

# THE ORIGINAL THREE ADVENT MESSAGES!



## **THE FIRST ANGEL'S MESSAGE** **“THE JUDGMENT HOUR CRY” EXAMINED!**

STUDY DOCUMENT

**NO. 1**

IN THIS FOUR PART SERIES.

TRACING THE TEACHINGS OF EACH OF THESE MESSAGES FROM THE PENS OF  
THOSE WHO HAD AN ACTUAL EXPERIENCE IN THESE MESSAGES.

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# THE FIRST ANGEL'S MESSAGE -

## "THE JUDGMENT HOUR CRY" EXAMINED!

TABLE OF CONTENTS: -

COMPILER'S INTRODUCTION FOR THE READER.

### THE SOURCE DOCUMENTS ENCLOSED: -

SECTION 1 - INTRODUCTORY ARTICLES RELATING TO THE SECOND ADVENT MOVEMENT: -

- "WE ARE THE ADVENTISTS," - THE ADVENT REVIEW, AND SABBATH HERALD, APRIL 18, 1854 - JAMES WHITE.
- "THE CRISIS HAS COME!" - THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, AUGUST 3, 1842 - BY J. V. HIMES.

SECTION 2 - BOOKS AND TRACTS FROM VARIOUS SECOND ADVENTIST PREACHERS: -

- "SYNOPSIS OF MILLER'S VIEWS." - BY WILLIAM MILLER - PRINTED IN 1843.
- "THE SECOND ADVENT MANUAL." - BY APOLLOS HALE - 1843.
- "FIRST PRINCIPLES OF THE SECOND ADVENT FAITH." - THE WESTERN MIDNIGHT CRY, APRIL 27, 1844 - BY L. D. FLEMING.
- "THE GREAT CRISIS. EIGHTEEN HUNDRED FORTY-THREE." - THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, SEPTEMBER 7, 1842 - BY JOSIAH LITCH.
- "JUDAISM OVERTHROWN: OR, THE KINGDOM RESTORED TO THE TRUE ISRAEL. WITH THE SCRIPTURE EVIDENCE OF THE EPOCH OF THE KINGDOM IN 1843." - BY JOSIAH LITCH - 1843.
- "A SOLEMN APPEAL TO MINISTERS AND CHURCHES, ESPECIALLY TO THOSE OF THE BAPTIST DENOMINATION, RELATIVE TO THE SPEEDY COMING OF CHRIST." - BY J. B. COOK - 1843.
- "THE KINGDOM OF GOD." - BY WILLIAM MILLER - 1842.
- "VIEWS AND EXPERIENCE IN RELATION TO ENTIRE CONSECRATION AND THE SECOND ADVENT. ADDRESSED TO THE MINISTERS OF THE PORTSMOUTH, N. H., BAPTIST ASSOCIATION." - APRIL 19, 1843 - BY F. G. BROWN. - REPRINTED IN 1859 BY THE REVIEW & HERALD OFFICE.

SECTION 3 - ARTICLES CONCERNING THE DIFFERENT ASPECTS OF THE 1<sup>ST</sup> ANGEL'S MESSAGE: -

- "THE RESTORATION OF ISRAEL." - SIGNS OF THE TIMES OF THE SECOND COMING OF CHRIST, SEPTEMBER 1, 1840 - BY HENRY DANA WARD.
- "CHRIST IS COMING TO JUDGMENT NEXT YEAR!" - THE MIDNIGHT CRY, NOVEMBER 21, 1842 - BY LEWIS HERSEY.
- "BEWARE OF THE DOCTRINE OF A TEMPORAL MILLENNIUM." - THE MIDNIGHT CRY, JUNE 15, 1843 - BY CHARLES FITCH.
- "PLAN OF CALCULATING THE PROPHETIC PERIODS. SCALE OF TIME FROM CREATION." - THE MIDNIGHT CRY, JULY 20, 1843.
- "PROPHETIC TIME." - THE WESTERN MIDNIGHT CRY, MARCH 9, 1844.
- "THE RETURN OF THE JEWS." - BY GEORGE STORRS - THE ADVENT REVIEW, AND SABBATH HERALD, MARCH 3, 1853.
- "PREPARE TO MEET THY GOD." - THE ADVENT REVIEW, AND SABBATH HERALD, NOVEMBER 15, 1853.
- "A TEMPORAL MILLENNIUM." - THE ADVENT REVIEW, AND SABBATH HERALD, JULY 11, 1854.

