

# THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY.

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## Letter of Dr. Pond,

Continued.

But we prefer to make use of Macknight's rule, and dispose of the question accordingly. By that we are directed to "the words of prophecy." And here the first and true idea of the "manner" of computing the 2300 days,—and their application, is suggested by the nature of the question, in answer to which they are given.

The question is, *How long the vision?* (we omit the italic words) or as Lowth translates it, *For how long a time shall the vision last?* The question also specifies, in a comprehensive and peculiar manner, the prominent events of the vision; and the agents which these events are effected:—the events are "to give both the sanctuary and the host to be trodden under foot." The agents are "the daily, and the transgression of desolation." By the same rule we will consider the true application of these agents and events, after disposing of the one before us. Most certainly, then, the question, *How long the vision?* refers to "the vision," and to its duration. It will be perceived, further, that the question was proposed, and the answer given in connection with the scene which unfolded the ram—the he-goat—the four horns and the little horn; and before Daniel "had sought for the meaning" of "the vision" and, also, that although the question passed between "one saint" and "another," the answer was directed to Daniel, verse 14.

"When Daniel had seen the vision, and sought to know the meaning," Gabriel was commanded to "make him understand the vision." And where did Gabriel begin? By fixing the connection of "the vision" with "the time appointed." *Understand O Son of Man: for at the time of the end shall be the vision,* verse 17. And then to fix upon the "end" intended, he places it beyond dispute by this exact explanation; *the last end of the indignation,* verse 19. But one thing more was wanting before he could explain the particulars of the vision, the ram, he-goat, &c; it was to state the design and application of the 2300 days. *At the time appointed the end shall be,* 19.

Now we submit it to Dr. Pond, or to any other man who professes to believe the word of God has a meaning, if the following points could be more clearly stated in words than they are stated in "the prophesy" before us.

1. The 2300 days are given in the vision, in answer to the question—*How long the vision?* verses 13, 14.

2. It was the meaning of the vision Daniel sought for, 15.

3. It was to make him understand the vision that Gabriel was sent, 16.

4. It was to make him understand the vision that Gabriel came, 17.

5. The first point Gabriel would have Daniel understand was, that the vision was down to the end, 17.

6. That the end intended was the last end of the indignation, 19.

7. That at the time appointed the end should be, 19.

And as the 2300 days is the only time appointed in the vision, is it not leaving a plain statement in a connection which no enlightened and true criticism should consent to overlook, and soaring into the region of "conjecture and assumption," to suppose any other time to be referred to?

And is it not equally assumption and conjecture to apply the 2300 days to any particular agent, or events of the vision, instead of considering them the duration of the vision,—the whole vision given with the time, and interpreted with the time? When it is considered, 1, that those who apply the prophesy to Antiochus, and understand the time literally, have never been able to show an "exact" agreement between "the prophesy" and "the event;" and, 2, that there is nothing against the view we take of it but "assumption and conjecture;" and, 3, that all the evidence derived from "the words of the prophesy" are in favor of this view of it; may it not be considered a settled point that the 2300 days express the duration of the vision?—that they cannot be "literally understood," and of course the scriptural supposition is that a day means a year?

In ordinary cases this would be deemed a settled question, but we think the truth will appear more evident in discussing the other points—the daily, the transgression of desolation, and the little horn.

According to this view of the vision, its historical application as well as its chronological duration covers the whole period from "the days of the Medo-Persian ram" to "the cleansing of the sanctuary," and "the last end of the indignation."

As our friend complains that "the cleansing of the sanctuary and the burning the world sound to his ear like two different things;" perhaps the other synchronal event,—"the last end of the indignation," will not "sound" so "different;"—especially when we are reminded that that is the "fiery indignation which shall devour the adversaries." Heb. x. 27. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, 2 Thess. i. 7, 8. And the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, Isaiah xxvi. 20, 21. If the 2300 days, or years, express the duration of the vision, they must of course begin in "the days of the Medo-Persian ram;"—and in that period of the kingdom of the Medes and Persians which correspond with the representation of the vision, when there were "no other beasts" or kingdoms which "could stand before him," none "that could deliver out of his hand;" but he did according to his will.

What period of the Medo-Persian history corresponds with this representation? when was it at the zenith of its power and prosperity? The En-

cyclopedia Americana, Art. Persia, informs us that:—Under Artaxerxes Longimanus, the Ahasurus of the scriptures (until 425 B. C.) the first symptoms of decline became visible." The period, then, must be commenced prior to 425 B. C. But Artaxerxes reigned from 464 to 425 B. C. In the third year, B. C. 461, he reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces; (seven more than there were in the time of Darius, Dan vi. 1.) when he made a great feast unto all his princes and his servants; the power of Media and Persia, the nobles and princes of the provinces being before him, Esther i. 1, 2. But if the 2300 days, or years, had commenced earlier than the sixth of Artaxerxes, B. C. 458, they would have expired by this time. They must, necessarily, therefore, have commenced between the sixth and thirty ninth year of Artaxerxes, a period of thirty-three years. How long before the close of his reign these "symptoms of decline appeared," we are not exactly informed.

The seventh of Artaxerxes, 457 B. C., was distinguished by some of the most remarkable events in the history of his kingdom, or that of the Jews. On that year Esther became his wife and queen, in the place of Vashti, on which occasion "the king made a great feast;" "and he made a release to the provinces, and gave gifts, according to the state of the king." Esther ii. 16, 18.

On that year the famous decree mentioned, Ezra vii., was issued in favor of the Jews.

And at that year must be dated the commencement of the seventy weeks of Daniel ix. And according to the vision and history of Persia before us, the 2300 days may begin there also. But Dr. Pond tells us "there is not a particle of evidence from scripture that these two prophetic eras," "the 2300 years and the seventy weeks, commence together, but much evidence to the contrary."

However, we have no idea that the Dr. meant to be understood that his assertion was to settle it. We have seen that the 2300 days must begin in that neighborhood; are there any reasons "from scripture" for commencing them with the seventy weeks?

1. It is evident that there is a connection between the vision of the 8th chapter and the 9th, as to the grand subject of interest to Daniel—"the sanctuary." The vision of the 8th contemplates it as "trodden under foot:—in the 9th we see Daniel praying for the "sanctuary that is desolate," verses 3—19. The destruction of the "city and sanctuary" is also predicted in the 26th verse.

2. It is evident that Daniel was under some mistake either in reference to what had been said about the "sanctuary" in the 8th chapter of his own prophesy; or what had been said "by Jeremiah the prophet of the 70 years desolation of Jerusalem;" for "Gabriel" was sent "swiftly" to "show" him and make him "understand" something further upon the subject. Daniel might have supposed that

the 70 weeks, and the "2300 days," "literally understood," terminated together;—for the first year of Darius the Median was just about 70 years from the captivity under Jehoiakim, and long enough after the vision of the 8th chapter for the 2300 days "literally understood" to be fulfilled. But from what Gabriel says to Daniel in the 9th chapter, his mistake, if there was any, upon the 70 years, consisted in supposing that at the end of them God would "cause his face to shine upon his desolate sanctuary," and restore it to its former independence and renown; instead of which "the street and walls should be built again even in troublous times; the people of the prince that should come, should destroy the city and sanctuary;" and for the over-spreading of abominations, it should be desolate, even until the consummation.

3. But it is still further evident that Gabriel refers to "the vision" in what he says of the 70 weeks, (Jer. xiii. 24,) and these 70 weeks must necessarily commence long after the 70 years of Jeremiah's prophesy expired. Now the point to be settled, is, what vision had Gabriel in view? If it can be made to appear that "the vision" of the 8th chapter is the one, there is at least "a particle of evidence that the 70 weeks and 2300 days or years commence together." First, then, we remark, there had no vision been given to Daniel, as yet, in the 9th, chapter.

