

The Second Advent of Christ.

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CLEVELAND, WEDNESDAY, MARCH 8, 1843.

No. 6.

REV. C. FITCH, Editor.

[Please Read and Circulate.]

T. H. SMEAD, PUBLISHER.

The Return of the Jews.

BY GEO. STORRS.

It is said, 'The world cannot come to an end, for the Jews are to be brought in first.' It is added, 'God must have some great design in having kept the Jews a distinct people for the last 1800 years;' and, it is asked,—What can that design be but their conversion to Christianity?

In reply, I remark, God has not kept the Jews a distinct people. Here is the root of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, who has kept them so? Our opponents say God has; but, I deny it. God has no more kept the Jews a distinct people than he has kept drunkards a distinct people; or than he has kept Morions, or Mahomedans, or Papists, or Lars, or any other class of wicked or deluded men, a distinct people. The fact is, God broke down the partition wall between Jews and Gentiles by the death of his Son; and never intended that any distinction should exist after the seed should come to whom the promise was made. That seed is Christ. See Gal. 3:10. Christ, says Paul to the Ephesians, 2:14, 'is our peace, who hath made both one [Jews and Gentiles] and hath broken down the middle wall of partition.'

To talk about God's keeping the Jews a distinct people, in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain a theory at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purposes, and blasphemously said, they would not be put on a level with the Gentiles; and they have labored for 1800 years to keep up a wall of distinction, which in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves a distinct people, and have done it in opposition to the will of God unto this day, as really and as criminally as drunkards have kept themselves a distinct people; and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert them, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their own fault, and as criminally as drunkards, or any other class of sinners.

I shall now call attention to a few texts of Scripture which show that the natural descendants of Abraham, under the gospel, have no peculiar privileges or promises. See Matt. 23:9, 'And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able to raise up children unto Abraham.' Thus John the Baptist lays the axe unto the root of the trees of Jewish prejudice and pride, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to Judaism, and it made the dry tree's stinks to its very roots. Now let us see if our Saviour did not cut it entirely down. See John 8:39, 'They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.'—Here is a plain, positive denial that the Jews, as such, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz: doing the works of Abraham. Our Lord tells the Jews, in the 44th verse, 'Ye are of your father the devil.' This gives us a clue to the inquiry, who has kept them a distinct people? It is their father, the devil. Let none attribute such a devilish work to God any more. They are a distinct people because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character, as a Jew, ceases at once. This shows that their being a distinct people is a work of

the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. 2:9, 'I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.' Again, Rev. 3:9, 'Them of the synagogue of Satan, which say they are Jews, and are not, but do lie.' Can any doubt who are meant by real Jews in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, are of the synagogue of Satan. In connection with these texts, see Rom. 2:28, 29, 'For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh.—But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit; and not in the letter; whose praise is not of men, but of God.'

Here inspiration settles the question, that those whom we call Jews are not Jews; and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked apostates as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are real Christians.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners. See Isa. 65:11—15, 'But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before my eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name.'

What language could more forcibly express an utter rejection from the very name of being God's people than that here employed? Read over these verses again and see how carefully and clearly God distinguishes between the Jews, as such, and his people. That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call by another name, 'Be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy.'—What Jerusalem? See Rev. 21:1, 2, 'And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isa. in the verses under consideration. The Lord adds, 19th verse, 'And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.' This exactly corresponds with Rev. 21:4, 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.'

Now, what is the instruction intended to be communicated in the verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says,

'The voice of weeping shall no more be heard in her, nor the voice of crying.' Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to correspond with such a regeneration; then there must be no more helplessness, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world who leave this world in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a hundred years old. 'The child shall die a hundred years old;' or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a reason why 'there shall be no more thence an infant of days,' or helpless infants here. They will be at once as capable of taking care of themselves as though they had left this world a hundred years old. There shall not be there 'an old man that hath not filled his days.' As there shall be no sorrow from infancy, so there shall be none from age; for, old men who have 'filled' their days, i. e. the righteous old men, shall have their 'youth renewed like the eagle,' Ps. 103:5, while 'the sinner an hundred years old shall be accursed.' That is, he shall not enter that new earth at all; for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus: 'There shall be no more there a child of years nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man.' A note in the margin says, 'Meaning in this wonderful restoration of the church there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing; and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away.' On the last clause of the verse, 'the sinner being an hundred years old shall be accursed,' the same note says, 'Whereby he shewed that the infidels and unrepentant sinners have no part of this benediction.'

