335 years before the end, when Daniel was to stand in his lot, i. e. be raised. The pagan daily was suppressed, or taken away, A. D. 508. We are informed by Gibbon, that "Vitalian with an army of Huns and Bulgarians, mostly idolators, declared themselves the champions of the Catholic faith." This was A. D. 508; and that mighty revolution caused the taking away or the suppression of the daily, i. e. pagan rites.

IV. Mr. R. said that he opposed the doctrine of the Advent nigh for the same reason that Paul did, in his letter to the Thessalonians!! Well, now, what were Paul's reasons for saying to the Thessalonians (impliedly) that the day, or coming of Christ, was not as nigh as some of them supposed? Why, this, "There must be a falling away first, and the man of sin must be revealed." It will not be denied by Mr. D. or

R. that these are fulfilled. Then, to make Mr. R.'s statement correct, that he has the same reasons that Paul had, for his opposition to the Advent nigh, he must be inspired; and if so, will he be so kind as to tell us what is to take place yet before "*that day shall come*?" This he is bound to do to make his statement correct.

Is it not a little singular that ministers of the gospel in this *Nineteenth Century* will quote 2d Thess. ii. 1, 2, 3, as applicable to the present times to prove that the coming of Christ cannot be nigh at hand; for all the things which Paul said intervened, have now, certainly been fulfilled. Such an application of that passage at this age, savors of either ignorance or dishonesty!!

Mr. R. was very particular to state to his hearers that he did not say that Christ would not come as soon as 1843! But who, we ask, that has read Mr. Dowling's book, or heard Mr. R. read it, did not understand the whole of it to mean, that Christ will not come so soon? No other impression could be received, than that "the Lord delayeth his coming." Indeed, the whole effort was to prove that the end is not so nigh!

V. Mr. R. had much to say about the great injury this error will produce after 1843 shall have passed and proved the calculations false. He did not want the Bible to be held responsible for the doctrine! He expressed great solicitude on this point. But he may give himself no uneasiness, for he may rest assured that God will justify his own word without any of man's help. While he had much to say about the injury that will accrue from our supposed error, he did not once intimate that if he were in error, awful consequences would follow! Now, we would ask, which view of the subject will be attended with the most fatal consequences? If the event *does not* come so soon as we calculate, it will simply prove that we have erred in our calculations. But, on the other hand, if it *does* come, awful will be the calamity that must result from preaching "my Lord delayeth his coming."

If any who heard Mr. Roberts, or any others, are desirous of looking over his sermon, they will find it (as it has been in print about two years) in "Dowling's reply to Miller," Pages 40, 42—52, 61, 70, 75, &c. Or if any feel desirous of examining both sides of the question, in pursuit of the truth, and would see the perfect fallacy of Mr. D.'s whole argument, we would refer them to "Litch's Refutation of Dowling."

VI. We have scripture authority to support us in the sentiment, that Christians may know about the time of Christ's Second Advent. Daniel was commanded, chap. xii. 4, 9, 10, "to shut up the words, and seal up the book to the time of the end," when we are given to understand, many shall search and understand it. The best Hebrew scholars so interpret the above passages. Christ said when ye see such and such things, "then know that it is nigh, even at the doors." The Apostle says, "Brethren, ye are not in darkness that that day should overtake you as a thief in the night." But to the worldly and time-serving professor, and to the unbelieving, &c. it will come as a thief, and they shall not escape. "As it was in the days of Noah, so shall it be at the coming of the Son of Man." Did not God reveal the time of the coming of the flood? He did; and Noah proclaimed it. But few believed it. "So shall it be at the coming of the Son of Man." The following passages we think will settle this point. Dan. viii. 13—19; ix. 21—27; x. 1, 14; xii. 10—13. Matt. xxiv. 32—39; xxv. 5, 6. Who will give the midnight cry if none

know of the time? See Luke xxi. 25—28. Rev. iii. 3.

Great stress is laid on the following passage: "Of that day and that hour knoweth no man," &c. The following is Mr. Wesley's note on the above passage:—

Matt. xxiv. 36. "*But of that day—the day of judgment; knoweth no man*—not while our Lord was on earth. Yet it might be afterward revealed to St. John consistently with this." It does not say of that day and hour no man *shall* know, but simply no man then knew. It is also said to be correctly rendered thus, No man may make known, &c., but God only will reveal it.

But says the objector, has not Christ said, no man shall ever know the time of his coming? Do you not give Christ the lie?

We will see presently who "gives the lie" to inspiration, we or our opponents. Our Lord says—"Of that day and hour no man knoweth, [in the present tense; not '*never shall know*.'"]

But let the objector be true to his principles. If he means anything, he means that, "Our Lord's words authorize him in saying 'no man shall ever know anything about Christ's appearing till he *actually* comes as the lightning.' " Very well; now let him carry out his principles, and he proves that Christ *himself* will never know anything about it till he finds himself here!! For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words, "no man knoweth;" for, if it is true, that no man ever shall know, it is equally true that the "Son" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it as man," for it is the "Son of Man" that is to appear "in the clouds of heaven." The fact is, the time of the end of the world was given in the book of Daniel, but he was commanded, chap. xii. 4, to "Shut up the words, and seal the book, to the time of the end;" and at the ninth verse Daniel is told, "The words are closed up and sealed till the time of the end;" and then it is added, verse tenth, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand"—when? In "the time of the end." That time has come.

The word of God must be fulfilled. "The wise shall understand." Do you ask who are the wise? Let the Lord himself reply. "The fear of the Lord is the beginning of wisdom." "The testimony of the Lord maketh wise the simple."

Our Saviour says—"When ye see all these things, (viz., the signs he had given them,) KNOW that it is near, even at the doors." Now, who gives "Christ the lie," we who have seen all the signs, and hence believe our Lord's words, and "know it is at the door," or our opponents, who declare we can know nothing about it?

VII. Mr. Dowling and his disciples labor to overthrow our argument by denying that the visions of the 8th and 9th chapters are one, because they are fifteen years apart. But we cannot make good sense of the prophecy unless we consider both chapters as speaking of one vision. After Gabriel had told Daniel (chap. viii.) to "shut up the vision, for it shall be for many days," Daniel says, "I was astonished at the vision, but none understood it." Yet Gabriel was commanded to make him understand it. In the first year of Darius, fifteen years after he had the vision, Daniel learned by books, that the 70 years of the Babylonish captivity were

accomplished. And as he had been informed (chap. viii. 14,) that the sanctuary would be cleansed at the end of 2300 days, he evidently supposed that, as the 70 years had ended, the sanctuary would now be cleansed; and for this he began to pray. The prophecy is not divided as the chapters in our version divide it. The last thing he says in chap. viii. is, that none understood the vision. He then goes directly on (see Coit's arrangement of the Bible) to the explanation of Gabriel, given in the 9th chapter. Now, let it be remembered that chap. ix. is not a vision, but simply an explanation of the vision spoken of in chap. viii.; for he does not say in chap. ix. that a vision appeared unto him, as he does in chap. viii.; but he says, ver. 21, "Whilst I was speaking in prayer, the man Gabriel, whom I had seen in the vision, touched me" &c. Whom he had seen in what vision? Why, the vision spoken of in chap. viii. of course. To speak of the 8th and 9th chapters as two distinct visions, savors either of ignorance on the subject, or of being so pressed for argument, as to wilfully violate common sense? Let the enquiring read the 8th and 9th chapters in connection, and they cannot help seeing the fallacy of Mr. Dowling's argument; for no new vision is once mentioned in chap. ix. The fact alone annihilates Mr. D's entire argument on this point. Gabriel goes on to say to Daniel. (ix. 21.) "I am come to give thee understanding. Therefore understand the matter and consider the vision." What vision we ask? Will Mr. Dowling or his reflector tell us? If they say the vision in the 8th chapter, our point is gained; and we challenge them to find a vision in chapter ix. Gabriel, after telling Daniel that he had come to explain to him "the vision" (of chap. viii. of necessity) he says, "70 weeks are determined (i. e. cut off) upon thy people," &c. He then told him, ver. 25, when to commence that period, viz. at the going forth of the commandment, which was in the seventh year of Artaxerxes, B. C. 457.

Now, we have not the sagacity to see how Gabriel gave Daniel any light or understanding on the subject, unless the 70 weeks are considered a key to the 2300 days. Will Mr. D. be so kind as to tell us, or at least to shine upon his satellites, that they may reflect a little light to dispel our great error? But this seems too much like laboring to prove a self-evident truth. Our position is so clear that the unbiassed cannot but perceive it.

In conclusion, we would say to all who may chance to peruse these desultory observations, Look well to this great subject. Be cautious how you drink down the anodynes of those servants who are saying "my Lord delayeth his coming," "Can ye not discern the signs of the times?" Do not let others settle this great question for you. O! beware, lest that awful day overtake you as a thief in the night. Portentous clouds are hanging over the moral heavens. And those who oppose our views are constantly prophecying that some great event is at hand. And while they do not say what it is, we think we are authorized, not to prophecy, but to say from the testimony of God's word, that we believe the coming of the Lord draweth nigh. O! dear reader, let me say again, be ye also ready.

Since publishing the first edition of this little Review, we understand that Mr. R. being requested to reply to it, publicly refused, giving as a reason, that it was "a falsehood," for he said he had not preached against the Advent nigh. We shall enter into no defence on this charge, but simply quote a few of his own words *verbatim et literatim*, and leave the reader to judge for himself.

Mr. R. speaking of the ill effects of our calculation after the time expires, says—"When these calculations fail, as fail they will," &c. Again, "Christians are taught to believe the time near, although it is at an immense distance off." Again, "wave after wave of unnumbered centuries were to pass between the first and second Advents." And yet Mr. R. says it is "false," when we say such statements are against the Advent nigh.

MEETINGS AT UTICA.

From two Utica papers, both opposed to the belief of Christ's coming at hand, we extract the following items:

From the Methodist Reformer, Jan. 26.

"The lectures of Mr. Miller have produced considerable excitement in this city. Many thoughtless sinners and cold professors have been stirred up to be prepared to meet the Lord. Brother Plumb is a strong believer in Mr. Miller's views, and many of the members of the church of which he is pastor. Crowded meetings were held every evening last week in their place of worship, and several conversions are reported. We believe those who have embraced these views are sincere, for many act as though they believed them."

From the Baptist Register, Jan. 27.

"Of the piety and sincerity of Mr. Miller we have no doubt, and of his design and desire to do good. If the result of the course should be to lead the multitude of hearers to examine their Bibles more carefully, the time spent by them will not have been unprofitably employed. Mr. Miller's appeals were often very pungent, and made a deep impression on the audience, and many came forward for prayer."

OBJECTIONS TO MR. MILLER.

The article from which we clipped these last three sentences, occupies more than a column, and it is almost all made up of objections to Mr. Miller, or his views. The editor complains of his "dogmatism, and severity," and of his "blundering" and "forced" interpretations of prophecy. After objecting to his application of the concluding part of the 11th of Daniel to Napoleon Bonaparte, the editor says:

"But one of the most seemingly erroneous interpretations was that of the 4th verse in the 12th chapter: 'Many shall run to and fro, and knowledge shall be increased.' This referred to the turning of the leaves of the book of Daniel backwards and forwards, or to and fro, in the study of his prophecy! Within twelve years past there had been a greater examination of this book than at any previous period, and this was the to and fro referred to in the passage! Interpretations of this kind will not be received by many intelligent readers of the Scriptures, we are confident."

In another part of his strictures, the "intelligent" editor says:

"Much that was instructive and excellent was by no means new or original—much more was borrowed than most hearers were aware of."

This editor is rather hard to suit. If Mr. Miller does not follow a beaten track laid down by some commentator, his opinions are "very exceptionable," and if he does walk in the same path with the learned and good men of the church, his views are "borrowed." In his views of Daniel 12: 4, we know that he has the company of the most learned commentators in the English language. Dr. Clarke's note reads as follows:

"Many shall run to and fro.] Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse; though another has been put upon it, viz: 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifest-

ly give the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, and sift out the meaning of it, and thus knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus: "When many shall run all over it, [or through it] and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note: "Many shall run to and fro to search the knowledge of these mysteries."

The great commentators from whom we have quoted, would not consider themselves very highly flattered, by the editor's confident assertion, that their deliberate views of this passage "will not be received by intelligent readers." A man who chooses to follow commentators should be careful not to sneer at any view until he has found out whether it is sustained by them; otherwise, he may find himself ridiculing Scott, Henry and Clarke when he fancies he hurts nobody but William Miller.

The editor afterwards quotes Mr. Miller's interpretation of Daniel 2: 44, applying the description of the kingdom which shall stand forever to the EVERLASTING kingdom into which Christians in Peter's days were seeking admission, but which of course they had not then entered, and the kingdom of which James says the rich in faith were heirs, but which was then a subject of promise, not of inheritance. In opposition to this view, our denominational editor says:

"It has ever been supposed, particularly by Baptists, that the kingdom referred to here was that set up by Jesus Christ in the days of Imperial Rome, or the iron kingdom. In the opinion of Mr. Miller, this kingdom referred to that which would be set up at the second coming of Christ, when the saints should descend and reign with him on the new earth after the destruction of the wicked. Such an interpretation as this seems to be disposing of the first advent of the Saviour and the establishment of his visible kingdom on the earth which is obviously set forth in this verse, in a very strange and remarkable manner, and we believe in face of the interpretation of the most intelligent commentators."

When the editor has shown such contempt of the opinions of commentators in one case, he cannot reasonably blame us, if we reject this last argument entirely, and appeal to the Bible, which plainly describes the setting up of Christ's everlasting kingdom, when "He shall judge the quick and the dead."

We do not write thus because we love controversy, or wish to be in opposition to our learned editorial brethren. We feel that we have no time for unnecessary debate. We much prefer to unite with the closing remarks of our opposing editor:

"The great difficulty with us all is, we do not study our Bibles sufficiently; and the different lecturers who come along having made themselves masters of their respective themes, are so expert and plausible in their Scripture quotations that we are exposed to take up with erroneous expositions for the truth. Let what has repeatedly transpired, then, be an admonition to us to make ourselves more familiar with our Bibles, and LET THE SECOND COMING OF CHRIST BE THE SUBJECT OF CAREFUL STUDY; for to be prepared for that event, whether it come the present year or many years hence, all will acknowledge to be wise. One thing is certain—however distant the time of Christ's coming may be, in our estimation, the coming of death is not far off to most of us—and to many of us, no doubt, he will make his appearance the present year, and we are only wise in making daily preparation. If we are prepared for this, we shall be prepared for both. May the Lord so secure our entire and undivided hearts, that we may be daily 'loving this appearing.'"