Secondly. If what is said in connection with the 70 weeks may, with any propriety, be considered a vision, it is, to say the least of it, quite singular that Gabriel should call Daniel to "consider and understand" a vision before it had been given. In all other cases the vision is first unfolded, and then, after special prayer for its meaning, in most cases the interpretation is given; but in this case that uniform and natural order is departed from, unless some other vision besides that in the 9th chapter, (supposing it to be a vision) is the vision intended by Gabriel. Well, what other vision could it be? Why, the one speaking to Daniel in the 9th, chapter is the man Gabriel, whom he had seen in the vision at the beginning," but we have no account of his being seen in any other vision than that of the 8th chapter, verse 16; and there he is commanded to make Daniel understand the vision." Did he obey that command at that time? No. Where the 2300 days commenced, or the "manner of time" they expressed, was not stated; all the other parts of the vision were interpreted. Supposing that to be the vision referred to by Gabriel in the 9th chapter, is there any natural connection between what he there says and the unexplained parts of the previous vision? Let us see. We see Daniel, in the 9th chapter pondering what had been "written," and "done upon Jerusalem;" and praying that the "anger and fury" of the Lord might be turned away from her. While thus engaged, Gabriel suddenly makes his appearance. Well, says Daniel, we may suppose, "Here is the same messenger of God whom I have seen before; let me hear what he has to say."

"O, Daniel, I am now come forth to give thee skill and understanding." ix. 22. "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." 23. "Ah! now Gabriel has come to finish the interpretation of that vision which "none understood," and which I have "search-

ed and enquired diligently what, or what manner of time the spirit did signify" by it; now I shall know when it was to begin." "Seventy weeks are determined, (or cut off,) upon thy people, and upon thy holy city, to finish the transgression," &c. &c. —24.

"Seventy weeks are determined, or cut off! Cut off from what? from the vision? very well, but where do they begin?" "Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks:—25=69 weeks. "And he shall confirm the covenant with many for one week," which added to the 69=70 weeks.

According "to this explanation, any one can see that the 2300 days or years, and the 70 weeks commence together," that their commencement is carried back into the days of the Medo Persian ram, and that they must commence 457 B. C., and consequently that the 2300 days or years terminate in 1843. For the 70 weeks cannot be cut off from the 2300 days, unless they were included in that period;—and if cut off, they must be cut off so many weeks from the beginning of the period;—and if cut off from the beginning, they must commence together. And, from what we are told was to be done in the 70 weeks, they must have terminated at the death of Christ; and this settles the question that they are to be understood to express in days the number of years intended. There being 490 days in 70 weeks, we have only to go back that number of years from the death of Christ and we are brought necessarily to the year 457 B. C. That year is the remarkable seventh year of Artaxerxes,—when the ram did according to his will. That is, the year in which the decree of Ezra vii. was issued; and when, according to the plain declaration of the vision,—the undoubted testimony of history,—and the evident connection of the 8th and 9th chapters of Daniel, the 2300 years commenced, and of course they terminate in 1843. Then shall the sanctuary be cleansed; the times of the Gentiles be fulfilled;—that will bring the consummation and the last end of the indignation. I will here notice another consideration in favor of the evident connection of these two periods. It is, that in almost every case of prophetic instruction in the scriptures, particularly in Daniel, events which are similar are coupled together; the transfiguration, with the appearing of Christ in glory, Matt. xvi. 27, 28, might be cited. In Dan. xii. 6, 7, the period of the subjection of the church to popery is connected with the duration of the dispersion of the holy people; and in the 11, 12, & 13, verses of the same chapter the time of the deliverance of the church from the power of prophesy is connected with the resurrection of Daniel and the end." The fulfilment of one of these events is the pledge and the signal of the other. In that sense also we understand the 70 weeks and the vision of the 8th chapter to be connected together.

To be Continued.

#### The Starting Point for the 2300 Days.

BRO. HIMES:—Suffer me to address a few thoughts to you on this very important subject; and if you think them worthy of a place in your paper, you are at liberty to insert them.

In conversing with men on this subject, I find that many say the premises are assumed, they find no command in the letter of Artaxerxes, Ezra vii. for the building of the walls and streets of Jerusalem in troublous times. It has

always been the duty of the people of God to be subject to the powers that be. We find in Ezra iv. that the inhabitants of Judah and Jerusalem commenced building what the enemies of God called the rebellious and bad city, they send a letter to Artaxerxes giving him their opinion of the matter; Artaxerxes then sends an answer back, in which we find a command to those builders to cease their work. Ezra iv. 21, 22. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Here then is a legal prevention of the people to build, and evidently the time of promise for their building has not yet come.

(Illustration.) Suppose the Legislature of Massachusetts at its last session, passed a law that no man should preach that men must repent or perish, within the bounds of the state, under penalty of law, it is duty for God's people to be subject to the powers that be. In view then of the condition of the inhabitants of the state, you, my brother, should prepare your heart to seek the law of the Lord and do it; and to teach in that State the statutes and judgments of God, the Lord should roll upon you the perishing condition of your fellow-men, and the Spirit of God should say to you, Go to the next Legislature and make known to them the will of God concerning this matter. You go, they hear you, repeal the law, and grant you liberty to go out and preach that men must repent, and also that as many more as are minded within the bounds of the State may go out with you, and the people are to furnish you with means and provisions necessary to the performance of the work that God has called you to. When this is done there can be a going forth, and not till then. This, I understand to be the condition of Ezra. Remember the instruction of God by Gabriel, Daniel, ix. 25. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem. Now God had made repeated promises to his people that Jerusalem should be built, and now he informs Daniel when to commence the 2300 days.

Remember that God gave all the promises for the rebuilding; He gave the command to Gabriel to make Daniel understand the vision, and God did give commandment to Ezra by his Spirit to go to Artaxerxes Longemanus, in the seventh year of his reign, and obtain a permit to go up and restore and build Jerusalem, according to the hand of his God upon him.

Testimony. Ezra vii. 6, 10. This Ezra went up from Babylon and he was a ready scribe in the law of Moses which the Lord God of Israel had given; and the king granted him all his request, according to the hand of the Lord his God upon him. For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments. What did he request? Permission to go up and build according to the command of God upon him. Artaxerxes, in his letter, virtually acknowledges Ezra to be sent of God in verses 17, 20, 21, 25, 27, 28. Ezra blesses the Lord and says, He hath extended mercy unto me, before the king and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me.

Let the skeptic no longer say the premises are assumed, for we have the going forth of the

command of God 457 years before Christ; then in 1843 years after, the sanctuary will be cleansed, the saints raised, the wicked burned up, and, O sinner, what is now thy hope? O, believe, repent, and be ready to meet your Lord, for at the time appointed, the end shall be.

SAMUEL POLLARD.

Weston, Vt. Oct. 1, 1842.

**The Gospel in Africa.**—That God in a very remarkable manner is pouring out his Spirit upon all flesh, to prepare them for the coming of the great and terrible day of the Lord, is evident. All over the world, wherever missionaries have gone, they have found the people prepared to receive the gospel with glad hearts. With such a spirit abroad, how long can it be ere all the tribes, even the most savage and warlike, in the interior of Africa, will be fully apprised of the truth of the gospel.

Read the following extract of a letter from Rev. G. S. Brown, as published in the Christian Advocate and Journal, N. Y. It is an account of one of his missionary expeditions into the interior of Africa.