My explanation of this verse has been a digression from the main subject; we will now return to that. See Rom. 9:6—8: 'Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.' Compare this with Gal. 4:28, 'Now see, brethren, [We, Who? Believers—whether from among the Jews or Gentiles] as Isaac was, are the children of promise.'

Here the apostle settles the question who are children of promise; and settles it to be those who have faith in Christ without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter—'For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.' Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—'Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the free-woman. So then brethren, we are not children of the bond-woman, but of the free.'

But where is the Jerusalem to which the promises are made? See 25th verse—'But Jerusalem which is above is free, which is the mother of us all.'

Thus we learn, that old Jerusalem, or the Jews, as such, are rejected from the promises of God; and, that all the promises pass over to the servants of God, who are called by another name, viz: to true Christians, who

are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

'But,' says the objector, 'the Jews must be brought in with the fullness of the Gentiles;' and he adds—'that's Bible language.' Thus spake a Doctor of Divinity of this city.—Well, Doctor, where in the Bible do you find such language? Please tell us. Ans. No where! It's not there! Its only in the Doctor's Creed! That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are Bible language, they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. 11:25—'For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.'

Now if this verse proves the return, or conversion of the Jews, it proves also that it will not take place, UNTIL the fullness of the Gentiles be come in. Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand, the aforesaid Doctor thinks the return of the Jews is to commence this year, his doctrine is as fatal to the Gentiles as ours. Let all of them who are not Jews, be aroused to seek salvation immediately—this year, remember, your enemies themselves being judges, probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you—'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. 'I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid.' But, how do you prove that, Paul? 'I will tell you,' says the apostle. 'First—For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin; and I have obtained salvation. This is my first proof that God has not cast away the Jews so but that they may have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—God hath not cast away his people which he foreknew. What is that? the Scriptures saith of Elias! how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.' The apostle adds—'Even so then at this present time, also, there is a REMNANT according to the election of grace: this is my second argument that salvation to the Jews is possible, wicked as they are; I am saved, and a remnant besides are saved.' Paul then proceeds to say—'And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.'

Who were the 'election'? Ans. Paul, and that part of the Jews who embraced the gospel: because they were obedient to the faith, (see Acts 6:7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did not obey [see

chap. 10: 16 and 21st verses,] were blinded. The apostle then goes on to say, verses 9 and 10, that David prophesied of this thing—And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back always.

Why were their eyes darkened? Because they rejected the true light—the Lord Jesus Christ. But the apostle adds, 11th verse, I say then, Have they stumbled that they should fall? beyond the possibility of salvation?—God forbid; or, by no means, as the phrase signifies; but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy;—that is, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts 13: 45, 46, But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

The middle wall was now broken down—the Jews fell from the peculiarity they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; viz: by faith in Jesus Christ. Now, says the apostle, 12th verse, if the fall of them be the riches of the world, for, be the means of enriching the world, by salvation flowing to all men with equal freedom, and the diminishing of them [or as the margin reads 'loss' of them, or their 'loss,'] the riches of the Gentiles, [or, has been the means of riches to the Gentiles,] how much more their fullness. As though the apostle had said—Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world. And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they employed the cause of Christ, instead of employing all their influence against it.

The apostle now proceeds to say, verses 13 and 14, I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation, them which are my flesh, and might save SOME OF THEM.