"THE SEA AND THE WAVES ROARING."

The papers have lately given us many accounts of terrible storms and shipwrecks. Among them, we can notice but few. The Washington papers contain full accounts of the destructive storm which laid waste the beautiful island of Madeira, and others on the same group, in October last. From the Liverpool Mail we make the following extracts:

AWFUL STORM,

And bursting of a Water Spout on the island of Madeira—Six Vessels Wrecked—With a great Destruction of Property and Loss of Lives.

Funchal, the capital of Madeira, and the whole of the Island, has been visited with one of the most dreadful storms, that has occurred since the flood in 1803, when upwards of 400 persons were swept into the sea; and had the late deluge occurred at night, as was the case in the former catastrophe, there is no doubt but hundreds of persons would have been drowned, in the city; however, as far as can be heard at present, few lives are lost, except in distant parishes, where several hundreds of persons have been carried into the sea.

The last summer was exceeding hot and almost without rain; the weather remaining beautifully fine until the 15th of October, when the clouds began to envelope the mountains, which brought, on the following day, severe thunder storms, accompanied with heavy rain, continuing almost without intermission until the morning of the 24th of October, when the rain partly ceased.

About mid day, Oct. 25th, the whole island appeared buried in one vast cloud. The air became very oppressive with a strong sulphurous smell, and the wind veered about to nearly every point of the compass.

At one o'clock the rain began to fall in torrents, and about an hour afterwards I perceived at a distance of about a mile from shore, AN IMMENSE RISING OF THE SEA, which was soon connected with a mass of dark clouds overhanging the bay, to appearance charging themselves, or drawing the water, from the sea, for the space of about ten minutes, followed immediately by a heavy swell or rising of the ocean, which swept towards the shore, and although I was at a considerable elevation above the level of the sea, it appeared high enough to sweep over the city; its force, however, was broke, and it subsided on the beach. The rain still continued to fall in torrents, and at 4 o'clock the roar of the water in the river which was 40 feet in depth, began to give me some alarm, when looking out of the window of my house, I perceived that the bridge was being swept away, and that the water was running into the streets. I immediately left the house, and on reaching the street the appalling sight that appeared in every direction was enough to make the stoutest heart quake with fear. The street in front of the garden of my house was upwards of three feet deep with water, and hundreds of men, women and children wading their way up the stream flying towards the mountains, whilst others were flocking to the town, not knowing where to go for safety amidst the most dreadful shrieks and cries that can possibly be imagined. Streets in the neighborhood were all overflowed with water, and the inmates of the houses were escaping by ladders and over the roofs of the buildings. Upwards of 200 houses have been destroyed or become untenable by this disastrous flood; and the wine, corn, &c., swept into the sea, and destroyed is very great, but at present it is utterly impossible to state any thing like an estimate of the amount of damage done.

Six vessels were at anchor in the bay. As the sea broke with terrific fury over them, and the wind being dead into the bay, gave them no chance of escaping by making sail. At five o'clock, the American brig Creole dragged her anchor, and was soon on shore. The English schooner Wave was doomed to the same fate, the whole of her crew being saved by the exertions of Mr. Henry Crawford, who secured them ropes, &c., from a rock above where the vessel struck.

It had now become dark. We got up a bonfire as a signal for the vessels still at anchor, and then left to prepare another at the wreck of the Wave, where we found only a few boards left which we soon had lighted. We learned that the Sardinian schooner Gloria Madre Espananza had gone on shore to the east of Funchal, and not a soul saved or a vestige of her left.

The news from the interior, or rather the coast—for from the interior we have none—is awful. Half of Machico is swept away, and all the fishing boats belonging to the village. In the parish of Madalena, nearly all the houses and part of the population are gone. In Calheta, many houses are washed away. Fayal and Porto Cruz have suffered much, entire vineyards having been swept into the sea.

On the 28th, the Bishop, with the Governor and all the principal authorities, attended prayers in the Cathedral, after which, they had a procession, carrying the figure of the Saviour on the cross the size of life, as the Saviour of miracles, in having saved the city from being altogether destroyed.

"DISTRESS"—"PERPLEXITY."

A STARTLING FACT.—The annual report of the water works made to the City Council, states "That upwards of 500 hydrants are now shut off, and, owing to the universal embarrassment and distress of the community, it is impossible to say, with any degree of certainty, what amount may be collected." If proof were required of the universal distress now felt in the city, it is found in the above extract. The supply of water shut off from 500 families because they cannot pay the rent! Think of it.—*Cincinnati Gazette*.

FINANCIAL CONDITION OF THE GOVERNMENT.—Here is the picture, as drawn by Mr. Calhoun in the Senate:

"Sir, the government is embarrassed beyond precedent. Politically, what is its situation? We are clogged up; we cannot move. Look at our situation. Our credit gone, our debt in two years swelled up to thirty millions of dollars, our revenue falling short of our expenses, and things growing worse and worse every day. At the end of this year our debt will be forty millions of dollars, the interest of which will more than cover the income from the government lands. The whole burden of government is thrown upon commerce, and that commerce, already jaded and worn down by the burdens cast upon her."

HARD TIMES.—There were numerous Sheriff's sales at the Court House in Harrisburg on Friday and Saturday last, and never have we known real estate sell at such ruinous prices in this neighborhood. Newly built houses sold for prices which would not pay for the lumber used in their construction, and houses and lots sold for less than half the price they would have brought two years ago. This is most lamentable state of things.—*Penn. Intel.*

DISTRESS IN PHILADELPHIA.—The evidence of extreme poverty and acute distress, says the Spirit of the Times, stares us terribly every day in the face. Yesterday several persons begged one of our magistrates to send them to prison to save them from the pangs of hunger, and on Tuesday we saw a very handsome woman coax the Mayor to commit her to Moyamensing for the same reason.

TIMES IN ILLINOIS.—In the Illinois Legislature, on the 11th of January, the Secretary of State read a communication from the Governor, urging upon the Legislature the immediate necessity of action in regard to the finances of the state. Wood, which he stated could be purchased for one dollar and seventy-five cents cash, the State now had to pay three dollars and a half for; candles, which for money could be procured for thirty-seven cents per pound, now cost the State one dollar; and other things in the same proportion—all arising from the fact that there was nothing but auditor's warrants to pay them with. It was with the utmost difficulty that money enough could be procured to pay the postage on letters addressed to the Executive department.

In Paisley, Scotland, the distress is still increasing.—There are nearly TWELVE THOUSAND hands unemployed. A great meeting was held there Dec. 9th, in which it was stated that an appeal had been made to the property-holders, which had been "but feebly responded to," and they call on Government "in the strongest terms to take up the matter of saving the lives of the people, and preventing the awful consequences of STARVATION!"

"BEAUTIES" OF THE LATE WAR WITH CHINA.—An English officer writing to his friends in England from Ching Kean-foo, says—

"I never saw such a loss of life and property as took place here; we lost officers and men enough, but it is impossible even to compute the loss of the Chinese, for when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves—in many houses there were from eight to twelve dead bodies, and I myself, have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins—whole streets having been burnt down."

THE CRY IN ENGLAND.—Thomas Smith, in addressing his countrymen respecting Christ's coming, says:

Fellow-countrymen, whether Churchmen or Dissenters, or neither: whether Whigs, Tories, Chartists or Radicals, are you ready for these tremendous events?

They are swiftly approaching. They may burst upon the world even whilst you read this paper. There is already "on earth distress of nations," and already are "men's hearts failing them for fear, and for looking for those things that are coming." The world is in suspense. Its schemes remind us of a hopeless wreck. Its machinery is almost at a stand;—the crisis is approaching. It is not very far from midnight. Nay, even now, in a thousand different and distant towns, in various nations, and by ten thousand voices there is a cry being raised, and it is echoing swiftly round the world, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." If you are wise, you will not slight this midnight cry.

MILLER'S EXPERIENCE, AND RULES OF INTERPRETATION.

The following item of Mr. Miller's experience, was taken down as related by himself at the great Tabernacle Meeting at Newark. It is taken from brother A. Hale's Review of Dr. Pond's Letter, pp. 53—56.

"Can any thing be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison. Comparing spiritual things with spiritual. I cannot state that principle, in its application to the present case, in a more striking manner than by giving an item of Mr. Miller's experience, as stated by himself. Preaching on this text, 'All Scripture is given by inspiration of God,' &c., he dwelt upon the mode of studying the Bible. He said, 'I was once a deist, and continued so for twelve years—and I will tell you how I came to be a deist. I was taught to read the Bible from my youth, by my father and mother, and at school. But I was taught in such a manner that it seemed to be full of contradictions. I used to go to our minister, when he called at our house, and ask him what such and such texts meant, and how to reconcile those which appeared so contradictory? He would say, 'You cannot understand it.' I would ask, 'Do you understand it?' 'No,' he would say. Well, did God mean to keep us in the dark? 'Oh, it is revealed in a mystical manner.' But is not God a wise God, and could not he make it plain? Is he not just and good, and will he punish us for not understanding that which is a mystery? They at last would have nothing to do with me. I looked upon the Bible as priestcraft, and became a deist. I continued so till I came out of the service. I was in the army two years and a half.

"In the month of May, 1816, I was brought under conviction, and Oh, what horror filled my soul! I forgot to eat. The heavens appeared like brass, and the earth like iron. Thus I continued till October, when God opened my eyes—and Oh, my soul, what a Saviour I discovered Jesus to be! My sins fell like a burden from my soul—and Oh, how plain the Bible seemed to me; it all spoke of Jesus—he was in every page and every line. Oh, that was a happy day. I wanted to go right home. Jesus was all to me, and I thought I could make every body else see him as I saw him, but I was mistaken.

"During the twelve years I was a deist, I read all the histories I could find, but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or '19, while conversing with a friend to whom I made a visit, and who had known me and had heard me talk while I was a deist, he inquired, in rather a significant manner, 'What do you think of this text, and that?' referring to the old texts I objected to while a deist. I understood what he was about, and replied, 'If you will give me time, I will tell you what they mean.' 'How long time do you want?' 'I don't know, but I will tell you,' I replied—for I could not believe that God had given a revelation—that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution, the thought came to me, 'Suppose you find a passage that you cannot understand—what will you do?' This mode of studying the Bible then came to my mind—I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way. I had Cruden's Concordance, which I think is the best in the world, so I took that and my Bible, and sat down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. When I came to the 2300 days, they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly, I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand."

The work from which the above extract is taken, is a most able review of the great objections raised against the speedy coming of Christ. Price twelve and a half cents. For sale at this office. Contrast the above with the following scoffs.

What fools are men who run a chain of suppositions, about no one of which they are certain, and then, at the end of it, exult in absolute certainty. Yet such a fool would any man be who should attempt to fix with certainty upon the century when the great conflagration shall occur. Then how unworthy to be ranked with common fools must be he who not only fixes the century, but the year and the month. He deserves to be punished for his hardihood with the loss of reason, the high gift of God, which he has so much abused.—*Journal of Commerce*.

DANIEL'S VISIONS.

A small paper has just been published at Brooklyn, called the Spirit of Washingtonianism, by our fellow laborer, J. McChesney. It consists mainly of a series of articles originally prepared for the Washingtonian Daily News. The first three only were inserted, and the rest suppressed, leaving the subject unfinished. We here give the substance of the whole series of articles, and hope Washingtonians, and all others who may see them, will read them carefully.

SECOND ADVENT OF THE MESSIAH.

NO. I.

MR. EDITOR.—I think there is nothing that would be more acceptable to the public at this moment than the facts connected with the spreading belief that the second advent of the Messiah is near at hand.

Although I may be the least competent for the task, yet I would offer to furnish an article for your paper from time to time, in as concise a manner as possible, embracing the reasons they have for such a hope, and the foundation on which their faith rests, as I conceive it to exist in the word of God.

Who does not believe, who makes any pretension to Christianity, that our heavenly Father has set up along the dreary coast of the boisterous ocean of time light-houses, for the benefit of his children, composed of those things (as in Daniel) which would transpire amidst the turbulent scenes of a blind world, by which means they might always know (especially when it is absolutely necessary) whereabouts they are on their voyage to the land of their inheritance?

And has he not appointed watchmen also to keep a perpetual watch, and be ready at all times to give due information, even should they have to "cry aloud and spare not?"

But where are the watchmen?

"Watchmen, what of the night?" *In what part of the voyage are we?* Alas! the poor watchmen have been asleep, (it is to be feared some of them at least,) "lying down and loving to slumber." And it is not surprising, that at a period when an alarm is sounded that this whole ship's company should be aroused.

The watchman, no doubt, is the first thought of and called upon. He rubs his eyes, for they are yet heavy with slumber. He sees nothing, but finds himself in a state of shame and confusion, while all hands on board perhaps declare to him that they see a light.—Yet you may hear him cry out, O, it is nothing but *Millerism*, or some such thing. And if they tell him that they fear they are on the coast near the port, and in danger, he will cry out again, It is five, ten, or twenty years off; and although the gales blow and the breakers appear, he has been so long asleep his reckoning is lost, and will hear to no reason till the entire vessel and cargo is dashed to pieces in sight of the desired haven.

What an awful account some of the watchmen will have to give in that day. In view of these facts we cannot be too honest with each other in the bounds which love hath marked out.

NO. II.

It has pleased God to use emblems of those great events which were to transpire amid the degradation and confusion of time, and to mark out by the mouth of his prophets, for the benefit of those that love Him, things future. Among them Daniel seems to maintain a conspicuous position. So we will commence with the 2d chapter of Daniel.

The 7th and 8th chapters also contain other views of the same subject, which is evidently in keeping with Pharaoh's dream, Gen. 41. The seven fat-fleshed, and well-favored kine, the seven other kine ill-favored and lean, which eat them up, and the seven full and good ears of corn, and the seven ears withered, thin and blasted, which devoured the good, was the same subject represented by different figures. Thus, without any doubt, Nebuchadnezzar's image, Dan. 2: 31, whose brightness was excellent and form terrible, and Daniel's vision in the 7th chapter, of the four beasts, which came up out of the sea, being diverse one from another, with the vision of the ram, he-goat, and little horn, in the 8th chapter, are all the same subject, and have their fulfilment to the setting up of the fifth universal kingdom on earth, and the cleansing of the sanctuary in 1843.