Ballasadah, is a *war* king! and of high respectability among his people, and all the Goulah nation. But he received us with both arms and many greetings. He immediately prepared the best house in town for us, and soon gave us up his whole town to dispose of as we chose. But Ballasadah would not sit down until I had told him therefore I had come, and as soon as I had informed him that I had come to bring the "God palaver" to all his tribe, the great warriors were up on tiptoe. So after he had trained about the town a while, he came and sat down, and we made our arrangements to call as many kings and head men together as we could, on Monday, to see if they were willing to have "God palaver" brought into their country.

On Sabbath morning, Ballasadah arose at day break, left town, and went to see and tell the first king of the Goulah nation.

At 2 o'clock, P. M., this old king, Yardoo, came into town, and two head men with him. But I was down with chill and fever.

This old gentleman is about 90 years old, but very smart, and far the most intelligent of any native I ever knew. The news went out, and by sunset, the people, old acquaintance and brethren, were gathering from all directions.

King Yardoo told Simon Peter that he wished to hear the "palaver" that afternoon, that he might "think his head good" over night. Simon told him that I was an American God man and would talk the palaver on the Sabbath. The old man now became extremely uneasy and anxious. So about 8 o'clock P. M. he called Simon, Nicholls, and Capt. Sam, and engaged them to prevail on me, if possible, to tell him my palaver, that he might think his head good before morning. So I consented, and told him all my palaver. The old man listened with the deepest interest, even with tears in his eyes. And as soon as he had got the palaver, he exclaimed, thank God. Then said he, man can make any thing but this life; and that, God made. And now, said he, I will tell you how God made man. First he came down in the morning, and worked all day long making white men in America, and gave them a plenty of good sense. Then he came along in the dark, about midnight, and made we countrymen all black, and because he wanted to get home before breakfast, he never waited to

give us sense at all, but told us to make war, raise rice and cassada, eat dumboy and pepper, and that is all.

But, said he, I have been telling my people a long time that God would get up soon and give us sense like Americans. And, said he, this is that thing, one which I have dreamed and thought of a long time. And putting his hand to his gray head, he exclaimed, O! my head, my head, I done look him now, &c.

The next morning we all went home with Yardoo, to settle the palaver. We went about three miles west, and then on the bank of St. Paul's river south-west, about twelve miles, we found Yardoo's town and a strong barricade around it. We passed through five towns that day, all of which were nearly as large as the barricade town. Three kings, eight headmen, and several old men spent the afternoon and evening among themselves in council.

The next morning, about sunrise the three kings, Yardoo, Bellasadah, and Jago, came into my fine palace, and told us they were ready to deliver their palaver, and I said, say on. Then, said king Yardoo, I am the first king of the whole Goulah nation. And I can do what I like. But when any big palaver comes up, all the other kings come together to talk it, and then I do as I please about it. Then, said he, your God palaver is bigger than all palavers that ever come to my country; and I want it to spread all over my people. Your palaver is national, and our law requires that I call a majority of our kings to talk it, which I will do immediately. And I know, said he, that no king can say no. But if all say no, I have a right to give you my whole territory, because I am first king. And this one thing I do this morning. Go on yonder hill, said he, and all the country you can see on this side of St. Paul's river is mine, and three day's walk beyond sight. All this country is yours. All these people, 50,000, are yours for Godside. Talk your God-palaver where you like, pray where you like, build your house where you like. You have no need to buy land, make your farm where you like. Now, said he, you cannot go to any body else to sit down there, for I have done all you asked me. And I have five men at hand, whom I shall send to carry you and your baggage, for you must not walk that long bush alone; but my men are strong, and they must carry you all the way. And here, said he, are five boys whom I give you for God-side, that you may know that I am not playing in this palaver. Take these boys with you, and when the rainy season is over, come here and bring all your boys, your wife, and a plenty of God-people, and I will give you 200 boys and girls, if you want them, for book-side. The old man addressed us like a preacher for about one hour. He then dashed us with a noble fat sheep, a kroo of rice, chickens and palm oil, for our breakfast. But I was shaking with chill and fever. So he took hold of my foot, and I of his; we then shook hands, and left him in tears.

We left Yardoo's at half past ten o'clock, and a train of natives, probably half a mile long, followed us from town to town until we came to Ballasadah's. O how I might have fattened on boiled alligator's eggs if I could have eaten them, for they gave them to us in every town. In every town they had their muskets prepared to give us a salute, and would have burned barrels of powder, but Ballasadah told them that I was a God-man, and they must pray rather than fire guns; but they would

dance in spite of the king. So in consequence of the people thronging the path to shake hands, and my weakness under a scorching fever, we did not reach Ballasadah's until 5 o'clock P. M.

I do hope that you will try to redeem my pledge, by sending one missionary to king Peter's people, and another to Capt. Sam's, as soon as may be. Pray ye the Lord of the harvest to send more laborers.

Affectionately yours,

GEORGE S. BROWN.

Caldwell, May 2, 1842.

#### Letter from T. M. Preble.

MY DEAR BROTHER HIMES:—I have a few words to say about the Second Advent Camp-Meeting in Exeter, Me. All things considered, I think it was the best meeting I ever attended. Its location was good—attendance great, and the weather delightfully pleasant, considering the season of the year. The congregation on the Sabbath was estimated at four to six thousand, and never did I address a more still and attentive audience. Quite a large number during the meeting were converted, as we hope, from sin to holiness, and a still greater number were converted to the faith of Christ's *immediate* coming. On Friday morning I had the privilege of baptizing two happy converts, and on Sabbath morning seven more.—Also yesterday, in the afternoon, the ordinance was to be attended to after we parted on the camp-ground.

I find a very great field in Maine, and it is hard for me to leave it; but I feel it will be my duty to return to New Hampshire in about three weeks. But praised be God, I feel that the Lord has a number more servants to give the Midnight Cry in this region, than he had four weeks ago, and the number is increasing.

I gave a lecture in this place last evening, and lectured again this afternoon and evening, to-morrow I go to Cabotville to attend the Conference there. Yours, for the truth, as it is in Christ Jesus.

Oct. 4.

The saints are all men of prayer. The prayer of *all* saints, (Rev. viii. 3,) not of *some* but of *all*. They are the generation of them that seek Him. The spirit of grace is always the spirit of supplication, and praying is as essential to the Divine life, as breathing to the natural. Vain, therefore, is every pretension to religion, without a devotional temper. The wicked restrain prayer before God. The hypocrite will not always call upon Him. The formalist, who dares not wholly decline it, cries, What a weariness it is to serve Him! How is it with us? Do we live without God? Do we pray only when urged by fear of affliction? Do we feel the duty a drudgery rather than a privilege? *All* saints pray, in the temple, in the family, alone, habitually, as long as they live; and find it good to draw near to God.

William Jay.

There is something very winning and endearing in confidence. Who could take away the life of a bird that fled to his bosom from the pounce of the hawk? Or who could take advantage of having him in his hand to deprive the little trembler even of his liberty! Nothing is ever lost by trusting in the ingenuous and noble-minded: they always feel a responsibility to repay the confidence reposed in them. What, then, may we not expect from the God of all comfort?

*Ib.*

## THE SIGNS OF THE TIMES.

J. V. HIMES, JOSIAH LITCH, AND S. BLISS, EDITORS.

BOSTON, NOVEMBER 9, 1842.

**The Great Day of the Lord.**—That will be a day for which all other days were made—a day in the scenes of which we must all take a part. It will be a day of rejoicing to some, and a day of despair to others; and oh how different will be the sensations of these two classes! The one will be caught up to meet their Lord in the air, and the other must endure the fierceness of his anger.