Surely this language does not look much as if the apostle thought that the Jews were all to be converted. He even expresses a doubt as to the salvation of any of them; but says, he labors, if by any means he might save some of them. He must have been peculiarly unfortunate in his expressions if he intended to teach that the Jews were certainly to be converted. But, says the apostle, verse 15, if the casting away of them [viz: the believing Jews] be the reconciling of the world [i. e., the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying the enmity which had existed, by his cross,] see Eph. 2: 15—18,—if this casting away of them resulted so gloriously for the world, what shall the receiving of them be [if by any means I might save some of them] but life from the dead? That is—if the Jews could by any means be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a doubt about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, if the first fruit be holy, the lump also, may be holy [is not that the sense? The verb 'is,' is not in the original. What is the apostle's argument? Is it not this?—Though I have my doubts whether many of the Jews will be saved, yet their salvation is possible; for if the first fruit [viz: the apostle, himself, and the remnant of whom he had spoken in the 5th verse] be holy [or have been made holy] the lump [or body of the Jews may be made holy] also; and if the root [Christ, see Isa. 11: 10,] be holy, so are the branches. That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the 'first fruits,' and so they might be saved. The whole argument goes to prove the possibility of the

salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to 'save some of them.'

He now proceeds to caution the Gentile converts against being puffed up because they had been brought into exalted privileges; and he does this with tremendous effect, in verses 17 to 22. He says: 'And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.'

The apostle then goes on to say, verse 23, 'They also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again; if they abide not still in unbelief. Here the apostle carefully sets his sentinel. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the certainty of the Jews' conversion; if he had intended to teach it, he would not have set the unbending word 'if' to stand sentinel to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24,—For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?—if they abide not still in unbelief.' He then goes on to say, 25th verse, 'For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel (or to a part of Israel, viz: those who believed not, and this blindness will continue) until the fullness of the Gentiles be come in; that is, till the end of the world; for, till then, we have no reason to suppose the fullness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, if they would give up their unbelief.' Paul then adds, verse 26, 'And so all Israel shall be saved,—if they abide not still in unbelief;—for, the apostle speaks constantly in reference to the trusty sentinel he has set to guard against intruders as it is written,—There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.'

Where is this written? See Isa. 59: 20, 21, 'And the Redeemer shall come to Zion, and unto them that turn from transgression; in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.'

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that turn from transgression in Jacob; and that the covenant relates to an eternal inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 29, that, 'As concerning the gospel, they [the unbelieving Jews] are enemies for your sakes. [or, on your account, i. e. they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts 13: 42—46;] but, as touching the election, [that is, the believing Jews—see verse 7,] they are beloved for the fathers' sakes.' God has a special love to a believing Jew for the fathers' sake on the principle that he 'keepeth covenant and mercy with them that love him, to a thousand generations.' See Deut. 7: 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his 'gifts and calling' to the 'fathers,' he had never repented of, or

changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. 13: 14, 15, 'And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever.'

Now see 17th chapter, 7th and 8th verses, 'And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—And I will give unto thee; and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'

Now compare these promises with Acts 7: 4, 5, 'Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed thence into this land, wherein ye now dwell. And he gave him none inheritance in it, nor so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.'

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. 11: 7—10, 'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojournd in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.'

The apostle goes on to say, verses 13 to 16, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city.'

The apostle continues to discourse, and enumerates 'David, Samuel and all the prophets,' who dwell in the literal Canaan, and yet he tells us, verses 39, 40, 'And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.'

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did not receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the new earth; for 'the meek shall inherit the earth.'

Let us now examine the original promises as made to Isaac and Jacob. See Gen. 26: 3, 4, 'Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed.' See also Gen. 28: 13, 14, 'And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and shall spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.'

Now let us inquire, who 'thy seed' is, to whom those promises are made. See Gal. 3: 16, 'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'

'Thy seed,' then, 'is Christ.' Did Christ ever possess a foot of old Canaan? No. He had 'not where to lay his head'—so he testified himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains to be fulfilled.

Let us now see if we can determine to what the promise related, and who are the heirs of

it. See Rom. 4: 13—16, 'For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.'