Nebuchadnezzar had a dream which troubled his spirit much, and, in addition, "the thing was gone from him." He called the wise men, Chaldeans, &c., and demanded that they would show him the dream, and tell the interpretation thereof, which they could not do. The king was wroth at their *quack* pretensions, so he ordered them all to be slain. And Daniel, as it appears, had been neglected till now, when he also was sought for to be slain with the rest. Daniel requested an audience with the king, when he informed him that if he would give him time, that he, Daniel, would show him the dream, and tell him the interpretation thereof. After this he went

to his companions and requested them to ask mercies from the God of heaven, that they might not perish according to the king's command.

Daniel prayed, and no doubt did his companions, and that same night did God reveal the thing to Daniel, which he brought before the king, as you will find from the 31st to the 46th verses of this chapter. Please read.

Here we have a view of four kingdoms of *universal empire*, and the only kingdoms of the kind that ever were or will be on earth until the fifth one is set up, which is God's everlasting kingdom, which shall be done when "the stone cut out without hands shall smite the image on the feet, and break it in pieces," so that with all its wealth, power and glory, it shall be forever destroyed, and no more oppress and tyrannize, but be made like the chaff of the summer threshing-floors.

The first of these kingdoms was Babylon, "*thou art this head of gold.*" It was founded by Nimrod, the great grandson of Noah, [Gen. 10: 8-10,] and lasted about 1700 years, though under different names, and was in its glory in the days of Nebuchadnezzar, and ended with Belshazzar.

39th verse. After thee shall arise another kingdom inferior to thee. What kingdom was this? See 5th chap. 23th verse, Thy kingdom is divided, and given to the Medes and Persians. Then the Medo-Persian kingdom was the second of universal empire, and is represented by the breast and arms of silver.

The same verse, And another third kingdom of brass shall bear rule over all the earth. What kingdom was that? See chap. 8th: 5-7; also the 20th and 21st verses, where we learn that Grecia conquered the Medo-Persian kingdom, and became one of universal empire. This took place under Alexander, and constitutes the third division of brass in the image.

NO. III.

Verse 40—"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh in pieces all these, shall it break in pieces and bruise."

What kingdom can this be? There is no other kingdom to be found which will answer this description except the Roman empire. See Luke 2: 1,—"And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed."

Who was Caesar Augustus? A Roman emperor.—Then this will give us the fourth kingdom of *universal empire* upon earth, as represented by the feet and legs of this image.

Verse 41—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." The western empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms, viz: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards in Germany, 483. Thus the "kingdom was divided" as designated by the ten "toes." But, after its division, "there shall be in it the strength of iron mixed with the miry clay."

The Roman or "iron" power, through the influence and authority of Papal Rome, stretched itself among the "clay" so as to be "mixed with it," and thereby kept up "the strength of iron."

Verses 42, 43—"And as the toes of the feet were part of iron and part of clay; so the kingdom" "shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, 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."

This has evidently been fulfilled. Has Romanism, or the Romish Church, while it has mixed with all nations, united with them. It has kept up its authority over its subjects, under whatever government they may have been located, so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus perpetuated, though "divided." That power will continue, not civilly, but by its ecclesiastical authority, till "broken without hands."

In speaking of the Roman church, as connected with the government, we wish it to be understood, that as a sect, our views and feelings respecting her, possess no more hostility than towards all or any of the other sects. Nay, it is our belief that there are and have been good people in every church, and we know of no combination in any department of society under like circumstances but would have done perhaps the same, if there was given to them, "power and great authority."

We shall pass on with these remarks, as this image will come again in review in further examination of the 7th and 8th chapters. And now who would not thank the Great Author of all good, when they see the manner in which He has instructed his people?

Truly it is "line upon line, precept upon precept, here a little and there a little," and although "hidden from the wise and prudent," yet "He revealeth it unto babes." "A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth."—Prov. 14: 6.

In the above image we have a complete history of the political career of the world, through that grand channel, from the head of gold down "to the restitution of all things spoken of by all the holy prophets since the world began," Acts 3: 21, or from the kingdom of Babylon to the setting up of His everlasting kingdom. 24th verse, "And in the days of those kings [represented by the ten toes] shall the God of heaven 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 shall never have an end."

This very time here spoken of we purpose to show in our further communications to be 1843. And who, "that loves his appearing," but must rejoice that their Redeemer draweth near, when they contemplate the pride, arrogance and folly, combined in this entire image, which have oppressed, trodden down, and destroyed the sons of men without any cessation? Since it had an existence, it has held this world in chains of vice and degradation, "and after crucifying the Son of God, has made all nations drunken with the wine of its base fornication." I say again, who would not rejoice over its destruction!

NO. IV.

Daniel, 7th chap.—*You will please read it*, as it is important that this history be brought before the mind, and in our space it is impossible, for we shall not only have to omit giving passages in full, but must pass many important features of this vision without notice. We have enlarged on the image in the 2nd chapter, and now only design to show that the remaining visions of the 7th and 8th are the same subjects illustrated by other similitudes.

4th verse. The first beast was like a lion, it had eagle's wings, it was lifted up from the earth and made to stand upon the feet, as a man. This will compare with the head of gold (Babylon.)

5th verse. The second was like a bear with three ribs in the mouth of it, and raised up itself on one side, &c. Medo-Persia, the breast and arms of silver.

6th verse. The third beast was like a leopard, it had four wings of a fowl on its back, and it had four heads. This corresponds with the third division of brass in the image (Grecia.) Alexander's dominion was divided between his four generals, Macedonia under Cassander, Thrace under Lysimachus, Syria under Seleucus, Egypt under Ptolemy.

7th verse. The fourth beast was dreadful and terrible, strong exceedingly; it had great iron teeth. This corresponds with the feet and legs of the image, which were also of iron. It had ten horns: the image had ten toes. If one represents the Roman power, so must the other.

8th verse. "I considered the horns and behold there came up among them another little horn, before whom three of the first horns were plucked up by the roots, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." He beheld till the thrones were cast down and the ancient of days did sit, and because of the great words which the horn spake he beheld even till the beast was slain and his body given to the burning flame.

After Rome was divided into the ten toes of the image it was then a *beast* with ten horns. If time and space could be given to this work, a volume of evidences might be found to prove that the beast with ten horns as well as the iron division of the image (the legs and feet) represents Pagan Rome, and in establishing Papal supremacy three of the horns were plucked up by the roots before it, which were the following:—The Ostrogoths, the Vandals and Heruli.

We will now pass on to the 8th chap., believing that the position we have taken will not be contradicted; that is, that the four divisions in the image, and the beasts in the vision are corresponding descriptions of the same subject, and that the *last division* in the image, and the fourth *terrible beast* in the vision, represent the Roman empire, and the little horn, the pope's supremacy.

Chap. 8. We will now examine the vision of the ram, he-goat and exceeding great horn.

You will observe that Babylon in this vision is not spoken of, she had now numbered her days. The history therefore commences with the ram which had the two horns, which fact is established in the 20th verse, "The ram which thou sawest having two horns are the kings of Media and Persia." 21st verse, "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king."

The ram's horns were diverse, one higher than the other, and the highest one came up last, corresponding with the bear "which raised up itself on one side," (the Persian power existed the longest and properly came up last,) and the breast and the arms of the image we have already proved to be the same.

The next thing in the vision is a he-goat which came

from the west, with a notable horn between his eyes, (this brings us into *Grecia* again.) He ran unto the ram in the fury of his power and smote the ram, and broke his two horns, cast him down to the ground and stamped upon him.

8th verse. Therefore the he-goat waxed great, and when he was strong the great horn was broken, and for it came up four notable ones towards the four winds of the heavens. These horns are the kingdoms set up by Alexander's four generals, corresponding with the leopard's four heads, and the third division of brass in the image.

NO. V.

We have come to an important part of our subject—what may be called disputed territory—and it is important for us to examine impartially every point; and I hope all who read will follow our remarks with the most critical honesty.

We have found by the examination in our former communications, that the illustrations in the second and seventh chapters of Daniel, and as far as we have gone with the eighth, to be parallel representations of the same subjects. We now have the *little horn* of the Grecian goat to dispose of, and should it not correspond with "the legs and feet of iron" of the image in the second chapter, and the dreadful and terrible beast with great iron teeth, in the seventh, it would seem to place us on strange ground.

Dan. 8: 9, to 12, (please read.) This little horn was not one of the four horns, but came forth out of one of them. "It waxed exceeding great towards the south, the east, and the pleasant land—yea, even to the host of heaven; and it cast down some of the host and the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him was taken away the daily (*sacrifice* is added by the translators—it is not in the original,) and the place of his sanctuary was cast down, and a host was given him against the daily (*Pagan abomination*, I will take the liberty to add) by reason of transgression, and it cast down the truth to the ground, and it practised and prospered."

From the 20th to the 25th verses, Gabriel, by command, gives an explanation of this vision—verse 23, &c., "And in the latter time of their kingdom, (meaning the four Grecian kingdoms,) when transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hands, and he shall magnify himself in his heart, and by peace shall he destroy many. He shall also stand up against the Prince of princes, but he shall be broken without hand." This is the explanation given by the angel to Daniel. This little horn becomes "exceeding great," greater than any before him. The term king is often used in Scripture for kingdom, and a horn generally represents an empire either of a long or short duration. Now what can be found that will truly answer this history? Some have thought it was Mahomet, while others have applied it to Antiochus Epiphanes, while others have concluded it to be the Roman empire.

We think it useless to say any thing about Mahomet, as no special reason occurs to us why this station should be applied to him. It cannot be Antiochus, for he was one of the four horns himself, (namely, the Syrian,) and reigned as such.

"He shall stand up against the Prince of princes." This he did by passing sentence of death and crucifying the Saviour. "And he cast down some of the host [saints of God] and the stars [the Apostles and ministers of Jesus] and stamped upon them." While he existed as Pagan Rome he destroyed, it is supposed, about 3,000,000 of Christians.

But a change takes place in his character, "and the place of his sanctuary was cast down" "and a host was given against the daily [*Pagan abomination*] which prevented the setting up of the "*abomination of desolation*" or "*the Man of Sin*." The one must be put down before the other could be set up. The power of paganism to prevent the supremacy of papacy, ceased in 508, and in 538, the Pope was established by a decree of Justinian, head of all the holy churches, and a code of laws given him by which he persecuted heretics by fire, sword and torture, for 1260 years, ending 1798.

On the 15th of February, 1793, Gen. Berthier proclaimed Rome a Republic, and carried Pope Pius VI prisoner to France. Thus the Justinian code was destroyed and the sword stayed, in the persecution for religious sentiment. This 45 years is called, in Daniel, the time of the end.

Although I have given the above view of this little horn, yet I think, with Mr. Litch, it is fully met in Popery alone without including Pagan Rome. 1. Popery came out of Greece, one of the four horns of the goat. 2. It became great by the power of the Greek Emperor, Justinian, who gave the Pope his supremacy and conquered and gave him Rome. 3. Popery has spread to the south into Africa

—to the east all over the eastern world—and in the time of the crusades the banner of the Cross waved on Mount Zion. It boasts itself of being the exclusive Church of Christ, and the Pope professes to be the Vicegerent of Christ on earth; and by the profession of the peaceful doctrines of the gospel (according to Brown's Enc. of Rel. Knowledge) during his possession of civil as well as ecclesiastical authority there were 50,000,000 of the saints of God destroyed. The daily *Pagan abomination* was taken away by or for him. The "*abomination of desolation*" could not stand up in the same place till it was taken away, (read 2 Thess. 2 chap.) and this power will stand up against Christ to the very last day, at the last battle. This is "*a little horn*;" so was that which came up on the beast. It looks conclusive that they both mean the same thing; and that of the beast most decidedly is applicable to this great but arrogant power.

However, this little horn means one or the other, or both of these powers, and which one it is a matter of little importance, so long as the entire beast and all its horns will be destroyed together, as parts and parcels of the whole, with the entire man of sin, by the brightness of Christ's coming.

But when shall that time come? "*At the time appointed the end shall be,*" it is near, it hasteth greatly. Dan. 8: 13, "Then I heard one saint speaking, and another saint said unto that certain saint that spake, how long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The earth is now the sanctuary of God. Once the temple in Jerusalem was; where God had recorded his name, but Christ informed the woman at the well of Samaria, that the time was coming that we should neither go up to Jerusalem, nor yet to that mountain, but that they that should worship the Father, must do it in spirit, and in truth in all places. God can be found every where, even under our own vine and fig tree.

14th verse—"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." It appears that after all that Daniel had seen and heard in this chapter, which astonished him, and made him sick certain days, he fainted also under the weight of the subject. Yet he did not understand the entire vision, though Gabriel was commanded to make him understand it, and no doubt he understood what had been told him. But there were things which were not told him at this time, and these are the things "which none understood." What were those things? 1. The Sanctuary—what it was. 2. The place where to begin his reckoning of days. But in the next chapter the thing is fully accomplished. Fifteen years had rolled round, during which time Daniel no doubt thought of the sanctuary which lay waste at Jerusalem. He had read and examined Scripture, and had "understood by books" the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. So Daniel commenced praying and confessing his sins and the sins of his people, and it was in the very midst of his prayer that "Gabriel, whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation." Why such haste? Because Daniel was wrong, and he came now to give him skill and understanding. He requested him (9th chap. 23d verse) to "understand the matter and consider the vision." What vision? There is none in this chapter, consequently it was the vision which was 2300 days long in the 8th chapter. It could be no other in the nature of things.

24th verse—"Seventy weeks" (or 490 years by various authority even the notes on this passage in the Doway Bible gives it so,) "are determined" (Doway Bible "shortened," in the original it reads "cut off") "upon thy people, and thy holy city to finish" (or restrain) "the transgression and to make an end of sins, (fill up their national crimes,) and to make reconciliation (by the death of the cross) "for iniquity to bring in an everlasting righteousness" (by opening salvation to his people from their sins) "and to seal up" (to make sure) "the vision and prophecy, and anoint the Most Holy." Therefore the above was to be accomplished in seventy weeks, or 490 days or years, and according to Dr. Adam Clarke, it was fulfilled in years to a day, at the crucifixion of Christ on the cross. This seals the vision, and makes it sure, and gives us a solid starting point which defies contradiction.