How painful must be the feelings of the wicked when Christ has come, and their perdition is sealed, and there is no longer any hope for them. When the master of the house has risen up and shut too the door, millions will be found without, to cry, Lord, open unto us; while the only response they will receive, will be, I never knew you; depart from me, all ye that work iniquity. O, then will be weeping, wailing, and gnashing of teeth, when they see Abraham, Isaac, and Jacob, and all the saints in the kingdom of God, and they themselves shut out! Then will be prayers such as were never before offered. Stout hearts, that never prayed before, will then bend the suppliant knee, and call in vain for mercy. Scoffers will then no longer scoff, and triflers will cease their trifling. The bold blasphemer will cease his profanity until he sees the utter hopelessness of his condition. The infidel will no longer doubt the dread reality, but will believe too late; and all who are not prepared to meet their God, will find their way has been their folly, and will prostrate themselves in vain before that Being whose mercy they have so long slighted, and of whose favors they have been unmindful.

When Christ shall send forth his angels, and gather his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven, and they have been all caught up to meet their Lord in the air, then will be witnessed among those who are left upon the earth such a heart rending scene as language cannot describe, or the imagination conceive. For one to feel that he is left behind while his Christian friends are with their Savior, must be awful in the extreme; and if the dread reality could be fully impressed upon the mind, it would seem that no one would hazard a moment's delay in an unconverted state. All the pleasures of this life will be felt to have been less than nothing when the bitter dregs of the cup of the wrath of Almighty God is once tasted. And all the ills which can afflict our mortal state, will be more than overbalanced by one moment of such joy as will be the portion of those who are blessed of the Lord; yet millions will run the risk of being forever cast off from the presence of their God, and of sinking down to the regions of endless despair.

Why will not man be wise, and make his calling and election sure while yet he may, before the door is forever closed against him. Why will he not supplicate the favor of Him whose smiles are so essential to his future well being, that when the day of trouble and distress shall come, he may have a refuge, an ark of safety to which he may flee. It will be a blessed privilege to enter into the chamber of God, until his indignation be overpast, but it will be a fearful thing to fall into the hands of an angry God. If repentance comes too late it can

avail nothing, and at that day many will strive to enter in and will not be able. Then, though they seek God early, they will not find him; though they cry mightily unto him, yet will he not hear; he will laugh at their calamity, and mock when their fear cometh. Who will not avoid such an awful calamity by making their peace with God before it is forever too late, and while the door of mercy is not closed against them.

**New Editor.**—We have now secured the services of Mr. S. Bliss, of Hartford, Conn., as an assistant editor of this paper. He has been favorably known by our readers as a writer in our columns over the signature of "B."

We doubt not but that the friends of the cause will be pleased with this arrangement; and will rally and increase the subscription, so that we may be able to meet this new expense.

J. V. HIMES.

Nov. 2d. 1842.

**More Trouble and Distress.**

A most destructive and ravaging fire in Saxony and Bohemia, which broke out in August, is, as we learn by a letter from Dresden, still in progress, and presents a most grand and awful scene. For a vast distance the noble forests are utterly destroyed. Mountains and valleys, Hills and lawns are all clad in the most dismal habiliments. In some places the fire rages under ground, burning off the roots of the trees, and they suddenly fall in every direction. We also have accounts of a most dreadful fire in Silesia, producing unutterable distress.

F.

**Love His Appearing.**

No true disciple of our blessed Lord, if in a proper state of mind, can possibly be displeased with the prospect of His speedy appearing. It would be unnatural, and contrary to the law of mind. When we find in our hearts a disinclination to the prospect of his speedy coming, we may set it down as an infallible evidence that some worldly object is between us and our Lord. Remember, the promise is "to all them that love his appearing." F.

**TENT MEETING AT BENSON.**—Closed on Sunday evening the 30th inst. It was very well attended for the population in the vicinity. The last day of the convocation was fully attended, and was truly the greatest day of feast. In the evening several souls were converted. About thirty came forward for prayers, and there is every prospect of a glorious revival in that town. We hope to hear from Bro. Storrs, Pastor of the Baptist church in that place, soon, who will give a more full account of the meeting.

**Notice.**

Brothers Josiah Litch and Appollos Hale, are expecting to commence a course of lectures at Philadelphia, on the 11th of Nov.

**SECOND ADVENT CONFERENCE AND LECTURES,**

IN WOODSTOCK, VT.

The conference will commence on Wednesday, Nov. 9th, at 10 o'clock A. M., in the Christian Chapel, to continue one week.

Br. CALVIN FRENCH, will by divine permission give a course of lectures, during the conference. The object of the conference and lectures will be, to present the evidence from the word of God, that our blessed Lord will make his glorious appearing in a FEW MONTHS.

**Notice.**

It is contemplated that Bro. Miller will commence a course of Lectures at New Haven, Ct. on the 19th. of Nov.

**SECOND ADVENT CONFERENCE,**

In Orleans, Mass. Nov. 15.

There will be a Second Advent Conference held in the Methodist Meeting House in Orleans, Mass. to commence Nov. 15th. The design of this meeting, like all others of the kind, is to give the Midnight Cry, and to save souls, and build up the Church of Christ to be ready to welcome Christ when he comes in 1843. This meeting is not to be one of controversy, but to listen to the solemn truths of the gospel, and apply it to our own hearts. It will commence Tuesday morning at 10 o'clock; We invite all who attend to hear candidly this all-important subject, both preacher and people, without distinction of sect, and to come without prejudice, but with prayerful hearts, that great good may be done.

JAMES BICKWELL.

Oct. 14, 1842.

**NEW WORKS.**

Tappan & Dennet will publish in a few days, "Universalism, — Examined, Renounced and Exposed," By M. Hale Smith. In one handsome 12 mo vol. 400 pps.

☞ **CORRECTION.**—We learn that the protracted meeting held at Kennebunk, and noticed in our last, was not a Second Advent meeting, but that elder Frost was there accidentally.

☞ **Miller's Review of Professor Stuarts Hints on prophecy,** will be out in a few days.

**MESSRS EDITORS:**—The Lectures and Conference conducted by Mr. Calvin French, at Randolph, West Village, concluded last evening. His first meeting was held on Saturday evening, when he opened his plan and design, in regard to the great subject—**THE SECOND COMING OF OUR LORD.** I heard him advocate the question in six lectures, (I was from necessity absent part of the time) in the delivery of which, for the most part, he was able and convincing. He was heard with great seriousness, and his audiences were manifestly very deeply impressed, not only with the coming but with the time, i. e. 1843. His forenoon meetings were mostly occupied in conference, and in Bible inquiries; in calling up very deep impression, and in exhorting to a steady faith in our Lord's speedy coming.