Now we have found what the inheritance is—who the heirs are—and who the children are to whom the promises are made; not the literal descendants of Abraham, but all who are of faith. The world belongs to Christ and his people; they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. 3: 6—9, 'Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.'

Now see the 15th to 19th verse, same chap. 'Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator.'

See also 26th to 29th verse, same chapter. 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

If this does not settle the question, as to whom the promises belong, it is impossible to settle any question, it seems to me.

Abraham, Isaac and Jacob, neither received nor looked for a temporal inheritance. They understood the promises in a higher sense.—They will be 'brought in,' and all the true 'seed' with them; but, it is into an eternal inheritance, in the 'new heavens and new earth.'

When God brought Israel into literal Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his true Israel into the promised inheritance, and give them 'the world' for their 'everlasting possession,' he will destroy all the wicked out of the earth. See Prov. 2: 22,—'But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.'

See also Malachi 4: 1—3, 'For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.'

Look at Rev. 11: 12—18, 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever, and the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to

comes; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isaiah 33: 15-17, 20-22. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isaiah 55: 3-6, 9, 10. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb bring; for in the wilderness shall waters break out, and streams in the desert. Noli shall be there nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 55: 12, 13. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 60: 18-22. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation— I the Lord will hasten it in his time."

See also Ezekiel, 34: 23-28. "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land; and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us exceeding great and precious promises." But take those promises and give them to carnal Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those

are doing who apply such promises to any but Abraham's children *by faith*; to them "the promises are made," and to them *alone*. The true Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered: yea, into "their own land," and shall be "HERS OF THE WORLD;" then will "the saints" have taken "the kingdom," and they shall "possess the kingdom for ever, even for EVER AND EVER."

That glorious day is now "nigh, even at the doors." Let the children of God "lift up" their "heads for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts: 2 Cor. 1: 19, 20. "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." Compare this with 1 John 5: 12. "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are in CHRIST; and therefore they are not to any soul out of him; whether carnal Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

PROF. STUART.

THE FAMOUS LITTLE HORN OF DAN. VII.

When Prof. Stuart's book first came out, Bro. Fitch addressed the following letter to him. The only reply the Professor made was in a note to the second edition. We here copy it entire, together with an answer by Bro. Miller. It is exceedingly painful to see a learned man running into all these absurdities. Much wonder has been expressed, even by opponents, at the strange position the Professor assumes, but he and Mr. Hatfield, who adopts most of his views, well understand that they must wholly depart from the old landmarks at the very commencement of the track, or be led to the point they so much dread—the conclusion at which Mr. Miller has arrived.—*Mid. Cry.*

LETTER TO MOSES STUART.

REV. MOSES STUART:

Dear Sir—I have read your *hints* on the interpretation of prophecy. According to your request I have heard you through. Will you please look at Daniel 7: 21, 22. "I beheld the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

This horn you tell us, is Antiochus Epiphanes. You also show that Scripture has no occult or hidden meaning.

Now, my dear sir, as you are a learned man and I am an ignorant one, will you please inform us from the plain and obvious import of the Scripture language, how it was, or is to be, that Antiochus Epiphanes, who died a hundred and sixty-four years before Christ was born, either did, or does, or will make war with the saints and prevail against them, until the Ancient of Days comes, and judgment is given to the saints of the Most High, and the time come that the saints possess the kingdom. Yours, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

CHARLES FITCH.

Albany, August 13, 1842.

[PROF. STUART'S NOTE.]

"A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Dan. 7: 21, 22, as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the 'little horn' [beyond all doubt Antiochus] 'made war upon the saints and prevailed against them,' and 'the Ancient of Days came, and rendered judgment to the saints' [vindicated the cause of the pious] 'and restored to them the kingdom' which had been taken away by Antiochus. In other words: God appears as the vindicator of the pious persecuted Jews, and restores to them the rightful dominion of their country. This idea is twice repeated in chap. 7: first, in the account of the vision as comprised in vs. 2-12, where vs. 9-11 are appropriated to designate the condemnation