This view is again established by the 25th verse—"Know therefore, and understand, that from the going forth of the commandment" [that is the commencement of the 2300 days] "to restore and build [again] Jerusalem unto Messiah the Prince, shall be seven weeks," [49 days] "and three score and two weeks," [making 69 weeks, in all 483 days.] 27th verse—"He shall confirm the covenant with many, for one week, [that is, during his ministry, or as some think, during his and John the Baptist's ministry] which makes up again the seventy weeks, or 490 days, which take [cut off] from the whole vision of 2300 days or years, you have 1810; then add to this, 33 years from the beginning of our Anno Domini to the crucifixion, and you have 1843.

Ferguson has ascertained by astronomical calculation, which cannot be mistaken, that it is just 1810 solar years in April next, since Christ expired on the cross.

[But we are not left to rely solely, even on this striking testimony. In the 12th chapter of Daniel, there is another series of dates which start independently of the 2300 days, and which are fixed by the time when the saints were given into the hands of the Pope, and the time when the dominion was taken away. Respecting the dates of these events, there is some dispute, which we shall endeavor to settle by overwhelming historical proofs in our next paper, and show that they conduct us over a separate track directly to 1843. The particulars are omitted this week for want of room.—Ed. M.D. CRY.]

But the common question will now be asked, "What will you do and what will you say, if it does not take place! and how we shall laugh at you after this year is passed!"

Well, I will do as I am doing now, waiting for his coming. But now, in my turn, let me ask, "What will you do [if this computation proves true, and your heart is still unreconciled to God's righteous government] in that dreadful morning, when He shall descend in glorious grandeur to take vengeance on those "*who would not that He should reign over them,*" and to be admired in all them that love Him? Do you think you will laugh then? Caution, on your part, certainly is wisdom. I would say for myself, I am thankful that I dare venture all on God's word, both for time and eternity, and leave the consequences with Him, and you to laugh if you can, "*at the end of those days.*"

You no doubt are in possession of that *stereotyped passage*, "*That day and that hour,*" which I know of no one that makes any pretension to the knowledge of. It may be here in a moment for all that I know. His children are not to be in darkness, that that day should come upon them unawares. And when they see "all these things come to pass," they are commanded to "know that it is nigh, even at the door."

The peculiarities of that day, we leave you to judge: it is future. The stone [however] cut out without hands, [not carved nor polished by human art] shall smite the image on the feet, [break it in pieces, it shall become like the dust of the summer threshing floor] and fill the whole earth; the ancient of days shall take his seat in the judgment. The dreadful and terrible beast shall be slain, and his body given to the burning flame—the sanctuary shall be cleansed, and God's everlasting kingdom shall be established in all the earth—the wicked shall then cease from troubling, and "Daniel shall stand in his lot." We leave the remainder for you to fill up from the Scriptures, "*for at the time appointed the end shall be.*"

ROBERT WINTER---CAUSE IN LONDON.

This brother, formerly from England, and late of Lowell, Mass., is now on a visit to his native land. He is a full believer in the advent this year, and is giving the alarm to the extent of his means and influence. He writes from London, Dec. 9th, 1842, as follows:

I have distributed several papers since I came to London, and they have produced a great effect among the people. Many come to me to inquire about these things, and seem quite anxious about it. I have lectured a few times in different parts of the city, and some few have embraced the truth as it is in Jesus, and are now preaching it to others, among whom is one preacher, another is a class leader.

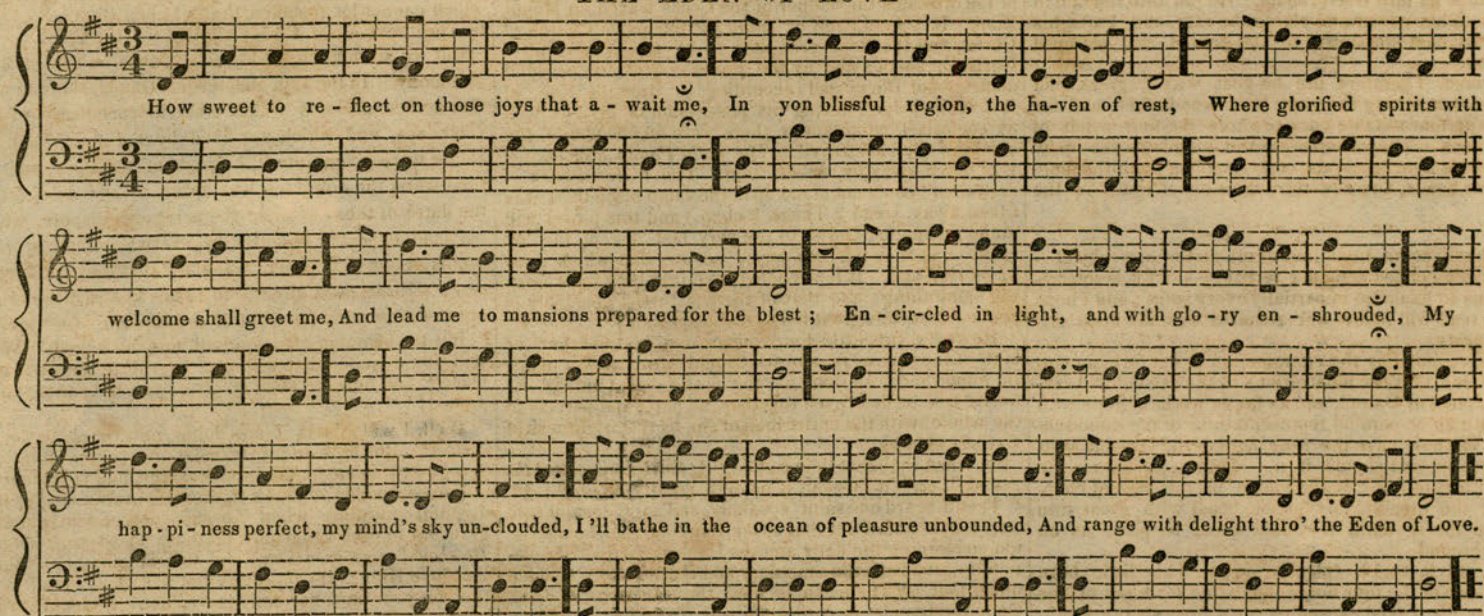
There seems to be a prospect of doing much good, and more especially would be done, if we had the means of publishing more of Miller's works; there is great call for them and papers, and they almost devour them. I am now re-publishing some of the "*Clue to the Time*," and brother Miller's reasons for believing the coming of Christ in 1843; and I intend to print some of the larger works as soon as I can raise the means so to do. I think, on the whole, we are doing exceedingly well; they wish me to write to you for a missionary; Mr. Miller would be preferred, or yourself, or some good lecturer. I tell them what good meetings we have had in America. Do you send some one; and here is a home for him, I will warrant you.

I would write more if I had time, but I have so much visiting, and am now in great haste to visit a family to converse on this subject. We hold public meetings, and I instruct the people by my chart.

MILLERISM.—It is said that Miller, the end-of-the-world prophet, is building a brick wall round his farm, which will probably last hundreds of years. What consistency!

This lie we first saw in the N. Y. Aurora, for which paper we suppose it was manufactured. The next day it appeared in the Tribune, and thence has travelled all over the United States, till we find it now in the editorial columns of the *Christian Guardian*, at Toronto, U. C.

THE EDEN OF LOVE.



How sweet to re-flect on those joys that a-wait me, In yon blissful region, the ha-ven of rest, Where glorified spirits with welcome shall greet me, And lead me to mansions prepared for the blest; En-cir-cled in light, and with glo-ry en-shrouded, My hap-pi-ness perfect, my mind's sky un-clouded, I'll bathe in the ocean of pleasure unbounded, And range with delight thro' the Eden of Love.

2 While angelic legions, with harps tuned celestial,
Harmoniously join in the concert of praise,
The saints, as they flock from the regions terrestrial,
In loud hallelujahs their voices will raise:
Then songs to the Lamb shall re-echo through heaven,
My soul will respond, To Immanuel be given
All glory, all honor, all might and dominion,
Who brought us through grace to the Eden of Love.

3 Then hail, blessed state! Hail, ye songsters of glory!
Ye harpers of bliss, soon I'll meet you above!
And join your full choir in rehearsing the story,
"Salvation from sorrow, through Jesus's love:"
Though 'prisoned in earth, yet, by anticipation,
Already my soul feels a sweet prelibation
Of joys that await me, when freed from probation:
My heart's now in Heaven, the Eden of Love.

LETTER TO A FRIEND IN ENGLAND.

The sister who wrote this, having given us a copy for publication, we insert the substance of it, supposing it may be interesting to all the readers of this sheet, to know the effect of this doctrine on the souls who embrace it.

My Dear Cousin,—Times are very bad in America, as well as in Europe. Mr. Miller's doctrine of the Second Advent is agitating the whole community. It is surprising how many believe that Christ will come in 1843. I should have sent Mr. Miller's works to you long ago, but I did not think the doctrine was true. In fact, I did not want such a glorious truth to be true. I loved the world too much, and could not endure the thought of giving it up so soon. Although I have, as you know, been a member of the church of Christ ten years, and often, with you, prayed, "Thy kingdom come," yet I could not bear to hear of its coming. It is a solemn truth, if we love not his appearing, we can be none of his—or, if we are, some idol is between us and Christ; and should He come and find us so, will we not have our portion with hypocrites and unbelievers? This thought led me to pray earnestly that God would remove every idol out of the way, and not only make me *willing*, but to *love* his appearing; and when the blessing came, it was almost too much for me: I could do nothing but praise God. Now I can truly say, I feel ready. Amen; even so, come Lord Jesus, come quickly. This is the language of many hearts, yes, of thousands, on this side the Atlantic. The midnight cry has gone all over the land, and the most devoted and godly of all denominations readily embrace it; but the worldly-minded professor, and time-serving church, reject it. Only four weeks ago, I was among the scoffers, saying, "Where is the promise of his coming?" I, like very many others, never did believe much in a temporal millennium, or return of the Jews; for the more I thought or read upon the subject, the more mysterious and dark they appeared.

The first time I read Miller's Lectures, two years ago, I was convinced he was right in all but the time; that seemed so near, I could not believe the world would end so soon. Then I began to search the Scriptures, to see if it were so; and found all he said was proved by the Bible to be true. We have many faithful watchmen now on the walls of Zion, who are giving the midnight cry, and preparing the church for her coming Lord. We have glorious meetings; if ever God owned and blessed a work, he does this. How then can Christians oppose it? and yet they do, when they see and hear of sinners being converted by hundreds and thousands. There never was such a time before, backsliders being reclaimed, and those who were dead stones in the church made alive, putting on the whole armor of God. The wise

virgins are trimming their lamps, and making ready to go forth to meet the Bridegroom. My soul a witness is, to the good of this doctrine.

If you have not heard much on this subject, I do hope all of you will prayerfully and candidly examine the books, and the chart of Daniel's vision, which I shall send with this letter, comparing every part with your Bible. Lay aside every prepossessed opinion, and know the truth. You will see that Daniel's vision ends with the destruction of earthly kingdoms, and the setting up of Christ's kingdom, which shall be an everlasting one. At the close of the book, Jesus Christ himself appears and tells Daniel he shall stand in his lot, at the end of the days. O, my dear Frances, may we be heirs of that glorious kingdom, which, I believe, will soon be set up, where Christ will reign in righteousness. How is it with you? I feel ready, and am waiting, and watching, and looking for his coming. May you and I meet in the New Jerusalem, with all our dear, dear friends who, we now believe, are with Christ, and He will bring them with him, in a few short months, perhaps, at most.

I heard a devoted servant of the Lord, a few Sabbaths since, preach on the second coming of Christ. He clearly proved that every sign in the New Testament was fulfilled, and the last day of prophecy in the Old was nearly run out, that we ought to look for Him every moment till he came. There can be no Millennium in this world. Christ expressly says, "My kingdom is not of this world," "the tares and the wheat shall grow together till the harvest, and the harvest is the end of the world." And again, "In this world ye shall have tribulation," and "they who will live godly in Christ Jesus shall suffer persecution." Respecting the fulfilment of the promises to the Jews, if we read our Bibles, we shall soon see there are no promises to the unbelieving Jew. In Christ, there is neither Jew nor Gentile, bond nor free, we are all *one* in Christ Jesus, and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." I think, if you do not already see that the doctrine of the Jew's return, and a temporal Millennium, is an error, which has crept into the church, to blind the minds of the people against the speedy coming of the Lord, you will very soon be convinced. This may be my last letter.—God only knows. I feel that it is. What a change has been wrought in me since I last wrote! Sure it is the power of God. Nothing else could have effected such a work. I must now bid you farewell, perhaps forever, on this earth.—May we soon meet again in "the new heaven and new earth, wherein dwelleth righteousness." I must conclude with exhorting you to be ready. O be ready for Christ's coming any moment. Yours affectionately, M. A. D.

P. S. I wish you could be at some of our Second Ad-

vent meetings, they are indeed a feast to the soul. The near coming of our Saviour is no delusion. It is no fable, 'tis a Bible truth, and the whole world cannot overthrow it.—Adieu—adieu.

LEGISLATIVE SABBATH DESERATION.—The Missouri House of Assembly passed resolutions, to celebrate the anniversary of the battle of New Orleans, and fire salutes on the Sabbath. The Senate disagreed to it. But the House regarded a man's glory more than God's honor.—And so on Sabbath morning early, one of the brass cannons was in front of the Capitol discharged several times; sentiments were given, reiterated, martial music played, national songs sung, and a procession through the streets took place. At night an illumination took place, martial music was parading the streets, and things went on as a festival day. This was all done in a christian country.—*Mo. Repub.*

How absurd it is to pretend this is in opposition to the principles of the people, when the people unite in rejecting such men, year after year.

ETERNITY.—Were the mighty ocean, which divide so many nations, and dash their waves upon so many shores, to be suddenly changed into one mass of ink, and then to be employed in numbering figures, and the least figure to signify a million of years, what countless ages would be numbered before the last were finished! before the oceans were emptied! yet he who wrote the last figure might say, "These ages are not eternity. They are nothingness itself compared with it; less than one drop to all these waters less than one moment to all these infinite ages!"—*Pike.*

WEEKLY MIDNIGHT CRY.