Mr. F. was earnest in declaring his persuasion that the saints would be called to meet Christ in the air early next spring—this was bringing the solemn fact nearer to the people in these parts, than ever they had been called to contemplate before; the effect was overpowering—"but some doubted"—the writer of this article is not of this number—he would be prepared to say, Come Lord Jesus, come quickly—still it is more than he is prepared to advance himself, and how far Mr. F. is justified in this bold and full declaration of his own hope, time will very soon prove. The amount of success I am not called upon to report—the day shall declare that! My convictions however are, that many were brought to the most serious consideration, and from a persuasion that **THE JUDGE NOW STANDETH BEFORE THE DOOR,** did most sincerely and solemnly resolve to present themselves before the Lord, a living sacrifice holy and acceptable. But amidst all these pleasing and promising appearances, I am sorry to say that the good man, very warmly, and in terms somewhat specious, asserted, what I understand is with him a favorite topic, the **destruction** (annihilation) of the wicked. The assertion of this presumption (it was in his lecture on Wednesday afternoon) was like the touch of the **torpedo**, the effect was baneful, and some individuals, to my knowledge, were less open to conviction on the great question, all through the after meetings. Mr. F. is not happy in broaching old and long ago exploded errors bedazzled and dressed out in some fringe

work of his own fancy. He gave me a little tract of his own writing, "Immortality the gift of God, &c." It is just such a performance as I should expect on such a subject.—He is much offended to be classed with Universalists on account of it; but it is the bush to which Universalists often fly when hardly pressed by their adversaries. The *Orthodox* seem some times to have the advantage of us through the means of these and other conceits. "There," say they, "you Millenarians will symbolize with any thing—*Arians, Universalists, Destructionists*, and we know not what besides." The great subject for which we contend is too great and awful—too majestic and divine to be mixed up with any of our petty *isms*. I wish your lecturer French could avoid every thing which might be made an occasion of hinderance or of offence. Every thing like railing should be avoided, both by lecturers and editors—all sarcastic flings at *learned ministers*—all calling of odious names; all sneering and carping are exceedingly unbecoming such a cause as we are engaged to support and serve. Grace, mercy and peace be with all them who love our Lord Jesus Christ in sincerity. J. S.

Bethel, Vt. Oct. 1842.

In reply to the above, we would remark that our brother referred to is not *our* lecturer, and that no one but himself is in any way responsible for any peculiar views in which he may indulge.

The pamphlet referred to, "*Immortality the Gift of God*," takes the ground that the righteous and the wicked rest together in the grave in an unconscious state until the resurrection, and that when the wicked are raised, they will be *annihilated*. These views are *not our views*, nor are we in any respect identified with them.

We believe that our brother is a devoted and pious man, and that his labors are instrumental of much good, but his pamphlet was published by himself, contrary to our advice and urgent wishes. This continuing to mix up those doctrines with the speedy coming of Christ is also contrary to our most earnest solicitations.

We deem it necessary to make these remarks, that the cause we espouse may no longer be made responsible for the promulgation of those sentiments. We accord to our brother the right to proclaim this or any doctrine in accordance with the dictates of his conscience, but we wish to have it generally understood, that he alone is responsible for those sentiments. We wish him God speed in the giving the "Midnight Cry."

The editors of this paper also *solemnly protest* against the setting the hour, day, or month, of the end of the world. There are various events, the anniversaries of which, within the year, may be the end of all things, but we have never fixed on any particular day. Different individuals have fixed upon several different days, and it has gone forth to the world that we have fixed the day. This has only been done by individuals upon their own responsibility, and contrary to our knowledge. Neither does Mr. Miller or the principal lecturers look to any particular time in 1843. That, we are willing to leave in the hands of God; and will endeavor to be ready whenever he may come. We have no sympathy with any of the *days* that others have fixed upon, and hereby *protest* against being responsible for any such opinions.

**Letter from C. French.**

BR. HIMES:—The lectures and conference in Shrewsbury, have produced a great change in many minds respecting the advent being nigh. *Some* who were opposed, and *others* who were indifferent to the lectures before they commenced, on hearing became convinced by the evidence presented, and are "looking for that blessed hope and the glorious appearing" of our Lord in 1843. I left S. and came to West Randolph, on 21st inst., the brethren had prepared a tent by the side of their house. On Sabbath day, both house and tent were literally

filled, with those who were anxious to hear on the subject. Brother Miller gave a course of lectures here four years ago. I have given lectures in several places where he has labored before me, but never have I found so much fruit from his labors as in this place; some have been firm believers, others were convicted, that Christ would come in 1843. Our meetings have been overflowing, yesterday the house and tent were again full. Brethren are here from neighboring towns, some have come 40 miles to hear the lectures and get some one to "come over and help;" the "Macedonian cry" is great, "the common people" are awake through the region, to hear and believe on the subject; several brethren have determined to do what they can to give the *MIDNIGHT CRY*; may God speed their way.

The revival of God's work here is *glorious*; we may hope a goodly number *WILL BE READY*; to meet the Bridegroom when he comes.

I expect to close my labors here this evening, and leave to-morrow for Brattleboro, Vt. Yours in hope of immortality.

West Randolph, Vt., Oct. 27, 1842.

**Letter from the South.**

DEAR SIR,—On hearing of your doctrine on the Second Advent Advocated by E. Thomas, I viewed it (as the great mass of this professed religious section still does) to be idle delusion, vain presumption, and merely for idle curiosity and vain speculation. I requested the perusal of one of your papers, where I found an expostulation on the 8th and 9th chapters of Daniel, which was enough to convince all my prejudices and assign me as a believer to its doctrine, and set me to advocating its truth in my weak puniary influence. I now wish you to send me the paper weekly for six months, and I hope the scripture will still be explained with all its bearings to the convincing of thousands prejudiced to its truths; and although the same lectures should be published again, which have already convinced many, yet they will be entirely new to thousands yet in darkness to its true principle and meaning. Respectfully. A. J. GUYTON.

**Letter from Joel Spaulding.**

DEAR BROTHER HIMES:—I attended the second advent Conference in Cornville, in company with brethren T. M. Preble and J. K. L. Staples as lecturers. Brother Frost and a number of brethren in the ministry were present and participated in the labors of the meeting. The meeting was but thinly attended the three first days. We found a strong opposition among our Baptist brethren against the doctrine of Christ's speedy coming: "as with the priest, so with the people." Br. Preble faithfully discharged his duty, and then left on Saturday morning to lecture in Norridgewock. On Sabbath the meeting house was crowded, and a good attention given. We believe our labors were not entirely lost, though no special revival was then witnessed. One young brother in the ministry by the name of White, committed himself as a firm believer in 1843, as the time we shall see the Judge of quick and dead. He stated to the congregation that he intended to constantly give the "Midnight cry" if he could be honorably discharged from the school he had engaged to teach. Other preachers felt increasing conviction in '43 as the time.

I this morning leave for another tour 50 miles to the mouth on Kenebeck I have made one visit there on Pleasant Ridge on Canada Road, and the Lord blessed my lectures to the awakening and conversion of quite a number before I left. They are now waiting for my return to be baptized, and organize them into a church, as there is no church in the place. I expect then to lecture in Bingham, Moscow, and Kingfield before I return. The Lord has blessed the inhabitants on the banks of Dead River with a glorious revival while I have there lectured. I have baptized 30 there, and others administrators some 45. In haste, yours in the faith of the second advent in '43.

Belgrade, Oct. 14, 1842.

**Arrival of the Caledonia.**

WE HAVE RECEIVED ENGLISH PAPERS TO OCT. 9TH. THE EAST.

Turkey.—The Ottoman Porte had rejected a project presented by the great powers for the pacification of Lebanon.

The affairs of Syria and of Persia, were on the 17th September the subject of the deliberation of the Divan. The Porte had resolved to maintain Omer Pacha in the government of Syria. As for Persia, though they do not seriously contemplate a war, they are making dispositions with reference to such an event.

News had been received at Constantinople, under date of the 14th September, with regard to the affairs of Servia, and orders had been given to direct the troops towards the north. The accounts speak of a concentration of Russian troops upon the Pruth.

The Ottoman empire is said to be in such a state that its maintenance is almost to be despaired of.

The Sultan has communicated to the ambassadors of the great powers his determination respecting the Syrian question. He consents to remove Emir Pasha, and to replace him, as regards Mount Lebanon, by Eshad Pasha, who is to appoint Maronite and Druse princes to rule over their respective tribes under the Pasha's inspection.

The mediation of England and Russia has been accepted by the Porte in the Persian affair.