and punishment of the little horn, 'whose mouth speaketh great things' secondly, in vs. 21, 22, as already quoted; and thirdly, in vs. 24-26, which are part of the explanations given by the angel. Now the writer in question, as many others have done, appears to have mistaken the judgment mentioned in vs. 10, 22, and the dominion given to the saints [5: 22,] for the *last* judgment and millennial dominion of the church. How palpably erroneous this is, may be seen by consulting Dan. 7: 13, 14, where the latter coming of the Son of Man, and the dominion which is given him, are plainly represented as *subsequent* to the judgment and punishment of Antiochus, as described in the preceding context. This decisive circumstance, the writer in the periodical to whom I have adverted, in his haste and in his zeal for favorite opinions, seems to have wholly overlooked. One who feels as much confidence as he appears to possess, ought at least to look more carefully on what sort of ground he is treading.

"Whatever there is of obscurity or uncertainty in respect to the *fourth* beast with his ten horns, as represented in chap. 7, it is made quite plain and palpable by chap. 8. In Dan. 8: 8 seq., the dominion of Alexander the Great, its division among his four chiefains, and the rise of the little horn from one of these, are so plain as to be altogether undeniable. Then the characteristics of this 'little horn,' as given in chapter 8: 9-12, are plainly the same for substance as those given in chap. 7: 8, 11, 20, 21, 24, 25. All is rendered still more certain by the repetition of the same characteristics in 8: 22-25, which, in connection with 5: 21, shows very plainly, that the 'little horn' and 'king of fierce countenance' is of Grecian descent, and rules over one of the four kingdoms into which the empire of Alexander was divided.

"All the real difficulty of the case arises from the fact, that the *Messianic dominion* described in 7: 13, 14, and again in chap. 7: 27, is mentioned as if it were an *immediate* sequent of the destruction of the little horn, or Antiochus. So far as the *manner* of the description is concerned, one might judge this to be the case; for no interval of time is designated, and none is necessarily implied by the use of appropriate particles. But in cases very numerous, both in the Old Testament and in the New, the manner of announcing the Messianic kingdom is the same. No interval between it and earlier events is specifically designated. Yet nothing can be more erroneous than the conclusion that no interval of time, in such cases, is to be supposed. It is impossible not to allow such an interval. So here, no one could err more than to suppose that the *Messianic* kingdom is to follow *immediately* after the destruction of the kingdom of Antiochus. The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another, and greater one still future. He makes no account of the interval of time, since he is not at all concerned, for his present purpose with chronology.

"He who does not understand this common usage of the Hebrew prophets, must have made but little progress as it respects the study and knowledge of them. He who does understand it, can find no serious difficulties in the case before us."

LETTER FROM WM. MILLER.

Dear Bro. Himes.—The second edition of "Stuart's Hints" has just come to hand. I have perused his appendix, and see nothing worthy of notice except a dry pun on p. 173, concerning the men of April 3d. A. D. 1843. It is suggested that the first of April would have been a better day to have fixed upon for Christ to have come. I have no doubt but that he is honest in this suggestion, and if he could have altered the day of Christ's death from April 3d to April 1st, his suggestion would be freely given. He invents or reiterates a lie, and then repeats a stale childish joke, and shows his heart to be any thing but pious and devotional on a subject so blessed as the glorious appearing of the great God, and our Saviour Jesus Christ. His piece against Duffield is full of low state witicism, yet it is evident that the writer thinks he has given his brother a real drubbing; but I think he has exposed himself to a severe chastisement which he will be likely to receive, if his brother Duffield should see fit to use the rod which Brother S. has put into his hand.