SECTION 4 - ARTICLES ON THE SIGNS IN THE HEAVENS: -

- "AND IN THE MOON." - THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, MAY 11, 1842.
- "SIGNS IN THE SUN." - THE MIDNIGHT CRY, SEPTEMBER 21, 1843.
- "THE LETTERS G O D." - THE MIDNIGHT CRY, OCTOBER 19, 1843 - EXTRACT FROM A LETTER FROM JONAS D. JOHNSON.
- "REMARKABLE SIGHTS IN THE HEAVENS." - THE MIDNIGHT CRY, NOVEMBER 30, 1843 - BY L. D. MANSFIELD.

- "LETTER FROM LONDON." – THE MIDNIGHT CRY, JANUARY 25, 1844 – BY E. LLOYD.
- "WONDERS IN HEAVEN ABOVE." – THE MIDNIGHT CRY, FEBRUARY 8, 1844 – BY DAYTON F. REED.
- "JERSEY CITY WONDER." – THE MIDNIGHT CRY, FEBRUARY 29, 1844 – BY HENRY JONES.
- 1884 GREAT CONTROVERSY, CHAPTER XIV – "THE FIRST ANGEL'S MESSAGE." – pages 222 – 229 – Ellen G. White.

WHY SHOULD WE REPRINT AND STUDY CAREFULLY THESE ORIGINAL ADVENT DOCUMENTS?

Because inspiration has exhorted us, that we are to accept the truths of the three Advent messages from those who had an actual experience in these messages. And as all those who had an actual experience in these three messages are long dead, we can only follow this inspired counsel by studying carefully from these old writings of these Advent believers.

"So, I saw, that those who had no experience in the first and second angels' messages must receive them from those who had an experience, and followed down through the messages. As Jesus was crucified, so I saw that these messages have been crucified. And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of God faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter." – 1858 Great Controversy, p. 75.

COMPILED BY R. LEE – 2010.

## COMPILER'S INTRODUCTION FOR THE READER:

Over the last eighteen months, the compiler has been undertaking serious and painstaking research into the Second Advent messages as they were proclaimed by the Advent Movement. This research has been undertaken from the pens of those writers who had a living experience in these messages and who played a large part in that Movement. It has been a wonderful learning experience and I have been truly blessed and thrilled to see the hand of the Lord in his guiding and blessing the pens of those who were bringing out many, many, long lost truths from God's Word to warn the church and the world of the imminent personal return of our Lord Jesus Christ in the early 1840's.

I have been blessed to read well over 6, 000 pages of materials from Advent Books, tracts and periodicals published during the time of the proclamation of the 1<sup>st</sup> and 2<sup>nd</sup> Angels Messages, the Midnight Cry and the first rise of the 3<sup>rd</sup> Angel's Message. Many of these publications have been unknown and lost to most of us.

After undertaking all this research, I have come to the conviction that we as a people have unfortunately moved away from these original Spirit filled Advent messages, as they were proclaimed by the Second Advent Movement.

If we only consider the 1<sup>st</sup> Angel's message for a moment, and briefly examine what the contents of this message were, the statement in the above paragraph can be easily demonstrated as being true. The following "TABLE" of subjects have been found by the compiler to be among the recurring themes in the teachings and writings of the Adventist Lecturers who proclaimed the 1<sup>st</sup> Angel's message.