The papers we have now published, and one single sheet more, will be equal to 13 weekly papers, which will be the amount we engaged to publish for fifty cents. We shall continue to print double sheets as fast as the Lord shall give us the means, which we have reason to believe, will be weekly. Present subscribers, who have not paid beyond the next number, will forward us their names and money, if they wish to be entitled to the future numbers, which will be furnished at the rate of fifty cents for the sheet of 8 pages, 3 months.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
City Rooms, opposite the Log Cabin. Brooklyn.

Reply to Prof. Stuart.

It is well understood that Prof. Stuart, of Andover, is one of the most learned theologians in America. When the agitation of the public mind spread like the heaving waves to that ancient Theological Institution, he felt called upon to rise and say to the moving elements, "Peace, be still!" He therefore published a book of 150 pages, called "Hints on the Interpretation of Prophecy." In the preface he says:—"It is time for the churches, in reference to the matters now before us, TO SEEK SOME REFUGE FROM THE TUMULTUOUS OCEAN ON WHICH THEY HAVE OF LATE BEEN TOSSED. To those who long for a quiet harbor, a chart, which offers even any tolerable grounds of hope that the course toward such a haven is marked out, will not be unelcome." In the first half of his book, he gives "Hints," most of which are valuable, but when he comes to the application of them to the Book of Daniel and the Revelations, he plunges into absurdities which his great learning very imperfectly conceals. It is an interesting sight to see a plain farmer, who studied his Bible in the intervals of his daily labor, so successfully showing up these glaring inconsistencies of the learned Professor. Mr. Miller had seen only the first edition of Prof. Stuart's book when he wrote. A reply to a note in the second edition, will appear next week.

MILLER'S REPLY TO STUART, ON PROPHETICAL INTERPRETATION, AND THE DESIGNATIONS OF TIME IN DANIEL AND JOHN.

IN A SERIES OF LETTERS TO
JOSHUA V. HIMES.

LETTER I.

DEAR BRO. HIMES:—I have read the book you sent me, "*Hints on the Interpretation of Prophecy, by M. Stuart.*" I find the writer, after an elaborate introduction, has divided the subject which he discusses into three distinct parts: 1st. "Occult or double sense of prophecy." 2. "Prophecy not intelligible until it is fulfilled." 3. "Designation of time in the prophecies." I have been pleased, edified, and instructed, by reading this work. I was pleased to see the Christian spirit in which, apparently, the book was wrote, so unlike Mr. Dowling; the "Puritan," or "Watchman," or any of the scurrility with which I have been assailed by a selfish priesthood, or a hireling press, that I must confess I felt a union of heart and soul, for the writer, which I rarely feel for any of our modern writers on theology. They are manifestly the most Christian, candid, and reasonable arguments that I have ever met with, from any source whatever; and if I have not the truth, as it respects time—for on the two first points we exactly agree—I would as readily yield the palm of victory to Moses Stuart, the writer of this book, as any man I have any knowledge of at this time. To be conquered by such a writer, would be an honor my vanity would almost covet: yet I dare not yield the truth of God's word to any man, nor for any consideration whatever, however glorious it might be in the sight of my fellow-men, or gratifying to an unbelieving multitude. One thing I ask, and that will I seek after. If truth compels me to disagree with this writer, whatever I may write, may it be done in the same spirit, as to me appears to possess the excellent writer of this little book before me.

On his first head or question, "Are there many occult passages in prophecy which are pregnant with a double meaning?" I answer, very few, and with the writer I agree, "that if such a principle be admitted, how is it possible to ascertain within what bounds it shall be confined." By this, I do not understand the writer to mean, that there are no types, nor analogies in the Bible, which types and analogies were once prophecies; for instance, the destruction of the old world by water, which was a prophecy in the days of Noah, is by our Saviour applied as a type, or an analogy of the destruction of the world by fire. Again, the travel of the children of Israel through the wilderness into the land of Canaan is applied unto us, by Paul, as a sample: if we conduct as they did, we shall meet with like judgments. Therefore I am perfectly agreed with the writer, that there is no double meaning to words in the prophecies of the Old and New Testament.

In his second part, as I have named it, "Prophecy not intelligible until it is fulfilled," I am pleased to see our views so perfectly harmonize. I say with the writer, if God has revealed any truth, that truth may be understood; but I would not say, neither do I understand the writer of this book to say, that men will all see the truth and know it, and in all ages of the world, and at all times. No, for if that were the case, we should have no need of this book which he has written to teach us how to understand prophecy. Although God may have revealed things plainly and intelligibly, yet it may by us be rejected, or clothed in a mantle of mysticism, and so hid for ages, for aught I can see, and then brought to light by the diligent application of some of his servants. Surely, the writer will not deny this, for his object in writing this book is, as he says, to do away with an error, that has for years become almost or quite universal. So, you can see, we are happily and clearly agreed on this point.

His next, and third part: "Designations of time in the prophecies." On this point, his rule, which he has laid down on page 65, is perfectly right, and must, I think, stand the test in all cases. "*Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reasons can be given why it should be tropically (figuratively) understood.*"

Thus far I can agree with the learned author; but here I must stop: his rules of interpretation are good, his general remarks on the nature and manner of prophecy I admire; but when he comes to apply those rules, I see neither reason nor common sense in the application.

I shall not follow him through all his arguments and explanations; but shall select a few. And first, his views of the little horn, in Dan. vii. 7, 8, 20, 21—26, meaning Antiochus Epiphanes, are wholly without evidence; not even a color of testimony can be brought from the Scriptures to prove that point. Yet he asserts it as though no one ever doubted it: this proves that his reading on that point has been very limited.

This horn does not belong to the Grecian kingdom, nor is it one of the four into which Grecia was divided. See Dan. vii. 7: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Now read the heavenly teacher. Daniel vii. 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." After Daniel had given the account of the Grecian kingdom in the sixth verse, he says he saw in his vision another beast, which is explained to mean the fourth kingdom upon earth. Is it possible to prove that a third can be the fourth? A third may have four heads, but it is the same beast still. Here we have another one, different from all other kingdoms that were before it. Where

was the wide difference between the Syrian and the other three kingdoms into which Alexander's was divided? All arose in the same manner, all made war on each other, and each in its turn succeeded in its warlike enterprises. Neither one of them was able to subdue all the other three. Yet Daniel tells us that "three of the first horns were plucked up by the roots," and by the little horn, which our author calls Antiochus. Again, this kingdom was to have ten kings when this little horn should rise up: for he is to rise after them, and among them, and subdue three of them. This, then, cannot, by any fair construction, be applied to Antiochus.

This little horn is to make war with the saints, and prevail against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. See verses 21, 22. What kingdom? See verses 26, 27: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 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." It is a "great kingdom," "under the whole heaven," and an "everlasting kingdom," and "all dominions serving and obeying him." Now if the Jews mean the saints, as our author tells us, according to his own showing, the Jews have not yet got the everlasting kingdom. See his own remarks, on page 139, on Acts i. 6, 7. And of course Antiochus is yet alive, making war, and prevailing against the Jews. No wonder our author complains against the English and American commentators; if he follows them, all their wisdom, and his too, is not able to extricate him from a very foolish dilemma. Let him apply this to the Roman kingdom, and all will be clear and natural.

We cannot avoid seeing, as I sincerely believe, that the kingdom which is given to the saints of the Most High at the destruction of the *little horn*, cannot be any kingdom possessed by the Jews at that time or at any time subsequent. If it is figurative, then the rules of our good brother will not apply—for it is not used in the 27th verse as a symbol or representation; but as an explanation of the 14th and 22d verses, by the heavenly visitor himself. See verse 16: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

Then by what stretch of imagination we can apply this little horn to Antiochus is to me ten times more mysterious than the *occult sense*, of which the writer so justly complains. Why not then make the application where it belongs, to the fourth or Roman kingdom, and the little horn to Antichrist making war against the true saints, until the glorious appearing of the great God (Ancient of days) and our Saviour Jesus Christ, in the clouds of heaven? Surely there can be no objection against this hypothesis, because all must admit that then, when Christ shall come the second time, he will come to receive unto

himself a kingdom which will be eternal. Luke xix. 15: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Then will the saints possess the kingdom promised, James ii. 5: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Why, I ask again, in the name of all that is dear in heaven or earth, cannot our teachers apply the prophecies of the Old Testament to the precious promises in the new? 1 Pet. i. 9-13: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 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." Here is a plain rule of the application of Old Testament prophecy. Why not follow it? Has God blinded the eyes of our seers and our teachers, so that they cannot see? Or have our sectarian quarrels produced a confusion in the ranks of our expositors of the word of God, so that truth has fallen in the streets, and but few men left? In Daniel, 7th chapter, how perfectly plain do we trace the prophetic history of our world, from the days of Daniel to the coming of the Son of man in the clouds of heaven, the judgment of the saints, and the everlasting kingdom of the glorified children of God. And yet this good man, this teacher in Israel, sees not a single ray of light this side of Antiochus, a Syrian king, who died 164 years before Christ was born. If Christ should come now, would he find faith on the earth? O God, have mercy, and open the eyes of our teachers! Again; he tells us, on pages 86 and 87, that the events predicted in the 11th chapter, from 21-45, and the whole of the 12th chapter, are to be referred, altogether, to Antiochus Epiphanes. This to me is still more unaccountable, how men of such erudition as Moses Stuart, can for a moment suppose that all the description given here, can or ought to be applied to one man. Yes, and that too, describing the events that were to happen to the people of God in the latter days, beginning with the fifth king of Persia, and ending with a resurrection; Daniel x. 14 to xii. 4. I know that Moses Stuart has the authority of some of the expositors in the Roman Catholic church, for his understanding of these prophecies. He has given their sentiments in their own words, and I am afraid he has not been careful enough to compare their views with the word of God. They were too much interested in the conclusion, to be received by me without a careful examination. And if it can be shown that the prophecy fails to be fulfilled in Antiochus, in any one point, then the whole must fall. Matt. v. 17, 18: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Let us then examine the first verse of the 12th chapter.

"Then shall Michael stand up, the great prince which standeth for the children of thy people." When did this happen? If these expositors are right, "then" at the death of Antiochus or immediately afterwards, Michael stands up. Has any one been able to show satisfactorily who this is? I answer, no. "And there shall be a time of trouble such as never was since there was a nation, even to that same time." Was there a time of trouble after Antiochus's death? This is not tropical language; remember our rules. Can any man produce such a historical fact as to warrant this expression? Mr. S. tells us, page 92, "No wonder that the angel pronounced those of the pious and believing Jews to be blessed, who lived to see such a day of deliverance. The great enemy of their nation and their God had fallen; Judas Maccabaeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence." I will agree that the description given of these times by this writer, is highly wrought up, to meet another event in the prophecy under contemplation. Yet our time of trouble fails: "and at that time," in this time of trouble, "thy people shall be delivered, every one that shall be found written in the book." Who are these, and what book is this they are written in? Was this accomplished at that time? I answer, No. The author of this book dare not assert it, although he apparently wrought up our minds, by the glowing description which I have just quoted, to expect something very graphic; yet when he comes to the point, he slips over in perfect silence in this place, although he had before (page 88) acknowledged Daniel xii. 1-3 difficult to interpret. Why not then tell us what it does mean? But as it happens, to the glory of God, we are not dependent on Mr. Stuart to tell us; the angel himself has informed us. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We must remember the rules given in this book of "Hints," &c. No tropical words where the sense is plain; no occult or double meaning in this passage. One of two things, then, must be true. Either the resurrection did take place in the time, times and a half, under Antiochus, and all the people of God, every one of them whose names are written, or ever shall be written in the Lamb's book of life, did awake to everlasting life; or Antiochus is not the one designated in this prophecy, as Mr. S. says. Now which dilemma shall we take? I answer. I will choose to let Antiochus go, and take a resurrection to come, and I think our good Br. Stuart will do the same, if he is wise. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

This grand and sublime description cannot, without doing the utmost violence to tropical language, be applied to so barren and insignificant a circumstance as the Jews in their corrupt state, into which they were sunk, between the last of the prophets and the birth of the Messiah, being released from one petty tyrant to fall under others more severe within four or five years. See 1 Maccabees 7th and 9th chapters.

Common sense would forbid such a construction of this prophecy, and I am well satisfied, that with all Mr. Stuart's knowledge, he has not a clear knowledge of the history of the Jews at the time specified. This prophecy cannot have reference to Antiochus. The next verse shows that the book of Daniel was shut up and sealed until the time of the end. Mr. S. says, to the end of these troubles with Antiochus; but that

would be departing from his own rule, unless he can prove that the resurrection, which is immediately mentioned before, was fulfilled at that time, which he has not done. Then, I am at liberty to fix my own construction; and he tells us, plainly, that there cannot, with any propriety, be an occult or double meaning in prophecy. And when the Bible tells us that "those that sleep in the dust of the earth shall awake," and to "everlasting life" too, I cannot, to accommodate myself to any man's theory, call it *spiritual*, when I believe in a literal one to come. This I am satisfied is Br. S.'s rule. Neither can I apply the words in Daniel vii. 10-13, to a mystical sense, and in other places make the same words and sentiments literal, without a "thus saith the Lord." Therefore, when the angel tells Daniel that "those that sleep in the dust of the earth shall awake," and Christ tells me "the hour is coming when all that are in their graves shall hear his voice, and come forth," I cannot believe one a mystical and the other a literal sense, without any further cause being shown, than my, or another's anxiety to have Antiochus mean the little horn. Daniel vii. 8-25, and 11-12 chap. And if this view which Br. S. has given of these prophecies be true, then his principles of interpretation cannot be correct, without he allows himself, what he is not willing to grant to others, to depart from his own rules, where his own views require such a departure.

As it respects his exposition of times in Dan. 7 and 12, we shall reserve it for future remarks, and examine now into his views on Daniel 8th chapter, p. 93. He says, "One, and only one more period in the book of Daniel claims our present attention; this is in chapter viii. 14. In the vision seen by Daniel, as there related, one angel inquires of another, 'How long the sanctuary and the host were given to be trodden under foot.' The answer is, 'to two thousand three hundred days; then shall the sanctuary be cleansed.'"