Both of these champions, in my opinion, are wrong, the one is too literal in a carnal sense, the other is too carnal in a spiritual sense; the truth lies between them both; and while the D. D.s disagree, the common minds will get the truth. These men both are put-

ting too much dependence on the wisdom of this world. Prof. S. shows plainly by his writings and arguments, that he has much pride of opinion, and puts more dependence on his Hebrew and Greek, than in comparing scripture with scripture, or in trying to understand the mind and will of the Spirit, who inspired the holy men who wrote the several books of the Old and New Testament. There is a vein of scepticism which runs through all his writings, as though the writers of the sacred books were governed by selfish motives, such as worldly hopes and fears; for instance, Daniel saw nothing, wrote nothing, and knew nothing only what concerned the carnal Jew, his people after the flesh. And John in the Revelation saw nothing but Jew. And he seems to represent John as hiding the plain truth, for fear of persecution from the bloody Nero, and cautions the reader to beware how he puts any trust in the natural interpretation of the Bible, remembering that it is *poetry*; as though the writers of God's holy book used great latitude, and colored high, the things therein revealed, and wemen of bigoted and narrow minds. I think he would do well to remember what God says by David, Psalm, 1, 21, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as myself; but I will reprove thee, and set them in order before thine eyes."

I am truly astonished, to read from the pen of the Professor such scepticism. If Voltaire, or Tom Paine, had wrote thus, it would have been called blasphemous by the Christian world. Have our readers become mad, or has God given them eyes of slumbering, that they should stumble and fall and be snared and taken?

His note on page 87 needs a passing remark. He says, "A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Daniel 7: 21, 22. 'I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom'—as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the little horn (beyond all doubt Antiochus,) made war upon the saints and prevailed against them, and the Ancient of Days came and rendered judgment to the saints, (vindicated the cause of the pious,) and restored to them the kingdom which had been taken by Antiochus." A more barefaced misrepresentation of facts never was put together in so small a compass as is given in this sentence. In the first place, he dare not name the writer to whom he alludes, for the good reason that he could not in any case exceed the writer of this note in presumptuous confidence; and therefore, could not with any propriety, talk about "unusual confidence."

Again, "the little horn, [beyond all doubt Antiochus]" hardly a man of common sense can be found, who believes the little horn, in the text referred to, is Antiochus. Dan. 7: 7, 8. "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 break 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. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Who does not see that this little horn arises among the ten horns of the fourth kingdom upon earth? How the Professor can call the Grecian, or third kingdom, the fourth, is beyond the comprehension of a sane mind. See verses 16, 17, 18. "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. These great beasts, which are four, are four kingdoms, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." I ask, did the saints in the days of Antiochus, take the Grecian Kingdom, and possess it forever, even forever and ever? Why then the question in Acts 1: 6. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Read, again, Daniel 7: 10 to 22. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron,

PRAYER OF THE CHURCH.

1 How long, O Lord our Sav-ior, Wilt thou re-main a-way? Our hearts are grow-ing wea-ry Of thy so long de-lay.

O when shall come the moment When, brighter far than morn, The sunshine of thy glo-ry Shall on thy peo-ple dawn!

- 2 How long, O gracious Master, Wilt thou thy household leave! So long hast thou now tarried, Few thy return believe Immers'd in sloth and folly, Thy servants Lord, we see: And few of us stand ready With joy to welcome thee.
- 3 How long, O heavenly Bridegroom, How long wilt thou delay! And yet how few are growing That thou dost absent stay! Thy very Bride her portion And calling hath forgot, And seeks for ease and glory Where thou, her Lord, art not.
- 4 O wake thy slumbering virgins: Send forth the solemn cry, Let all thy saints repeat it, "The Bridegroom draweth nigh!" May all our lamps be burning, Our loins well girded be, Each longing heart preparing With joy thy face to see.