<p>TRUTHS RELATING TO <b>CHRIST'S 2<sup>ND</sup></b> COMING AND BEYOND.</p>	<p><i>The personal 2<sup>nd</sup> Coming of Christ.</i>    <i>Christ is coming to judge the world in righteousness.</i>    <i>The two Resurrections.</i>    <i>God's Everlasting Kingdom and the Restitution of all things.</i></p>
<p>EXPOSING POPULAR ERRORS.</p>	<p><i>Exposing the Temporal Millennium error.</i>    <i>Exposing the spiritual reign of Christ error.</i>    <i>Exposing the restoration or return of the natural or carnal Jews error.</i></p>
<p>THE PROPHETIC ASPECT.</p>	<p><i>The fulfillment of the Bible prophecies – for example, <u>Daniel 2, 7, 11 &amp; 12.</u> <u>Matthew 24.</u></i>    <i>The Signs of the Times – signs in the moral condition of the world; and unnatural phenomena in the heavens.</i>    <i>The termination of the major prophetic periods relating to the end of time about the year 1843.</i></p>

A careful reading of this TABLE reveals the following sobering truth: - Only the biblical material relating to the termination of the major prophetic periods pointing to the end of time about the year 1843, are proclaimed by Sabbath-keeping Adventists as being the contents of the 1<sup>st</sup> Angel's message. **And even then, only a few** of the major prophetic periods are generally presented in a shallow and surface presentation; whilst others of the major prophetic periods are completely ignored under this message. The other remaining subjects listed in this TABLE are not even understood as being a part of the 1<sup>st</sup> Angel's message.



We have been collectively suffering from “tunnel vision” concerning the 1<sup>st</sup> Angel’s message, by having our attention completely focused on Time Prophecy, to the almost total exclusion of any other Biblical subjects that were presented by the Adventist lecturers and writers under this message.

The only way out of this confusion, is for the reader to have access to a reasonable selection of the articles that were written by those who led out in giving the messages, at the time they were giving the messages, on the subjects that formed the Second Advent doctrine. The compiler will select source documents dealing with the main features of the proclamation of the 1<sup>st</sup> Angel’s message, at the time it was being proclaimed by the Millerite Adventists.

This document is the first in a series of four Study Documents, uncovering the original Advent messages from those who had an actual, living experience in these messages. (The other three Study Documents in this series will deal with the 2<sup>nd</sup> Angel’s Message; the Midnight Cry Message; and, finally, the Sabbath, the Sanctuary and the 3<sup>rd</sup> Angel’s Message.)

The subject of “*the daily*” of the Book of Daniel will not be given detailed consideration in this Study Document. But, there will be some references to this subject found in some of the articles in this Study Document, so that the careful reader will be able to get a good understanding of what was the majority teaching on this subject by those who gave “*the judgment hour cry*.”

The compiler believes that by producing this series of Study Documents, he is complying with the following simple counsel from the pen of Elder James White, who himself had a living experience in the Advent messages: -

**“If reference is made only to that portion of the testimony of Jesus which may be called present truth, then we see a clear fulfillment by those who teach the message of the third angel. *Those who present this message understandingly, must first show the fulfillment of the messages of the first and second angels, [verses 6-8,] in the past Advent movement.* Thus they chain all three messages together, show their harmony, and the fulfillment of God’s word in them, and the testimony relative to the second coming of Christ is bound up.”**<sup>1</sup>

The truths which these Advent believers accepted and lived out changed their lives and their Christian experience. In fact, we know that the Advent Movement of 1840-44 took the 1<sup>st</sup> Angel’s message to every missionary station upon the globe within the space of these few short years. Truly as the apostolic Christians “*turned the world upside down*” (Acts 17:6), so also did the Advent people turn the world upside down, with their living faith that Jesus was coming in the Jewish year 1843 and again under the Midnight Cry movement of 1844.

Their Advent faith produced the following spiritual fruits in their lives: -

- A deep personal commitment to the Lord Jesus Christ;
- A love to study their Bibles;
- A separation from the world;
- A burden to share their faith with their fellow men that Jesus was coming soon; and,
- A willingness to sacrifice of their time and means for the spreading of the Advent message.

The original Advent messages had a practical and tangible effect upon the lives of those who truly believed them. It was this practical effect that did indeed turn the world upside down during the Advent Movement.