Our teacher has made a very sad misstatement in stating his question, not by design, we cannot believe; for he is too good a man to mislead any one. True, my critical neighbor says, he discovers a trick or design in thus stating the question; but wherein? say I. Do you see he has enclosed the question in a single comma, showing that it is but partially stated, while he has enclosed the answer in double commas, showing it is all true? says my neighbor. No, No, said I, this is all jealousy. Mr. S. is too good a man to favor deception at all; it is an inadvertency; he will correct it in a moment when he sees it. The question is not "How long the sanctuary and host are given to be trodden under foot?" but it is, as Br. Stuart will acknowledge, "How long shall be the vision?" or as some translate it, "For how long time shall be the vision," "concerning the daily (or continual) sacrifice (or wicked) and transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The answer must be according to the question, or one of these heavenly messengers must be in an error—either the one asking, or the one answering the question; and surely I dare not say either is wrong. Then the question resolves itself into the following particulars: "How long shall the ram push against Grecia, or westward, northward and southward; and the he-goat coming from the west, breaking the two horns of the ram, smiting him and casting him down to the ground, and stamping upon him, and then becoming very great; and he must be broken, and then four more rise up in his room, and they continue to be very wicked, notably so; and when they have accomplished their wickedness, then shall arise

another horn, which waxed exceeding great, above all the horns before it, towards the south, east and north; it waxed great to the host of heaven, cast down the stars and stamped upon them, magnified himself in his heart, even to the prince of the host, and stood up against the Prince of princes, the Lord Jesus Christ, cast down the truth to the ground, and practised and prospered, until the Ancient of days came, and the Son of man comes in the clouds of heaven, and these will be broken without hand?

This last horn is the one which takes away the daily sacrifice, and places in the room of it, the abomination that maketh desolate, and is himself the desolator, and will only be destroyed at the consummation. See Daniel vii. 11, 26: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." ix. 27: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation 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." In this verse the same abominations are spoken of, as in Daniel viii. 13, and this sweeps away at one blow, Br. Stuart's exposition of the little horn being Antiochus; for no one can pretend that Antiochus lived after Christ; and yet we find the same desolator overspreading abominations until the consummation, and that determined is poured upon the desolator.

This too harmonizes with Christ's word as given by Matthew (xxiv. 15): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;)" and if our Br. S. would divest himself entirely of his prepossessions for Antiochus, and not be continually harassed by that old spectre, he would at once see that the Scriptures harmonize, and would not have to resort to such ridiculous subterfuges as he has on pages 99 and 100, to do away the force of Christ's words.

He would also see the exact agreement between Daniel's little horn, (xi. 36,) "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," and Paul's man of sin, (2 Thess. ii. 3, 4,) "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." "But there is but little hope for such men. Pride of opinion goes a great ways with men of his standing, and they are slaves to popular applause; and all you can say or write will do him no good, nor the class in which he moves,"—whispers Satan in my ear, while I am writing. Get behind me, Satan, say I. A man who writes with so good a spirit, and gives us such good rules, will see that it is all a fable about Antiochus being prophesied of anywhere in Daniel, except in chap. xi. 11, 12; and that from the 14th verse of the 11th chapter to the end of the 12th, all is a relation of the things which have been literally and will be fulfilled to the end of the gospel period, and the coming of Christ; and is all

concerning the fourth and last earthly kingdom in our world.

My limits will not allow me now to show that every word of Daniel xi. 14—45, has been literally fulfilled under the history of Rome, the fourth kingdom in Daniel's vision; and that that vision carries us to the end of all indignation, and to the consummation, when the body of this beast (Roman kingdom) is given to the burning flame. If then it can be shown that the history of Rome better fulfils the prophecy, and leaves no difficulty but what may be easily surmounted, why not leave the Antiochus system of explanation to its fate, with all its insurmountable difficulties, and take that which harmonizes with all Daniel's visions, the history of the world, and New Testament writers?

I shall now examine Mr. Stuart's remarks on the "designation of time," by his own rule.

1st. Time, as specified in Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." We have already examined the question, and find it does contain a history of the world, from the Medo-Persian kingdom to the end of indignation, when that which God hath determined shall be poured upon the desolator, or to the end of the transgression of desolation, which is the end of the Roman, or fourth kingdom in the world. Thus far the vision is as plain to my mind as the rays of the sun in its meridian splendor. The answer then is, "unto 2300 days;" but, says the critic, it is "evenings, mornings." No matter, all men seem to understand it *days*; for it is so translated in every language with which we are acquainted at the present day. Therefore this can never be made plainer, if this compound Hebrew word should be criticised upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth, than a school of sharks on the fishing banks of the north, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered, they know not what to believe? "They have fouled the waters with their feet." I have always noticed where they tread, the religious spirit is at a low ebb; it becomes cold, formal and doubtful, at least. It is the mind of the Spirit we want, and God's word then becomes spirit and life unto us.

The words "*evenings, mornings*" convey to our mind the idea of days; thus this vision is 2300 days long, says the reader. Yes. But how can all this be? says the inquiring mind. Can three kingdoms rise up and become great; from a small people become a strong nation; conquer all the nations of the earth, and then in its turn be subdued and conquered by a kingdom still more fortunate, and so on through three successive kingdoms, and do this in little over six years? Impossible. But God has said it, and I must believe. Now the only difficulty is in time. How can this be? Very well, says the dear child of God, I remember me; God says I must "dig for the truth, as for hid treasure." I will go to work, and while I am digging, I will live by begging. Father in heaven, I believe it is thy word; but I do not understand it; shew me thy truth. I had rather have one humble prayer of this kind, with an English Bible in my hand, than all the Hebrew, Greek, and Latin Br. S. ever knew. The child then takes the word day, and compares spiritual things with spiritual, to find what his heavenly Father means by days in a figurative sense; for he is satisfied it cannot be literal. The first text he

lights upon is in Num. xiv. 34, "*each day for a year*." May this not be it? says the child. He takes hold of it by faith, carries it home, lays it up in his cell of sweets, richer than a lord, and again goes forth in search of more. He now lights upon Eze. iv. 6: "*I have appointed thee each day for a year*." He is now rich in very deed—two jewels in one cell. He does not stop to criticise like a Stuart, and query, and reason himself out of common sense and reason too; but Abraham-like, he believes, and lays up his treasure at home. I see, says the child, this use of days was so ordained by my Father in two cases, and two witnesses is enough; but I am not certain that I have a right to use these jewels in this place; I will go and beg, and dig again. In this excursion he lights on Daniel ix. 23—27: "Seventy weeks are determined upon thy people," &c. Seventy weeks of what? says the critic. I do not care a fig, says the believing child, whether you call it *days* or *years*; I know how long it was in fulfilling. How long? Exactly 490 years, from the decree given in the seventh year of Artaxerxes, 457 years before Christ, unto his death, 33 years after the birth of Christ, making exactly 490 years, or seventy sevens of years of the vision. But of what vision? says the critic. Why, says the child, it is the last vision Daniel had, in the 8th chapter. Are you certain of that? I am; it can refer to no other; and as the seventy weeks were a part of the vision, cut off from the vision, and did seal the vision and prophecy, I want no better evidence to show that these jewels which I have laid up, now have an application; for 490 years cannot be a part of six years, and of course the 2300 must be so many years; and if all the skeptics in Christendom, and the Stuarts in the habitable earth, should try to make me believe that the vision in the 8th chapter of Daniel was fulfilled under Antiochus Epiphanes, I could not do it. Thus would the believing child reason. This I know too by experience. But let me state this in another way. I find in the vision of Daniel things spoken of as the "abomination that maketh desolate." I find my Saviour mentioning the same thing, and showing that it would exist even forty years after his time. I cannot believe that he was mistaken, and the end of that same thing was two hundred years before. "For at the time appointed, the end shall be." But Br. S. may say that it was the end of the pollution of the sanctuary; but this cannot be true, for we learn that twenty years or more after the death of Antiochus, Simon, the high priest, drove out the heathen who had polluted the sanctuary and the holy place; 1 Maccab. xiv. 36. Also our Saviour found the temple a den of thieves; therefore it could not mean the end of pollution.

These reasons, with more which can be and have been presented, are evidence strong that this vision could not have been fulfilled in six years. Then the conclusion is that days are used in a figurative sense.

Then I find, in the two cases above mentioned, they were used in that sense. Have we no right to compare Scripture with Scripture? Surely Br. S. is wise above what is written. 1 Cor. ii. 13: "But he that is spiritual judgeth all things, yet he himself is judged of no man."

The writer has admitted (page 76) that days in these two cases are symbols of years. Then why not use them so in Daniel and Revelation? Because God has not told us plainly here to so use them, says Br. S. But I say he has told us what is equal to it. He has given us definite time; he has told us what shall happen in that time. Common sense and a few years of experience show clearly it could not be, neither was it true, in a literal sense. Shall we charge our

heavenly Father with folly? No. Let us first take the precaution to be wise, compare Scripture with Scripture, as did Daniel, (ix. 2.) pray as did Daniel, (ix. 4—20.) It may be, after all, a symbol, methinks Daniel might have said. God revealed unto Belshazzar the end of his kingdom by a symbolic writing on the wall. Why not reveal unto us the end of all earthly kingdoms in symbolic language on the sacred wall of his word?

Do not start so, Br. S.; I am only reasoning from analogy, and I perceive you have done the same, pages 137, 138. But let us pursue our analogy. When God revealed this to this proud and wicked monarch, he saw the fingers and symbolic writing, and was afraid; Daniel v. 7, 8: "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known the interpretation thereof." Now the analogy. God has revealed by symbolic language the end of the world; Luke xxi. 26: "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." The world call on their D. D.'s, A. M.'s, Professors, Rev.'s, &c.—(Isa. xxi. 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?")—but they are all confused, no two of them can agree; some cry one thing and some another. We have seen the D. D.'s calling it all "moonshine;" the A. M.'s putting it off for "ages yet to come;" the professors throwing it all upon the back of Antiochus; the Rev.'s charging it all to old Jerusalem; and thus we are, "confusion worse confused."

But the analogy: Daniel viii. 13—26: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 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 sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy

the mighty and the holy people. 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 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."

And now we will be as wise as Belshazzar; at least we will call in Daniel. Hear him. Daniel ix. 20—27: "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, 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, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and 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 are determined 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. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore 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 unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation 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." What do we learn from him? We learn that days are to be understood years in his prophecy; (not the historical parts of it;) for the seventy weeks were to seal up the vision and the prophecy, which it could not do, if the vision was only six years and a third in length; it would far exceed it. We see, in the 27th verse Daniel carries us far beyond the death of Christ, until the burning day, and destruction of the abomination that maketh desolate, or the desolator. Then this seventy weeks, for so it must be rendered, (Professor S. to the contrary notwithstanding,) is 490 years of the vision of Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then if 490 years was a part of this symbolical hand-writing, showing the end of earthly kingdoms, and especially the end of mystical Babylon, I ask what night must she be slain? When will the kingdoms of this world be weighed in the balance of God's justice and be found wanting; be dashed to pieces like a potter's vessel, and carried away like the chaff of the summer's threshing-floor, and no place found for them?

But what does Daniel further tell us? See Daniel xii. 10—13: "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacri-

fice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." "Many will be purified and made white." Was this done when Antiochus died? If so, then I cannot understand what being clothed in white means. But it is explained, Rev. xix. 7, 8: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." It is the marriage of the Lamb, which could not have been 164 years before Christ was born. "And tried." When is this? Let the apostle James tell us, (i. 12): "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "And the wicked shall do wickedly." So they were doing in Babylon, eating and drinking, and so they will be doing when Christ comes. Matt. xxiv. 48—51: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." "And none of the wicked shall understand." So it was in Babylon. Daniel v. 15: "And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing." And so will it be in the end of the world. See Luke xxi. 35: "For as a snare shall it come on all them that dwell on the face of the whole earth." "But the wise shall understand." So it was when Babylon fell. Daniel v. 14: "I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee." And so will it be when mystical Babylon shall be destroyed by the brightness of Christ's coming. 1 Thess. v. 4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 2 Thess. ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

You need not be alarmed for your rules, br. Stuart. I am only reasoning from analogy; and surely you will not deny me the same privilege you have so abundantly improved upon yourself. And now, my dear Br. Stuart, let me give you some two or three good pieces of advice, as part payment for those you have given me, and I will pay you the remainder anon.

1. Say not, God cannot symbolize time, when he reveals all other parts by symbols.
2. Never write a book against any man, until you have read him, and thoroughly understand him.
3. Say not in your heart Christ will not come in 1843, lest he come and find you sleeping.
4. Take 490 from 2300, and add the life of Christ, 33, and you will find the true sanctuary cleansed, of which the temple at Jerusalem was only a shadow.

5. Take away the veil of Judaism from before your face, and you will look for the better promise; as did Abraham.

W. M.

(To be continued.)

LETTER II.

DEAR BROTHER HIMES:—I am aware, if the professor was the only person I expected to benefit by my remarks, I should not trouble myself to write nor others to read what I have to present. If it was only to gain the mastery over Professor Stuart, I am not so visionary as to suppose, that, in the eyes of the world, I could have the most distant prospect of succeeding. It is a well known fact that the fashionable world do give to the men of letters what the ancients did to the priests of their idol gods—an implicit confidence in all they utter. The world, therefore, will laugh at my foolish daring, and my friends, if I have any, will stand aghast at my temerity in attacking this bearded lion in his den.

I have nothing, therefore, to expect from the world; and, if I fall, to hope for from my friends. One thing I ask, and that I shall expect to have, the prayers of all, that truth may triumph in the earth, and error be exposed, however plausible it may appear. I will not have it said in the great day, that truth had no advocates in this day of tribulation, for fear of men. Therefore, my whole strength and dependence being put in God, I will try, by his assistance, to undo the awful effects of the doctrine of peace and safety by this learned author.

And first, HIS VIEWS OF THE LITTLE HORN in Daniel vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Page 83: "The first passage in Daniel vii. 25, is so clear as to leave no room for a reasonable doubt. In verse 24 the rise of Antiochus Epiphanes is described; for the fourth beast in Daniel vii. 7, 8, 11, 19 to 26, as all must concede, is the divided Grecian dominion which succeeded the reign of Alexander the Great. From this dynasty springs Antiochus, verse 24, who is most graphically described, in verse 25, as one who shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time."