and his nails of brass, which devoured, brake in pieces, and stamped the residuo with his feet; and of the ten horns that was in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Is there not a complete connection in these verses, with the fourth kingdom upon earth? And how can this be the third, which was the Leopard with four heads? This, you see, is the 'fourth beast,' not the fourth head. Now, let us look at the answer which the heavenly messenger gave Daniel, verses 23 to 27. 'Thus he saith, 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. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 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. 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.' Then Daniel says, 'Hitherto is the end of the matter,' showing that the vision and instruction did not end until the end of the 27th verse. Can a man of a sound mind construe this scripture as does the Professor? I say, No. And I say the friends of the An-Lover Institution had better report the Professor insane, take away his bishoprick, and give it to another, who at least can read and understand common language. He says, 'Now the writer in question, as many others have done, (we thank him for this one truth) appear to have mistaken the judgment mentioned in verses 10, 22, and the dominion given to the saints, verse 22, for the last judgment.' What a mistake! Is it even possible to be mistaken on this point? I answer, No. If this is not a description of the last judgment, where can the Professor prove one? Here is the glorious appearing of the great God, and our Saviour Jesus Christ; see Daniel 7: 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.'—First—'Thrones were cast down.' Compare Daniel 2: 25, 'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.' 1 Cor. 15: 24, 25, 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet.' And Eph. 1: 22, 'And hath put all things under his feet, and gave him to be the head over all things

to the church.' Second,—'Ancient of days did sit.' See Isa. ix 7, 'Of the increase of his government and peace shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.' Compare Rev. 20: 12, 'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works.' And also Rev. 5: 9—11, 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.' Here we have the same number, the same saints, the same Judgment, and the same reign on the earth. Jude 14: 15, 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' Then he will take vengeance on the wicked, whom he shall destroy by the brightness of his coming. Daniel 7: 11, 12, 13, 14, '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.—As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 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. 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.' The last two verses he acknowledges are the coming of the Son of Man; but the others are Antiochus. The kingdom of the saints is no where mentioned in the vision of Daniel until we come to the 14th verse; that this verse describes the millennial kingdom of the saints, the Professor concedes.—Then let me ask what kingdom is that described in verse 19? 'But the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever.' Let the reader examine what kingdom; the Professor has not answered, he dare not answer. If he says it is the kingdom to the Jews in the days of Judas Maccabeus, he well knows that the Jews had no kingdom under Judas, and if they had, it has not been possessed by them forever even forever and ever, and this kingdom he must know is at the end of the 4th kingdom; therefore he has passed over this verse in silence, and shows conclusively, either his consummate ignorance, or his wilful dishonesty.

It is impossible for me to have charity for such reprehensible conduct; as much as I loved him for his rules, so much must I detest him for his application of these rules, because it leads to deceive souls to endless ruin. Now, verse 22, 'The time came that the saints possessed the kingdom.' What kingdom? Every honest, intelligent man and woman in Christendom would answer, why that kingdom

before spoken of in verses 14 and 18. And yet the Professor says, it is the kingdom given to the Jews in the days of Judas Maccabeus. 'The kingdom,' definite, showing clearly, that speaker and hearer would understand, that it was a kingdom before understood by both. If so, then his writer, of whom he speaks, is not so erroneous as the Professor, nor so palpably ignorant as the Professor would try to make us believe. But justice would require the fool's cap on the other head. I am certain the Professor must, or ought to have been born on the very day he so affectionately and anxiously recommended to others.

Let me give one more quotation from his note, page 88. 'The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one, still future.' In what verse has the writer given us a kingdom restored to Jewish saints? It cannot be in the 14th verse, for that is a 'dominion, and glory, and a kingdom, that all people, nations, and languages should serve him,' not to Jews only, but unto ALL PEOPLE. And that is everlasting, never to pass away, nor be destroyed: this proves too much. Next is the 15th verse. This cannot be the Jewish, for they are to take it and possess it for ever: this proves too much. The next place mentioned is the 22d verse. This refers to the same possessions and kingdom, as in the 18th verse. The 27th verse he gave up. Where, then, is there a kingdom restored to the Jews? No double meaning, brother S., remember.