It should be borne in mind that a number of beliefs will be found in some of the following articles, which Sabbath-keeping Adventists have long regarded as being unbiblical errors. For example, the errors of the natural immortality of the soul, the 1, 000 year millennium to be spent on this earth by the righteous, and the recreation of the New Heavens and New Earth at the second coming of Jesus. The alert reader should instantly discard these errors in their own mind when they read them, not imbibing them, but rather, they should aim to be getting all the

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<sup>1</sup>Elder James White in “The Signs of the Times”, published in 1853, page 99. Emphasis supplied by the compiler.

scriptural and spiritual benefit they can from the many Biblical truths which these writers brought out in their articles. We should not be quick to condemn these Sunday-keeping Adventists for holding on to these popular errors, as the Lord mightily used them in proclaiming the **1<sup>st</sup> Angel's message, the 2<sup>nd</sup> Angel's message, and the message of the Midnight Cry**, under the power of the Holy Spirit.

In some places, the quality of the copy of the articles that the compiler has to work from is not very easy to read. I have done the best I can with the materials that I have to work from. I trust that the reader will take this into account when studying these articles.

Perhaps the following statements from the pen of inspiration sums up the whole aim and purpose of producing this series of Study Documents.

**"I long daily to be able to do double duty.** *I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message. ... A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives, the experience through which they passed, even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death are to speak through the re-printing of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time."*<sup>2</sup>

**"We have, as had John, a message to bear of the things which we have seen and heard.** *God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people."*<sup>3</sup>

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<sup>2</sup>Ellen G. White – The Paulson Collection, pp. 207 & 208. Emphasis supplied by the compiler.

<sup>3</sup>Ellen G. White – Review & Herald, January 19, 1905, par. 22. Emphasis supplied by the compiler.

# SECTION 1

## INTRODUCTORY ARTICLES RELATING TO THE SECOND ADVENT MOVEMENT:

- **"WE ARE THE ADVENTISTS,"** – THE ADVENT REVIEW, AND SABBATH HERALD, APRIL 18, 1854 – JAMES WHITE.
- **"THE CRISIS HAS COME!"** – THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, AUGUST 3, 1842 – BY J. V. HIMES.

**"We are the Adventists,"**

SAYS the leading man among those who profess to adhere to the views taught by Wm. Miller, when, in fact, they have given up many of those strong points of difference between Wm. Miller and his opponents.

But what has called out this new sect, or a class of believers from which this sect has been formed, which claims, and glories in the name of "Adventists?" We answer:—First, the doctrine of the second Advent as taught by Wm. Miller, or the announcement of the first angel, [Rev. xiv, 6, 7,] the hour of God's judgment come. Second, that strong movement in 1844, occasioned by the proclamation of the words of the second angel, [Verse 8,] which brought them away from the different churches to which they belonged.

These two great movements called out the Advent people from the different churches, and a portion of them now claim the name of Adventists. But—strange to tell—they regard the very movements that called them from the churches, and made them a distinct people, decidedly wrong!! Most of them call the doctrines they then held errors, and the influences which moved them to separate from their brethren of the several churches, delusive! Then why have they not like honest men and women, retraced those steps they took in error's path? Why not frankly confess to their former brethren of the churches who stood so nobly (?) against the Advent movements in 1843 and 1844, that those movements were delusions?

Now those movements were either wrong, and a complete delusion, or they were under the special providence of God, and, as a whole, right. If they were wrong, then those who were influenced by them to leave the churches, should at once go back to those churches, confess their errors, and unite with them again. Is it not perfect folly to glory in the distinguishing name of Adventists, then turn round and curse the very means that made them a distinct people? If those movements were right, then it is right to remain separate from those churches, which the Advent people separated from to enjoy their freedom; but let such highly prize those angels' messages [Rev. xiv, 6–8] which made them a distinct people.

Now if it be right for any people to claim the name of "Adventists" (but we doubt the propriety of claiming any such *ists*.) certainly that class who have given up the strong points of the original Advent faith as taught by Wm. Miller, and now regard as error and delusive, the very messages and influences which called them from the churches and made them a distinct people, should be the very last to claim the name of Adventists!

We claim to stand on the original Advent faith, therefore do not reject the past movements on this great question, which have called out a people to prepare for the coming of the Lord. And as to the great fundamental doctrines taught by Wm. Miller, we see no reason to change our views. We claim all the light of past time on this glorious theme, and cherish it as from Heaven. And we cheerfully let the providence of God, and plain Bible testimony correct our past view of the Sanctuary, and give us a more harmonious system of truth, and a firmer basis of faith.