On the 21st ultimo, the birth of a son to one of the Sultanas was announced at Constantinople with the usual ceremonies.—*Boston Post*.

**Letters**

Received up to Nov. 7th. 1842. From P. M. South New Derham, N. H. Melvil Village, N. H. Chicopee Falls, Mass. New Ipswich, N. H. Portland, N. Y. Tunbridge, Vt. Portsmouth, N. H. Phoenix, N. Y. Phillips, Me. Lowell, Mass. Peekskill, N. Y. Addison, Vt. Acton, Mass. Killingly, Ct. Mattaville, N. Y. Richford, Vt. Schenectady, N. Y. Deerfield, N. H. Preston, Ct. Braintree, Vt. Stratford, Vt. Northfield, Vt. East Otto, N. Y. Hudson, N. Y. Hartland, Vt. Livermore Falls, Me. Parish, N. Y. Hudson, N. H. Bucksport, Me. Richmond Corner, Me. Essex, Vt. Ballston, N. Y. Morristown, N. Y. Exeter, Me. Lafayette, Ind. Bath, Me.

From Rev. James Sabine, Tho's M. Preble, A. Rice, Moses Hazen, J. Felton, \$ 6,00, P. T. Kenney, S. B. Sturges, Mary L. Brush, Elisha G. Kingsbury, Lewis Calkins, Joshua Roberts, A. N. Pratt, L. Sherwood, Isiah H. Shipman, Daniel H. Gould, C. S. Brown, G. S. Miles. J. C. Forbush, Samuel S. Snow.

**Books Sent.**

- One bundle to L. Calkins, Falmer, Depot, Mass.
- One bundle to P. T. Kenney, Bristol, R. I.
- One Box to S. B. Sturges, Clarksfield Ohio.
- One bundle to H. W. Ballard, Richford, Vt.
- One bundle to Wm. Bannon, Woodstock, Vt.
- One Box to Cha's Fitch, Cleveland, Ohio.
- One bundle to J. H. Lonsdale, Providence, R. I.
- One bundle to G. S. Miles, Albany, N. Y.
- One bundle to C. S. Brown, Concord, N. H.
- One bundle to Calvin French, Woodstock, Vt.
- One bundle to G. S. Miles, Albany, N. Y.
- One bundle to D. H. Gould, Greenfield, N. H.

"Willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 8.

This seems to have been very much, in the beginning of the gospel, a common experience. Hence we read of looking for that blessed hope: waiting for his Son from heaven: loving his appearing; hasting unto the coming of the day of God; and crying amen, even so come, Lord Jesus. Those also, who were called by Divine grace at the reformation in Germany, and at the revival of evangelical religion in our own country (England) seemed familiar with death, were not shocked to be reminded of their age and infirmities, and loved to talk with each other of going home.

### Review of Stuart's Hints on Prophecy.—No. VIII.

Concluded.

In his concluding remarks, in which he takes a retrospective view of his several positions, he says, "The reason why I have endeavored to show that the *double* or *occult* sense of Scripture is inadmissible is, that if we admit it, then we must give up all hope of ever fixing with certainty upon the original meaning of many portions of Scripture, and especially of the prophecies. If a part of what Daniel predicts, for example, must be applied first to Antiochus Epiphanes (which is certain?) and then may be applied as to its occult meaning to Antiochus, to the Pope, to Mahommed, or to all these, then there is an end to all certainty in exegesis, because there is no tribunal before which the *occult* sense can be brought, and by which it may be tried." p. 134.

As he has *failed* to show a literal fulfilment of *any* prediction in *every* particular, it renders it by no means so certain that any allusion whatever is made to Antiochus Epiphanes in the book of Daniel; and therefore the whole of his argument respecting the *occult* sense of Scripture is entirely gratuitous: for when it cannot be shown that any prophecy is fulfilled in one event, it is not necessary to prove an occult sense, to make it applicable to another event.

He says, "My second aim has been, to prove that history has preserved to us such a knowledge of facts, as will serve to show that the prophecies in question have been fulfilled in their plain and obvious sense." p. 136. But has he proved that? Is an event which only accords with the prediction in *some one particular*, and which will not harmonize with it in *all*, to be taken as a fulfilment, when events can be shown which do fully accord with it in *all* particulars? If not, then must his expositions "throw to the winds some of the leading principles of hermeneutics." p. 135.

As that effort has not been successful it does not follow that "the controversies of the present day about the Pope, and Mahommed, and the French Revolution," &c. (see p. 136.) "have no specific ground or basis in Daniel or John;" and, therefore, it is not necessary to show that they are "to happen over again," and which he says would not "be a dispute of much interest or importance!"—as though any thing concerning the Word of God could be uninteresting!

He does not see how the *terminus a quo* of the 1260 days would be ascertained, if they are admitted to be years, and to apply to Romans. p. 136. There is nothing more evident. There were ten horns to arise—another was to arise, before whom three were to be plucked up—he was to receive power from the dragon, (Rome) that which hindered (Paganism) was to be taken out of the way, &c. These events point to the year A. D. 538; and the overthrow of the Pope in 1798 after a period of 1260 years, in the very manner predicted, proves the correctness of the first dates. Neither the beginning nor the end is, therefore, "dependant upon mere conjecture."

He points those persons who are "greatly agitated about the end of the world, which as many predict at the present day, is to come in 1843," (p. 137) to the case of John Albert Bengal, who believed the affairs of this world would be consummated about the year 1836, and which year has passed. But what has that

to do with the case in question? Can it be shown that he, or any one whose calculations have failed, made their deductions from the same premises that Mr. Miller has? If not, though such failures could be shown for every year since the first advent, it would not affect this question. It would not prove that God's Word would now fail. If the failure in one instance is proof of any thing, it can only prove that the world will never be destroyed. And yet the fact that Mr. Bengal and John Westley believed that all things would be consummated about the year 1836, shows about what position in point of time, according to their belief, we occupy; and that they had their eye turned to these days for the Second Advent.

He says, "I do not say it will not" (come in 1843) "for I do not know this." p. 137. Then he does not know that we are to have such a millennium as he speaks of.

Speaking of *romancers* in prophecy he says, "I will not reproach them with the presumption of undertaking to expound a book, which of all others in the Bible, demands the deepest knowledge of the *original* Scriptures, and of the prophetic idiom, when they have not well understood either." p. 138. The above sentiment looks a little like going back upon the old popish ground and denying the Bible to the common people. If they are incompetent to read it without note or comment, let it be thus suitably guarded: or else only printed in some dead language. But if the fault is in the translation, in the name of dying men give us a perfect translation, which will not mislead us. The fact is, however, that in no instance does any point upon which this question turns, depend upon any dispute in the correctness of the translation. The only instances where that can be questioned, is, in the original, of the 2300 days, and 70 weeks; and on those points we have the criticisms of the profoundest minds, so that the well read English scholar stands upon the same level in drawing his conclusions respecting the truth of this theory, with any superficial oriental scholar.

The text in Matt. xxiv. 32, "Of that day and hour," &c., he applies to the destruction of Jerusalem, although the disciples expressly inquired when the *end of the world* would be. We, therefore, hope those who adopt his conclusions, will be consistent and not quote it where it does not apply.

His thoughts what will be when 1843 passes away, and that day does not come, has as little bearing upon the truth of this question, as would any opinions respecting the condition of those who are not saved when it does come. A picture of what will be, if it is not true, is no argument in disproof of the truth of it. In view of the whole subject, he says, "It is time, therefore, for common sense and reason to rouse themselves for action; and make sober, honest inquiry, as to what ground there is for all this excitement." p. 144. Must reason and common sense fight the battle alone? and has humble piety nothing to do with this question? Ought we not to be excited when we see immortal souls rushing thoughtlessly into the presence of God, to sink to perdition? There is no need of preaching peace and safety, in this age of the world, nor is there any danger that any will over exert themselves in plucking sinners as brands from the burning.