Neither can history help this Professor out of his difficulty; for the Jews had no kingdom of their own at the time he specifies; they only changed masters, as all history will testify. Not more than one year from Judas's success, the Jews were under the yoke of Demetrius, and continued in bondage to Grecia and Rome, until their temple, nation, and city were destroyed by the Romans. This is the true account of this mighty kingdom, which our Professor thinks he has found in Daniel 7th. Again he says, "He [Daniel] makes no account of the intervals of time, since he is not at all concerned, for his present purpose, with chronology." I wonder what the Professor will advance next in plain contradiction to the word of God. Surely a child would know, that Daniel in his vision, had a prophetic history of the world. No writer, who might be called Christian, has fallen under my observation, who has not admitted, and believed that Daniel has given us an outline of the most important kingdoms, and events, from his own day down to the coming of the Son of man, to receive and set up his glorified and eternal kingdom, which shall occupy under the whole heaven. And that cannot be true which says Daniel had no concern with chronology. He has plainly told us the history of Babylon, and proclaimed the night it would fall, by means of the writing of a man's fingers on the wall. He then as plainly related the history of Media and Persia, and named the kingdom which would succeed Babylon. He has called Grecia by name, and showed its power, acts and fall, by the fourth kingdom. It has decayed and fallen by that kingdom which was to wax exceeding great, and trample all nations under its feet. The Roman has come and performed the acts assigned to it by this wonderful prophet. The ten horns arose in due time, the little horn arose after them, plucked up three of them, and has sought to change times and laws, 1260 years, or 'time, times, and a half.' He has given us 2300 days as the length of one of his visions. He has graphically described the judgment day, and given us the time of the end. He has declared the resurrection of those who sleep in the dust, and recorded the day when he will stand in the great congregation of the righteous: He

has set up monuments, and marked the divisions of times and seasons, that the wise may understand the time of their deliverance. And yet we see a Professor of divinity denying him to have given us a prophetic chart, a chronology of past and future events. Tell it not in Gath, publish it not in the streets of our cities, lest you make the wicked to rejoice, and the uncircumcised to boast over us. Let me say one thing in honor to the church and clergy with whom I have associated since the Professor's 'Hints' came out, there has not been one among them all, who has mentioned his writings favorably, or used them as arguments against me: while on the other hand I have not seen or conversed with a Universalist, Deist, drunkard, gambler, swearer, or infidel, but which is ready to use his weapons, and is rejoicing over me because the Professor has demolished the Second Advent doctrine. It is enough to chill the heart of any pious man, to see the effects his doctrine has on the worshippers of Baal, and the unconverted part of community. Yet "straws showed which way the wind blows." May God show him his error, before he leads many more souls to delay a preparation for an eternity at hand.

Yours, &c.

WM. MILLER.
Low Hampton, Dec. 12, 1842.

EXTRACT FROM A LETTER.
MONDAY, Feb. 20, 1843.

"If Christ does come many will be ashamed of their incredulity and prejudices. If he does not come, as we expect, no one need be ashamed of yielding too ready belief to the precious promise of his coming the second time unto salvation.

Since Bro. Fitch lectured here the work of conversion to this glorious truth has steadily gone forward, and we have daily delight in seeing the honesty and docility of God's people; some that were not only ignorant but indifferent and even prejudiced, are now yielding to the evidence, and searching the scriptures with prayer, and coming out boldly, willing to be called fools for Christ's sake."

SECOND ADVENT CONFERENCE.

Those who believe that the Lord Jesus Christ is about to make his Second Advent to this earth are invited to attend a Conference at the Congregational Church in Cleveland, On Thursday, March 9, 1843.

It is hoped and expected that there will be a full attendance of brethren from all parts.—The Conference will undoubtedly be one of deep interest. To commence at 10 o'clock, A. M.; and continue two days if it is thought advisable.

TERMS.
The price of subscription has been reduced to 25 cents for the twelve Nos. As our object is simply to defray expenses, we have thought that quite as much money may be raised at this price as at 50 cts. We intend hereafter to publish regularly every week, on Wednesday.

Recollect, we need donations, for we intend to issue 4000 copies of each No. at all events—more if the means will warrant.

Subscribers in Cleveland or Ohio City can receive their papers at any public place that they may designate. Papers will be left in the Congregational church in this city, where subscribers can get them.

Extra copies of all the numbers can be had at 25 per hundred. Friends, come and take them. The time is short.

Printed by T. H. Sisson, No. 16, Central Buildings, Cleveland.