While the ADVENT REVIEW occupies its present position, it may be expected that its columns will be enriched with spirited articles upon the Second Advent from the pens of Wm. Miller, Litch, Fitch, Hale, Storrs and others, written ten or twelve years since.

<sup>4</sup>This article by Elder James White has been reprinted for two reasons. 1.] It helps answers the question: - *Who is a true Adventist?* The answer: - A person who holds fast to the original Advent faith of the 1<sup>st</sup> and 2<sup>nd</sup> messages of Revelation 14:6 – 8, as proclaimed by the Advent Movement of 1840 – 1844. 2.] It helps us to see the value of reprinting these original articles from the Advent Movement. Because they contain the original Advent faith! That is why it has been included at the start of this Study Document.

**"THE CRISIS HAS COME!" — THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, AUGUST 3, 1842 — BY J. V. HIMES.**

**The Crisis has Come!**—The time has now come for me to say something respecting myself and my respected colleagues, in connection with the cause we advocate. During the three last years I have given my special attention to the subject of Christ's second coming in the clouds of heaven, as being near at hand. I am fully persuaded of the truth of the theory respecting it, as advocated in this paper. I will here say once for all, that I am confirmed in the doctrine of Christ's personal descent to this earth, to destroy the wicked, and glorify the righteous, some time in the year 1843. This is not the place to give my reasons. These I shall give in their proper place. My design in this article is only to make a brief statement of facts, and of the course we intend hereafter to pursue.

From my first knowledge of the doctrine of Christ's Second Coming being at the door, I have felt it to be my duty to make proclamation of it to the greatest possible extent. If it was true, (which as already stated above, I believed) then the church and the world ought to know it. The time being short, what was done, was to be done quickly. Our first object was to start a newspaper, which should be exclusively devoted to the exposition of the Word of God, relating to the Second Advent, and the events connected with it. This, by the blessing of God, has been sustained and widely disseminated.

Another mode of disseminating these views, was by publishing Mr. Miller's works on the Prophecies. These have produced an immense influence. Besides these, the works of Brethren Litch, Fitch, Cox, and others, have been published, with various Tracts, all of which have been very widely scattered. Most of these works have been sent to all the Missionary stations that we know of on the globe. They have been sent also to many parts of Europe, Asia, Africa, as also to the *Islands of the Ocean*. In this country they have been scattered profusely.

Another way of publishing these sentiments to the world has been by public lectures. Arrangements were early made to visit the principal towns and cities in the Union, and give full courses of lectures on the subject. Mr. Miller, who has spent the last ten years in lecturing on this subject, and to whom, under God, we are indebted for much of the light we have upon it, was invited to lecture in these places. He did so without compensation, except his friends contributed to defray his expenses. These lectures, with brother Litch and others, in conjunction with our General Conferences and late Camp-meetings, have stirred up the entire community to look at this subject; thousands of whom, by the examination of the Scriptures, have embraced the doctrine. Thousands of sinners have been converted.

**THE GREAT MASS OF THE CLERGY.**

They at first treated the subject as a visionary one; and with general contempt. So also the church

The world of course, unprepared for the judgment, were willing to hide themselves in the folds of the church, and scoff at the idea of the judgment being nigh!

**THE TIMES HAVE CHANGED.**

The world is alarmed. The church is waked up from her dreamy slumbers. The ministry are aroused; some of whom are embracing the truth, and others defending the traditions of the past—"saying My Lord delayeth his coming."

**THE CRISIS HAS NOW COME.**

The opposition have at length begun to put forth their energies to crush the advocates of the midnight cry, and to lull the voice of alarm to the slumbering virgins.

The opposition now comes from high places, as well as low. We quote one example. It comes from the high place of Orthodoxy in New England. It is ominous.

PROFESSOR STUART, in a recent work entitled "*Hints on the Interpretation of Prophecy*," thus exposes himself in his preface in relation to this movement:—"It is time for the churches in reference to the matters now before us to seek some refuge from the tumultuous ocean on which they have of late been tossed." Accordingly, the attacks are now made upon us in almost every pulpit and newspaper under their control. Other sects follow. For though they be divided among themselves, they are united in opposing us. The means resorted to are various. Some give false interpretations of the prophecies, so as to prove the doctrine of "peace and safety." Others denounce and slander us and our views.