On page 145 he asks, "How could it so happen that all the various historical events to which I have alluded, as fulfilments of prophecy, and which it must in candor be granted,

look very much like fulfilments should have happened at times that coincide so exactly, with the times designated in the prophecies? One or two of these we might account for, on the ground of accident; but that so many events of the nature just described, should have all happened at the periods in question, and in regular order—is a matter which carries on its very face the stamp of being connected with prophecy."

His historical events are not so various as he supposes; for be it remembered he has applied *all* his quotations from Daniel, to Antiochus Epiphanes; and makes Nero fulfill a great part of the Apocalypse. If, therefore, so few events, corresponding in so few particulars, and which *cannot be shown* to have been fulfilled in the given time, are so conclusive; then historical events, which fulfill *every* particular in *just the time* specified, must be overwhelming evidence that the prophecies are fulfilled in them.

We have thus reviewed those "Hints" on prophecy, and which we have endeavored to do in all candor. But it has been a painful task. Painful, because we have continually felt, that they would be the means of sinking immortal souls into perdition. We have there found no note of warning, or of solemn entreaty to the dying sinner. Its whole object seems to be to convince the world that there is no cause for any *excitement*; and to lull sinners to sleep by the cry of "peace and safety," and the syren song of "My Lord delayeth his coming." There is nothing in it which would awaken a sinner, or convince a skeptic. And there are sentiments therein contained, which we are sorry to see emanate from a man whose opinions have so great an influence over such a mass of mind. The resorting to the predictions of *soothsayers* for a fulfilment of the Word of God—the explaining the *object* of writers of that Word as though they were governed by fancies of their own—and the expression of doubts whether a statistical exactness *could be aimed at* in God's Holy Word, we can but feel will have a tendency to lower respect for sacred and divine things, and gives an argument to the scoffers at religion, which they will not be slow to use.

Neither do we find a sentiment there to show that its author is ever looking for the blessed hope of the glorious appearing of the great God, and our Savior Jesus Christ—that he is longing for the return of Him who has gone to prepare a place for us, and who will shortly return and take us to himself—that he even needs the exhortation of patience, by James, for the coming of his Lord, or that he ever prays "Come Lord Jesus, come quickly." What a consoling hope that that day is to be delayed to the end of a long millennium, and again through another long indefinite period of time! He might as well say to the anxious disciple that his Lord will never come, and till He comes, be it remembered, the dead in Christ can never be like Him.

The first part of the book presents a great show of sound principles of hermeneutics; and this alone will mislead many who only give it a cursory examination; but the moment his own rules are applied to his own expositions, this show of fairness vanishes; and it will mislead none who give it a thorough examination, and praying aright for help from on high, compare history and prophecy with an unprejudiced mind.

Prof. S. appears to have trimmed his lamp, but it emits no light to guide us in the path of

life. There is no warning of the Bridegroom's approach; or anxiety to be ready for his appearing; nor is there any evidence that it emits light to his own mind, for he admits that Christ may come in 1843, but has no evidence of it himself. If he is thus in the dark so that *that day may come upon him as a thief*, have we not reason to fear that his lamp has gone out?

We hope every intelligent reader will give his work a careful and prayerful reading, and when they arise from their task, if they find that it has filled their souls with love to God, so that they long the more to be with Him, they may rest assured that it will receive the approbation of God; but if they find their minds darkened by it, and are more dead in their feelings, and have less of the love of God in their hearts, they may deprecate its influence and fear the result which it will effect.

B.

### Exposition of the 24th Chapter of Matthew.

The 24th of Matthew, when taken in connection with the record which the other evangelists give of this discourse of our Savior, and the other parallel portions of Scripture, furnishes a clear and conclusive argument that the end of all things is at hand. This is a portion of Scripture which has been much perverted in these last days, and has been, by the great body of the christian community, relinquished into the hands of the Universalists, as only applicable to the destruction of Jerusalem.

Several excellent expositions of this chapter have appeared, yet none of them have been entirely literal; and wherein any of them depart from the literal reading of the text, so far we must dissent from them.

Our Savior having informed his disciples that the time would come when there should not be left one stone upon another of the buildings of the temple that should not be thrown down, they, afterwards, as he set upon the mount of Olives, asked him two questions, viz. "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These two questions being asked in connection render it evident that the disciples supposed that the temple would continue to the end of the world, but the result has shown that they were *deceived* in that particular. Our Savior accordingly cautions them, saying, "Take heed that no man deceive you." He then, from the 5th to the 14th verses inclusive, mentions various events which would precede the end of the world, and declares that when the gospel is preached in all the world as a witness to all nations, then shall the end come. That the gospel has been thus preached has been too often shown to be here repeated. 15th v. "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,) then let them which be in Judea flee to the mountains," &c. The question here arises, what abomination of desolation is referred to? Luke xxi. 21, says, "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Daniel ix. 26, 27 to whom our Savior refers, is informed that after the Messiah is cut off, "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 for the overspreading of abominations (Pagan and Papal) they shall make it desolate even until the

consummation, and that determined shall be poured upon the desolate." The abomination of desolation to which our Savior referred must therefore be one of the abominations which would desolate Jerusalem until the consummation. And as the daily was to be taken away when the abomination that maketh desolate was to be set up, it follows that it was the daily, or the Pagan abomination, that was here spoken of, and which would commence the desolation of Jerusalem; and which desolation the christians would know was nigh when they saw the city compassed with armies.

These "abominations" (first pagan and then papal) would not only continue "even until the consummation," but for a definite period of time; for our Savior, in Luke xxi. 24 declared that they (the Jews) "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. What times? Moses, in the 26th chapter of Leviticus, predicted that if the Jews would walk in the statutes and keep the commandments of the Lord, that they should be blessed with peace and all manner of prosperity—that God would set his tabernacle among them, would walk among them, and would be their God, and they should be his people. But if they would not hearken unto him, and despised his commandments, they were to endure all manner of adversity; and God would punish them yet seven times more for their sins, during which the pride of their power should be broken, their heaven should be iron, and their earth brass. Their land also was to be left of them, and was to enjoy her Sabbaths while she lay desolate without them; and they were to accept of that punishment because, even because, they despised God's judgments, and because their soul abhorred his statutes.

Jeremiah tells us when this time commenced. He says, (xiv. 4—6.) "And I will cause them to be removed into all kingdoms of the earth, because of Manassah the son of Hezekiah, king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward! therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting." Here the same offences are spoken of that Moses enumerated. It is recorded in 2 Chron. xxxiii. 9—11, that for these same crimes they were scattered. "So Manassah made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel. And the Lord spake to Manassah, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manassah among the thorns, and bound him with fetters, and carried him to Babylon. This event, according to the marginal dates in the Bible, and the consent of all chronologers, was B. C. 677.

In this same year, according to Archbishop Usher, the prophecy of Isaiah (vii. 8.) was fulfilled, viz. that within sixty and five years Ephraim should be broken that he be not a people. When Manassah was in affliction he besought the Lord God, and humbled himself greatly before the God of his fathers. His prayers were heard, and he was brought again to Jerusalem, into his kingdom; but according

to Nehemiah (ix. 32.) the nation was still tributary from the time of the kings of Assyria unto his day.