In this vision of Daniel's we have brought into view, by the representation of four great beasts, four great kingdoms. Daniel vii. 3: "And four great beasts came up from the sea, diverse from one another." Now read Daniel vii. 17: "These great beasts, which are four, are four kings, which shall arise out of the earth:" and verse 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down, and break it in pieces." Can it be possible that this learned man can call this fourth beast Antiochus? How can the Syrian kingdom be called "*diverse from all kingdoms*?" It arose in the same manner as the other three, out of Alexander's kingdom. Antiochus never added either of the other three kingdoms to his; although he calculated to unite Egypt with his own; yet the Romans prevented it. [Rol., Book 18, chap. 2, sec. 2.] "*And shall devour the whole earth, and shall tread it down, and shall break it in pieces.*"

Thus far, it is very certain we cannot apply this prophecy to Antiochus; and the professor knows that not one jot or tittle of God's word will fail, and therefore he passed over this in perfect silence. Where was his '*Bible exegesis*' then? It is very certain that Antiochus never came up among ten kings, neither did he have

ten horns. If he, as the professor says, is the little horn of the fourth kingdom, then he must have come up among ten, and taken away three; this fact his *exegesis* treats in silence, and I say cannot be applied to Antiochus.

Again: Daniel says, verses 9, 10: "I beheld till the thrones were cast down, and 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;" and this too in the lifetime of the little horn; for verse 11—"I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame," declares his death. "I beheld even till this beast was slain:" this was not true according to the professor's own statement; for he says this beast died with the cholera, as the professor supposes. "*His body destroyed.*" Herein, too, Daniel was mistaken, for Rollin says his body was carried to Antioch, his capital, "*and given to the burning flame.*" It is all different from the history. How mistaken Daniel must have been!

But this is not all. What else did Daniel see take place? Verse 13: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Can this be true? Did this all happen, and no history extant to give us an account—not even a tradition? Cannot our author contrive something to get us out of this difficulty? What do you say to a "Sybilline oracle," as in the case of Nero, and so have Antiochus rise up and defile the temple, when Matt. xxvi. 64—"Jesus saith unto him, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—shall come to pass? Again: Dan. vii. 14: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Can this mean the Jews? Were they called "all people, nations, languages?" also, "an everlasting kingdom, which shall not pass away?" And yet in less than two hundred years it was taken away from the saints. Acts i. 6: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" I do not understand all these things. Why did not our good professor enlighten us? Why leave the whole of this chapter, from the 7th to the 27th verse, all in the dark?

Now, sir, we will tell you what the rational, independent class of people believe about this vision: they believe that Daniel was a historical prophet; that he has given us a history of four great monarchies, which carries us to the end of all earthly powers, in the last of which (the Roman) they believe has arisen a power, combining in one blasphemous head (the pope) two pretended powers, civil and ecclesiastical, which by craft rule over kings, and pretend to have the power of God. They believe that his power is to continue three and a half times, forty-two months, or 1260 days. They know this power has come; they have felt its effects; they have suffered under its laws; they have heard, and do hear, its great blasphemous words. In this you cannot deceive them.

They believe—for why should they not?—that

Daniel has, in his vision, numbered the time; and if we should understand it literally, they know that this power has already exercised the same, 360 times its literal number. Then what shall we do? Shall we carry it back on to Antiochus? No. Why not? Because it will not apply to him, without making things figurative which God has not made figurative, and thus involve ourselves in darkness, and doubts, and inconsistencies. What then? Let us examine and see if time is not used in a figurative sense. If so, all may be harmonized. They examine and find, according to the professor's own concessions, two places, Num. xiv. 34 and Eze. iv. 6, where a day was used as a figure of a year. They apply it then to Daniel, and first to the seventy weeks. It measures exactly. They now believe, for they remember that the seventy weeks were to seal up (prove, or make sure, as a man's will is made sure, when the seal of the court is affixed) the vision and prophecy. This is common sense, that all can understand. We need not go to the schools of criticism and skepticism to learn to "*doubt*," and "*cavil*," and "*wrest*" God's word, to understand it.

But why, say you, did not God reveal these things in a plain, literal sense? Let Christ answer. Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Read the context: he is talking of the judgment day. Compare Luke x. 21; also Daniel xii. 10; 1 Thess. v. 3, 4. But has God in all cases revealed the time, having reference to the end of the world, in types and figures? I answer, yes. Why not then keep it from us? Because he has said, (Amos iii. 7,) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." And it is to be as it was in the days of Noah. Was it in a symbol, then? I answer, it was. See Gen. vi. 3: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."

Now we suppose Noah began to preach that God would destroy the world in one hundred and twenty years. The professors, skeptics, and critics come around him and say, where is your proof? He refers them to the word of God, which I have quoted. "Ah," says the critic, "that does not say a word about drowning the world *now*; it only means that man's life shall be shortened to one hundred and twenty years." Noah replies to them as in Gen. vi. 7: "And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them." "O yes, we believe that: but God does not tell us *how* nor *when*, in this place." Then he declares God's purpose, verse 17: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." "Yes, we admit that: but he does not tell us *when*: not at least until he destroys the earth; as he himself has expressly declared: 'The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.' And we know God will not destroy the earth, until 'the seed of the woman shall bruise the serpent's head,' and that is not done yet. And another argument, too; the world is in its infancy yet—not all inhabited. And we know God told our first parents to go forth and multiply, and replenish the earth. This command is not fulfilled. No danger; we understand our duty. Do you think, Noah, we

can be scared by your humbugs? God has not revealed the time." Yet he did reveal it, as Professor Stuart now acknowledges. But if that scene was now to be acted over again, do you think he would own it? Never. It is now acting again, and he wants to have it revealed in plain terms.

When God sees best, for wise purposes, to reveal himself in parables, and dark sayings—Ps. lxxviii. 2: "I will open my mouth in a parable; I will utter dark sayings of old;" Luke viii. 10: "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables: that seeing they might not see, and hearing, they might not understand,"—we have no right to complain. The reason is obvious; if it had been revealed in plain terms, sinners would have more abused God's mercies; and if it had been revealed any plainer than it is, how could scoffers say, "Where is the promise of his coming?" and at the same time be in the church? God's word must and will be fulfilled. It is evident that he did mean we should know when it would be near, even at the door. Matt. xxiv. 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the door." But it is just as evident that those who vainly imagine themselves to have the key of knowledge, and boast of their Hebrew, and Greek, and Scripture exegesis, will not understand Matt. xiii. 10—16, Mark iv. 33, 34, Luke xi. 52.

If, then, this fourth kingdom in Daniel vii. 7, &c., is the Roman empire, then the little horn can only apply to papacy, and the 1260 days in this vision, or "time, times, and a half," must be, of necessity, understood as symbolical days. We know that papacy has had "eyes like the eyes of man," more than three years and a half. But we may inquire what the eyes mean? I answer, they are like man's eyes. And what are man's eyes? Prov. xxvii. 20: "Hell and destruction are never full; so the eyes of man are never satisfied." Daniel had just told us about a "horn between two eyes," which we all agree means the man Alexander. The eyes of Alexander were upon the kingdoms of the earth; he could not be satisfied until he had conquered the whole world; and then wept because there was not another for him to conquer. So would this horn seek for, and not be satisfied, until it had obtained universal power over the earth. Herein we have a clue to know when this horn began; when the pope began to desire and to seek after universal power over the saints, or the church, as in verse 21: "I beheld, and the same horn made war with the saints, and prevailed against them." "And a mouth speaking great things." This is certainly as applicable to the pope as to any power ever known on earth, and has proved to a demonstration the prophecy of Daniel and of John to be of divine origin.

Then, from the 9th to the 14th verse, is a description of the judgment day, the second advent of Christ, the reward of the righteous in the glorified kingdom of God forever and ever. How could the professor pass over all this grand and sublime description of the judgment, the glorious scenes of the revelation of the Ancient of days, (the great God,) and the Son of man coming with the clouds of heaven, (Jesus Christ,) and receiving a kingdom which will be eternal? How could he treat all this with perfect silence? Surely his conscience must have felt a little sting. I ask every candid reader, where have we any clearer description of a judgment than here? If this passage does not describe the last judgment, then no man by the Bible can prove one. "The judgment was set, and the books were opened." Again: "Judgment was given to the saints of the Most High, and the

time came that the saints possessed the kingdom."

Is not this the kingdom spoken of in Matt. xxv. 34: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Surely this is an eternal kingdom,—but the righteous into life eternal." And in Daniel it is an everlasting kingdom. "But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" 18th verse. Can it be possible that the Jews took possession of this kingdom in the days of Antiochus? Can there be two eternal kingdoms? I am convinced, that if our learned author understands Bible exegesis, and this is a sample of his explanation of Scripture, I shall forever have occasion to be thankful that I did not so learn to understand Christ.

Again. He says (page 86): "Another parallel passage to Dan vii. 25, which we have just examined, is Daniel xii. 7, where the same limitation occurs, and in connection (for this I cannot doubt) with the same individual, i. e. with Antiochus Epiphanes." What evidence has he brought that this time was limited to Antiochus? I answer, none; or at least none satisfactory to my mind. He asserts that Daniel xi. 21—45, and xii. wholly, are concerning Antiochus. All was fulfilled under this petty king of Syria, in about six years' time. This is an instruction of the angel Gabriel, who came to inform Daniel what should befall the people of God in the latter days; and the time appointed was long, so Daniel says, (x. 1, 14,) or for many days. It is very evident, by this expression of Daniel, that he did not even suppose that it would be accomplished in six years. And we do know that it was not. For instance. Daniel xii. 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." At what time? At the time when Antiochus came to his end, the professor must say, to be consistent. "And there shall be a time of trouble, such as never was since there was nation even to that same time." What! At the time when "Judas Maccabeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence and happiness?" as says our learned professor, page 92. Surely that cannot be true; but let us hear more: "And at that time thy people shall be delivered, every one of them that shall be found written in the book." Is this to be understood of the Jews, and them only? Why say "every one written in the book?" What are they delivered from,—the tyrant's power and captivity, slavery and bondage? Short time of trouble, methinks; only three and a half years! If slaves in America could have been liberated every three and a half years, many human beings would have suffered much less misery. I ask what book is this spoken of? Surely one of those spoken of, Daniel vii. 10; and can mean no less than the Lamb's book of life. But the angel himself has told us who they are that were delivered, from what, and whence they are. Daniel xii. 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

It is as evident as the light, to every unprejudiced mind, that the time of trouble here spoken of, is the destruction of the wicked at the coming of Christ, the deliverance of the saints, the resurrection from the grave unto immortality

and eternal life, and their glorified state in the kingdom of God. We cannot be mistaken concerning this. But let us see what the learned professor says on this point. Pages 87, 88. "The only difficult question that will arise here for the interpreter is, whether Dan. xii. 1—3 is to be interpreted so as to refer it to the troubles which Judea experienced shortly before the great victory under Judas Maccabeus, which ended in the restoration of liberty to the Hebrews, and also to the blessings consequent on their renewed liberty, thus making it parallel with Ezek. xxxvii. 1—14; or whether the passage looks forward to the Messianic (why not say Messiah's kingdom?) period and final resurrection. Into this question I cannot enter here; nor is it important to the object which I have in view." But I say it is important; for if this has a direct reference to the judgment day, then it harmonizes with the 7th chapter of Daniel, has a strong bearing on the question and answer in Daniel xii. 6, 7, and is a conclusive argument against the professor's supposition, that chap. xi. 21—45, and xii. are a prophecy fulfilled under or by Antiochus, and shows that "people and saints," spoken of in this prophecy, cannot apply to the Jews exclusively; but to all saints, whether Jews or Gentiles; and he has said there can be no double meaning in Scripture, and has admitted that this passage may apply to the resurrection, and has brought no proof that it can be applied to the time of Antiochus. I cannot see why, as an honest man, he ought not to yield the ground he has assumed. I have not time to go into the 11th chapter, and show that what he calls Antiochus is a prophetic history of the Roman kingdom, from the time of the "league" with the Jews to the end of the world.

But now let us examine his text. Daniel xii. 6, 7. The man standing upon the waters, clothed in linen, must be the Lord Jesus Christ, the same as is called Michael in verse 1. Compare Rev. x. 1—5. In both places it is the same person, and both represent the same time. In Daniel he designates the end of time by three and a half times, carrying us to the end of these wonders, i. e. the resurrection of the dead, and shows that the seven times twice three and a half (having given the other three and a half, chapter vii. 25) will be finished, as prophesied of in Levit. xxvi. 24—35; Dan. iv. 27—30; xxviii. 64. Jeremiah xv. 4—7; ix. 16; x. 21; Eze. xii. 10—16.

Many more texts might be brought to prove that the people of God were to be scattered and torn by the kingdoms of the world, until seven times of captivity should pass over them, and then his people would be delivered into the glorious liberty of the children of God. This doctrine is not only taught by prophecy; but is also made known in types and allegories; Deut. xv. 1; Jer. xxxiv. 8—14; Dan. iv. 25. Also Col. ii. 16, 17. I know our learned professor and his coadjutors will laugh and sport at the idea of types and allegories; but it is their turn to laugh now, and mine to weep and mourn; but soon God will laugh at their calamity, and mock when their fear cometh. It must be so, or the allegory would not hold good. Dan. iv. 6, 7. I have seen holy things turned to ridicule and reproach by these pretended servants of God. I expect them to employ ridicule where they cannot bring reason or truth. The people have, by their charity, raised up many a "viper" to sting them, their benefactors, when they have been nourished and warmed in the bosom of their benevolence. And when these dominators over the minds, and thoughts, and tongues of their fellow-men, have served their turn with us, they turn and call us poor, ignorant fanatics, who never ought to think or speak until we have

learned of them what their most excellent worshipfuls please to grant us, poor plebeians, to think or say. But, blessed be our heavenly Father, when we have passed the furnace of affliction, seven times hotter than it was wont to be heated, we shall come forth like gold seven times purified. When we shall have been seven years in bondage to the kings and kingdoms of this world, we shall come to the year of release; and when the great men of the earth shall be beating and bruising their fellow-beings, and promising themselves peace and safety a long while yet to come, and eating and drinking out of the vessels of the house of the Lord; then will be seen the fingers of a man's hand (what a feeble instrument!) writing on the walls of the now kingdoms of the earth, "*mene, mene, tekel*." That will be the period of the "end of these wonders," and not till that shall come. This must be evident to every Bible student who is humble enough to believe God's word.