After the return of Manassah and while the nation was in the subjection that Nehemiah alluded to, Jeremiah (xxv. 11.) prophesied that the whole land of Judea should be a desolation and an astonishment, and should serve the king of Babylon seventy years; and at the end of the seventy years the king of Babylon and that nation was to be punished. This was fulfilled in that night when Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom. Dan. v. 30, 31. Jeremiah then in the 15th verse, and to the end of the chapter, proceeds to predict judgments that should befall all nations, beginning at Jerusalem, and extending to all the kings of the north far and near, one with another, and all the kingdoms of the world which are upon the face of the earth; and the king of Sheshack after them. After the seventy years' captivity in Babylon expired, and the Jews returned to Palestine, yet, according to Nehemiah, they were still tributary; for when they had rebuilt their temple, and stood the highest in the favor of the Persians, he says, "Behold we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof, and the good thereof, behold we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us, because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." (Neh. ix. 36, 37.) This he says had been since the days of the kings of Assyria unto his day. (verse 32.)

The depression of Israel which commenced when Manassah was taken in the thorns, had thus continued, and was to continue *tilt the times of the Gentiles should be fulfilled*. This depression was to be perfected, by the desolations of Jerusalem by the abominations of Daniel the prophet, which were to "make it desolate even until the consummation, and that determined shall be poured upon the desolator." (as it reads in the margin.)

When the seven times of the Gentiles are fulfilled, then will be poured out that which is determined upon those who desolated Jerusalem, as predicted in Jer. xxv. 29—38. "For, lo I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished! Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore, prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shep-

herds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger."

Luke informs us that "these be the days of vengeance that all things which are written may be fulfilled." Judgment thus begins with the house of God, and will end with the ungodly nations around, as St. Peter intimates, when God shall have accomplished to scatter the power of the holy people, and all the things spoken of in the book of Daniel are finished.

Having shown what were the abominations of Daniel the prophet, which would desolate Jerusalem; and that they were to continue, and Jerusalem be trodden down of the Gentiles until the seven times or 2520 years of the Gentiles were fulfilled, we will turn back to Matt. xxiv. 21, 22. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened." When shall be great tribulation? The answer is obvious. During the continuance of the abominations that should desolate Jerusalem. The church has accordingly passed through a series of persecutions, and tribulations, under the papal and pagan abominations, such as the church of God never before experienced to that time, no, nor ever will again. But after her warfare is accomplished, then the wicked will realize their time of trouble, such as never was before known, (Dan. xii. 1.) and when all that are written in the book will be delivered.

Our Savior however mercifully promised, that for the elect's sake those days should be shortened, or that the tribulation should not continue till the end of the times that Jerusalem was to be desolated. The seven times or 2520 years, beginning with the captivity of Manasseh, B. C. 677, would not terminate until A. D. 1843; and yet the persecutions of the church ceased in the last century; and the gospel has since then had wonderful success, and many have been born unto God. But had those days not been shortened, had the dark ages continued, and persecution still raged, there would have been comparatively but few saved. But for the elect's sake those days were shortened, 23—26 verses. — "Then if any man shall say unto you, Lo here is Christ, or there, believe it not, for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not." When? During the tribulation of those days; and history informs us that during those days of tribulation, about fifty false Messiahs have arisen and deceived many. But the kingdom of God cometh not with observation. There will be no need of saying to any, he is here! or there! Neither are we to go after any of whom it is thus said, for when Christ cometh, it will be like the lightning shining out of the east, even unto the west; or as Jeremiah (xxv. 33,) expresseth it, the Lord "will forsake his covert as the lion," of whom

his prey can see nothing, until he is pouncing upon it. verse, 28 "For wheresoever the carcass is there will the eagles be gathered together."

We are not to go to find Christ when he appears, for all his saints will be caught up to meet him in the air. 29—31 verses, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

All the signs here given, have been literally accomplished. Immediately after the tribulation through which the church passed, the sun was supernaturally darkened on the 19th of May, from 10 A. M. into the night; and on the night of that day, although the moon full the night previous, yet it gave so little light, that the darkness rendered the whitest substances perfectly invisible to the naked eye. On the night of November 13th, 1833, for two hours the stars fell from heaven, even as a fig tree casteth her untimely figs, when shaken of a mighty wind.

That such a display of falling stars were intended by the prophecy is evident, for no other stars can ever fall to the earth, and we are not to suppose that it was either a *fixed star*, or one of the *planets*, that guided the wise men, and stood over where the infant Savior lay.

The Connecticut Observer of Nov 25th, 1833, copied from the "Old Countryman" as follows: "We pronounce the Raining Fire which we saw on Wednesday morning last, an awful *type*—a sure *forerunner*, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the SIXTH SEAL SHALL BE OPENED. The time is just at hand—described not only in the *New Testament*, but in the *Old*; and a more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold."

That this was such a fulfilment of that prophecy, as ancient writers expected, is evident from the following extract from Thomas Burnet's "Theory of the Earth," published in 1697. He says the last sign before the coming of Christ is the *falling stars*. He adds "No doubt there will be all sorts of fiery meteors at that time; and amongst others, those called *falling stars*, which though they are not considerable, singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vines, or figs from the fig tree, they would make an *astonishing sight*." Book 3, chap. ii.

The *falling of the stars* was the last sign that John saw (Rev. vi. 13,) before the heaven departed as a scroll when it is rolled together, and the great day of the wrath of the Lamb had come; Joel ii. 30, 31, predicts that God would show "wonders in the heavens, and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come."

Our Savior, according to Luke xxi. 25, 26, said, "And there shall be signs in the sun, and

in the moon, and in the stars, and upon the earth distress of nations with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken." In the 11th verse, Luke adds, "and great earthquakes shall be in divers places, and famines and pestilences, and fearful sights, and great signs shall there be from heaven." All these we have seen literally fulfilled in the most wonderful displays of the aurora borealis, which are peculiar to these last days, and in the political and commercial distress which has not been confined to one nation, but has extended to all the nations of the earth. Our limits will not permit us to go into as minute a detail as we could wish, of the fulfilment of each of those particulars, yet any one who will give a *candid* examination to this question, it would seem, cannot fail to perceive that God has mercifully given them to us as indications of the approach of the Son of man, that we may be also ready; For he has assured us, that as we may know that summer is nigh at hand when we see the fig tree put forth its leaves, "So likewise ye, when ye see these come to pass, KNOW YE that the kingdom of God is nigh at hand. Verily I say unto you, This generation" (the generation that shall witness these signs) "shall not pass away till all be fulfilled." These signs began with the darkening of the sun in 1780, and many of those who were witnesses to it are still alive. This generation has not yet passed away.

Then, according to our Savior, no man neither the angels in heaven, knew the day or hour; nor was it for them then to know the times or the seasons which the Father had reserved in his own power; for Daniel was assured that the words were CLOSED UP and SEALED till the time of the end. "And the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand; for, as our Savior says, "when ye shall see all these things, KNOW YE that it is near EVEN AT THE DOORS." And when these things begin to come to pass, then look up and lift up your heads: for your REDEMPTION draweth nigh." These are the words of our Savior, but our wise men, in the face of this, deny that we can ever know any thing respecting it. Yet our Savior affirmed it with an oath, that though heaven and earth should pass away his WORDS SHOULD NOT PASS AWAY. Those who will believe men in preference to Christ, must do it at their peril.

Well did our Savior say, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you UNAWARES. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and PRAY ALWAYS, that ye may be accounted WORTHY TO ESCAPE all these things, and to STAND before the Son of man." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." B.

How deficient are they in their religious views and concerns who do not look to the Lord Jesus as the sanctifier as well as the Redeemer! If I wash thee not, says he, thou hast no part in me. Without holiness no man shall see the Lord.