You will ask me, where is my rule for understanding the word of God thus? I answer, Luke viii. 10; Mark iv. 10-13; 1 Cor. x. 6, 11; 2 Peter ii. 1-6. It is as plain that the time in Daniel xii. 7, 13, carries us to the resurrection, as any truth revealed in the word of God. And when we see our teachers of theology wresting these plain passages of Scripture from their obvious meaning, it is high time for the church to awake out of sleep, and an evident token that God's righteous judgment is at the door; and soon the angel will lift his hand and swear that "time shall be no longer," and the mystery of God shall be finished as he hath declared to his servants, the prophets. Rev. x. 7.

"And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Can it be in the power of a sane mind to believe that God did accomplish and finish the scattering of the Jews in the days of Antiochus? They were scattered by the Romans 270 years afterwards, and have never been a collected people since. It is self-evident that the scattering of the Jews,—or *dashing* of them, as he is pleased to translate it,—was not accomplished or finished then; and yet all these things were to be "*finished*." For myself, I believe the "*holy people*" in this text means the Christian church, both Jews and Gentiles, who will all be gathered when the fulness of this time comes, and when the mystery of God is finished. Eph. i. 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Also let the reader compare Eph. iii. 3-9 with Rev. x. 5-7, and Dan. xii. 7. If I am not very much deceived, no unprejudiced mind can be at a loss one moment where to apply this text. Suppose Professor Stuart had been a believing Jew, and lived in the time of Antiochus, and had been of the same mind he is now, or says he is, and one of his brother Jews had come along and prophesied or preached that the Jews were to be a scattered and a peeled people, *dashed* and scattered among all nations, more than 2000 years, then to come; and suppose the professor had been then an expounder of the law and the prophets, and was called upon to explain this text as being then fulfilled,—what would he say to his brother Jew, the prophet? He would say, as any man must say by him: "Sir, you are a false prophet; for God has told us plainly, in this very text, that when this three and a half years are fulfilled under which we are now groaning, then our scattering or *dashing* will be accomplished—yes, and finished too.

So says the word. Therefore do you keep away from my flock of Pharisees, for I do not want my people excited by your false, alarming doctrine. Do you not see that, at the end of 1335 days, Daniel will stand in his lot? And do you not see, sir, that his standing in his lot means the resurrection? Read the first three verses of this chapter." "Ah," says the prophet, "that does not mean the resurrection: but —" "But what?" says the professor. "O, I do not know—difficult to understand," says the prophet. "I see," says the professor, "you are a Sadducee: you do not understand either the Hebrew or the Chaldaic, or the exegesis of the Scriptures. How dare you prophesy evil of this nation, when God hath spoken peace after these days? I say you are a Sadducee; I will have no fellowship with you. You must not come into my synagogue." Would not this be the natural result of such a case? I leave it for the reader to judge.

Or if we suppose another case: that the professor was now in controversy with a Jew, a Sadducee, and was under the necessity of proving the doctrine of the resurrection by the Old Testament; would he not put into requisition this very text, and prove by the same a resurrection unto eternal life; and if he did not believe such plain and positive proofs as these texts would be, would he not consider him a poor, blinded Sadducee? Let us be careful that our own mouths do not condemn us.

If then these days can only end with the resurrection, it is impossible that these Scriptures can apply to Antiochus. And as the rules which he has given us in his Hints, are the same in substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Daniel xi. 14, to the end of the 12th chapter. And if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the papal power; and must agree with nearly all protestant writers, that time, times and an half, are, together with the other numbers in this chapter, to be understood in a symbolical sense. And our question cannot be settled on any other basis so fair and conclusive as this, and with me it is a matter of unshaken faith.

And now, my kind reader, you must judge; and I hope, for the benefit of your own soul, you will judge righteously. I know brother Stuart has much on his side: he has talent, learning, popularity, public opinion, and the carnal heart to uphold him; he will have all the Catholics, all the Universalists, all the skeptics, three-fourths of the Orthodox, nearly all of other sects, Mormons not excepted. He will no doubt claim all the learning and wisdom of the men of this age. But he has not compared Scripture with Scripture, nor has he all of the arguments on the subject; nor has he made all men feel so much peace and safety as he desired. Men's hearts are yet failing them for fear, and the midnight cry is yet being made. He may have made some few lay down their watch, and some scoffers to scoff louder; he may have some applause from the fearful and unbelieving: but he will hear dreadful imprecations in the day of retribution, if he is in an error. I hope, almost against hope, that he may see and renounce his errors, before it is forever too late.

Yours, in the truth, W. M.

LETTER III.

DEAR BR. HIMES:—My time has been so much taken up of late, I have not been able to

finish my remarks on Professor Stuart's "Hints on Prophecy." I will now examine him on Revelation.

His first argument is, that this prophecy was all, or nearly all, fulfilled at the destruction of Jerusalem, from the first chapter to the 21st verse of the 19th chapter. The main and only proof he has produced is from the texts, Rev. i. 1, 3, and xxii. 7, 12, 20,—"*Behold I come quickly*;" and then says, page 106,—"*The coming of Christ is the main subject of the book*;" so that the declaration here is, that what the book contains, will be speedily accomplished." Yet he has not come, as the professor implies in his remarks on pages 137, 138. And now I ask, what shadow of evidence has he produced, that the things here spoken of were accomplished at Jerusalem? When the main subject of the book is the coming of Christ, and that yet future, I see no common sense, at least, in such arguments; and if the coming of Christ is prophesied of, as he says, then the time which intervenes between the prophecy and his coming, would naturally be filled up, as in other cases in Old Testament prophecies, and in the twenty-fourth of Matthew.

Surely the writer must know that the evidence preponderates strongly in favor of this book being written more than twenty years after Jerusalem was destroyed; and if so, then his Hints ought to be taken as mere hints, not worth minding. His effort to destroy the figurative meaning of time in this book is like the mountain in labor; for, 1st, on the text Rev. xi. 2,—"*But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months*,"—he has put this treading under foot of the holy city by the Gentiles, forty-two months, at the very time when the Jews held possession solely of the city of Jerusalem, until the last week of the time which he has specified, which, after all, lacked a number of weeks of fulfilling the time specified in the prophecy. But never mind that; prophecy had better bend or break than Professor Stuart lose his popularity. And he has provided an armor for self-defence in this case; for he says, page 142,—"*But let him who interprets these passages remember well that they are poetry*." If this expression had come from any other quarter, standing in connexion as it does, in Professor S.'s book, the whole Christian world would cry out, Shame on such an author! But we live in a strange time; Bible can be changed to fiction, and fiction to reality.

Again; the professor, at the same time he calls Jerusalem the "*holy city*," has another event transpire in which Jerusalem is called "*spiritually Sodom and Egypt*." Here is a plain and palpable contradiction; and if a common man had made a blunder so visible and easy to be detected, the world would have called him in dotage, or insane. How inconsistent are the views of such writers as Professor S., at the same breath to call Jerusalem the holy city, and spiritually Sodom and Egypt! We know that the house of God and the city of Jerusalem had been made desolate by Jesus Christ more than thirty years before its destruction by the Romans. Matt. xxiii. 38: "*Behold, your house is left unto you desolate*." We know, again, if Jerusalem is meant by the "*holy city*," then the treading it down by the Gentiles is since its destruction, rather than before, and must continue to the end of the gospel dispensation. See Luke xxi. 24: "*And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of*

the Gentiles be fulfilled." Now see the inconsistency of this writer; the forty-two months, or three and a half years, Rev. xi. 2, is the time when the Romans besieged Jerusalem, and trod the holy city under foot, and persecuted the Jews, the holy people; when it is a well-known fact, that the Jews had possession of the city, and kept out the Romans during the time he has specified, except a few weeks, which he acknowledges is wanting to fill up the time. He then tries to prove that God is not very particular about time; if, in giving three and a half years, he comes within a few weeks, he does well!

Then, Rev. xi. 3, the 1260 days of the two witnesses prophesying, clothed in sackcloth, is at the same time. He intimates that these two witnesses are two Christians, who could not obey their Lord, and flee to Pella or the mountains, but staid in the city, and were persecuted by the Jews. In this he is very unfortunate, having neither history, common sense, nor the resurrection of Nero to help him out of his difficulty; for, if the reader will notice, it is Nero coming up out of the abyss, which, according to Professor S., is to make war with the two witnesses, Rev. xi. 7.—"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;"—and, as he has failed to prove that Nero did come up out of the pit or abyss at the close of the siege of Jerusalem, his construction of this passage in Revelation must fall into the abyss of forgetfulness with his Nero, and remain only as a memento of the folly of our would-be great men, and the insanity of the wisdom of this world.

Again, the church in the wilderness, Rev. xii. 6—14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." This was fulfilled at the siege of the city of Jerusalem. The Christians fleeing to the mountains is the church in the wilderness; but who is the dragon making war with the church? Not the Jews, for their persecution of the church ceased, as the professor says, when they left Jerusalem. Did the Romans cast out water as a flood, after those few Christians who fled from Jerusalem? There is no account of such a war. Verse 17: "And the dragon was wroth with the woman, and

went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." And the professor, instead of giving us facts on which to build his theory, is forced to bring in his vain and foolish traditions, and to suppose cases which history has not given, to give any color to his exposition of these texts; and when he has done all he can do, he evidently leaves himself and us in total darkness, and with this impression,—that Christ, who gave this revelation, and John, who wrote it, for fear of being prosecuted for treason, made use of old wives' fables to represent facts which were coming upon the earth, and which facts never did exist, nor ever will; for Nero's head never was healed nor ever will be, before the three and a half years, as he applies it, are fulfilled.

The reader must perceive that the beast in Rev. xiii. 3—5, is the beast with the deadly wound healed; and, according to Professor S., the forty-two months were all fulfilled before the beast (Nero) was wounded to death. Therefore, what the author of this new theory has said in his book concerning the forty-two months in this chapter, is too silly to need a serious reply. No man can, or will, for a moment believe his exposition of the text.

All that Professor Stuart can or will claim, if he is honest, will be, a cardinal's cap, as defender of the Roman faith, from the pope. His writings partake strongly of Puseyism, and he seems to be opening the door for a reconciliation to the mother church. I would therefore advise him to go home, and no longer deceive the public with his Protestant profession. If papacy is not the head healed, and is not the woman sitting on the scarlet-colored beast, then is the Roman Catholic church the only true church on earth.

As it respects the author's Messianic or Millennium day of which he speaks, pages 130—133, he has not pretended to bring a single proof from the Bible, neither can he bring any. He has blasphemously forbidden the Godhead, the dying love of Jesus, and the precious promises, to have anything but his millennium. He has told us that the close of this world will be a period of great prosperity and glory to the church, in plain contradiction to our Savior's own words, Matt. xiii. 40—42, xxiv. 38, 39. How inconsistent it is to suppose, that, after Christ has taken possession of the whole earth, after he has thoroughly purged his floor, conquered death and him that has the power of death, dashed the kingdoms of this world to pieces, and carried them away, that no place is found for them, set up a kingdom under the whole heaven, which shall fill the earth, and that an everlasting kingdom, the subjects to be the same forever, never given to another people, and his tabernacle to be with men, his dwelling with them, and they made kings and priests to God and Christ, and reign on the earth with him—then, after all this, these temporal millennium advocates say that the world is to be burned up, consumed, and annihilated! This, to me, is both inconsistent and absurd, taught neither by Scripture nor reason. I believe the world must be cleansed, purged from the curse, from sin and sinners, before Christ will take possession and set up his glorified kingdom on the earth. I believe this will be done by fire. As the earth was once destroyed by water, so it is reserved to be destroyed by fire, and in like manner. And this is to be when Christ shall descend from heaven in flaming fire; and then he will make all things new, a new heaven and new earth. Can it be supposed that God will annihilate all the material heavens and earth, and make an entirely new work? No, by no means; for if

this was the case, then man must be annihilated too; for man must be made new, for he is one of the things that is to inherit the new heaven and earth. Then, before the kingdom of God can be set up on the earth, the same must be made new, as man must be made new before he can be admitted into the kingdom of God; for flesh and blood, in this imperfect state, cannot inherit the kingdom of God. So must the earth be purified by fire; and every man's work must be tried, so as by fire. As the earth was once baptized by water, so it is reserved to be immersed in fire; and then the glory of God will be revealed, and all flesh shall see it together.

I am truly astonished at the ignorance of the word of God manifested by our great men. I find among our common citizens more common sense, intelligence, much more, than in the higher ranks of our learned men. Why is it so? I cannot tell, without the same cause exists now as did when Christ used the words of Isaiah. See Matt. xiii. 14, 15, Isa. vi. 9—11. I have come to this conclusion, that in nine cases out of ten our learned men have made the wisdom of this world their god, and they forget their dependence on God and his word; they learn to criticise, and cavil, but not to believe and obey.

There is one evidence which they all give. In all their writings not a particle of truth do they admit is furnished by second advent writers. No credit whatever; they oppose every sentiment, however plain, like the judgment, and coming of the Son of man in the clouds, and the kingdom given to him, Daniel vii. 9—14; or the resurrection, in Daniel xii. 2, 13. This is a strong evidence that the God of this world has blinded their eyes. Many of them are denying the resurrection of the body and a judgment day. These things are strong evidences that there is some blindness on their part, at least among common-sense minds. The learned class, as they call themselves, may puff each other, but this only serves to sink them lower in the minds of all honest thinking people. If Professor S. had only given his rules of interpretation, and there left his cause, he would have done much good; but when he comes to put in practice his own rules, he has shown his object to be, not to get truth, but to darken it by a multiplicity of words without knowledge. Now let any man read his explanation of the little horn in Daniel vii. 8, 11, 21—25, and if this writer has got the truth, then I will, and must, acknowledge, that there is no rule binding in the Scriptures; for a greater departure, from the plain, simple meaning of words was never seen.

Again, his explanation of Matt. xxiv. 15,—also of the wounded head healed in Rev. xiii. 3—7,—all these passages, with many more which might be shown, prove that the writer is hard pressed for arguments to support a theory of so feeble a texture that the illiterate and unlearned can demolish it at a blow.

Let the Professor beware, lest he puts into the hands of his enemies a weapon which will, if used against his orthodoxy, as he has used it against the figurative meaning of time, sweep his creed and church by the board. But in my mind, he has confirmed me more and more in the principle that God has, for wise purposes, revealed the end of the world by figures in a symbolical sense; and that for the very reason which Christ has given, Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Therefore let us all be careful that we are ready, and no harm can befall us. WM. MILLER.