In this work of opposition we find a strange medley of Orthodox and Universalist,—Apostates, Deists, Atheists, and professed Christians, of different denominations, all uniting in the cry of "peace and safety" to the church and world, "when sudden destruction is coming upon them."

We are exceedingly blamed, censured, judged and condemned, shut out of most pulpits—cut off from a fair hearing in the public journals of the day, which, by the way, are very ready to publish all they can find prejudicial to us or the doctrine we preach.

Under these circumstances it has been suggested, that with the mass of the clergy and church against us, we ought to *hesitate and cease our operations*. We ought to take it for granted we are wrong, confess our error, and set the punned at rest. To this we reply, that we cannot give this matter up simply because the mass of the church and ministry are against us. They were against Christ and his apostles. Yet Christ and his apostles WERE RIGHT. Again: Their expositions of the Word of God are so dark, so unnatural, that we cannot receive them as true. And as to the spirit of abuse and slander, which is exhibited towards us by a large class of our opponents, we are sure it will never lead us to renounce the present glorious truths of light and love, we cherish, as "the faith once delivered to the saints."

We are left then to pursue our work. This will be our great concern—to finish the work that God in his providence has called us to do. We have nothing to fear from the frowns of our opponents; neither have we any reason to fear their arguments, unless they can produce better ones than we have yet seen.

**WHAT IS OUR WORK?**

It may be asked, what our work consists in!

We reply, 1. To expose the *fabulous* and *evil* destroying doctrine of what is termed the *temporal-millennium*. The promise of "peace and safety," a thousand years yet to come, before the Lord shall personally appear, a second time without sin unto salvation. We brand this doctrine as a fable—a deception—a thing which is of recent origin, and therefore has no foundation in the Word of God.

2. To expose the doctrine of the literal and political return and establishment of the Jews in Palestine as a nation. This is rank *Judaism*. It has no foundation in the New Testament. In that covenant all are one in Christ, and "If we are Christ's, then are we Abraham's seed, and heirs according to the promise." The idea of the re-establishment of the Jewish nation as an event to precede the coming of Christ, we can but regard as a stratagem of the devil, to blind both Jew and Gentile to the doctrine of Christ's speedy coming. As such we feel bound to treat it.

3. The notion of the *world's conversion*, is another false notion which blinds the minds of the church and the world to the speedy coming of Christ. "Christ cannot come as yet, for a long time." Why not? "The world is to be converted." Thus all are lulled to sleep. Even the advocates of the *world's conversion* are dreaming over empty treasures, and singing the song of "hard times," while the emissaries of Anti-Christ, are wakeful, diligent, and indefatigable in the Jesuitical work of winning the nations to a corrupt religion. They have *ten missionaries* where the advocates of the world's conversion have one, and as a general thing they are more efficient. They are "making war with the saints," (witness their efforts in the Sandwich Islands) and are "prevailing." The Missionary enterprise is of *heaven*, but the idea of the entire conquest of this world by human instrumentality, is of *men*. It originated in a spiritual ambition which has deceived the church, and blinded her eyes to the positive doctrine of her Lord, who assured her that the "wheat and tares should grow together till the harvest, and that the harvest was the end of the world." And at his Second Coming, so far from all the world being converted, it should be as it was in the days of Noah and of Lot in Sodom. This done,

**WHAT IS OUR DUTY?**

The only answer we can give, is, to sound the "*Midnight Cry*." To show that nothing remains to be fulfilled in historical prophecy, but the coming of the Son of man in the clouds of heaven, to raise the righteous dead, and set up his everlasting kingdom. And to warn the church and the world, to prepare for this, as the next great event before us. The prophetic periods have nearly run out. The vials, the seals, the trumpets, and the signs of the times, all indicate the near approach of the coming of the Son of man, "even at the doors."

We shall, therefore, in connection with our respected colleagues, continue to lecture on this subject. We shall "sound the alarm in God's holy mountain!" We shall publish more extensively, and scatter our publications more profusely than ever. We shall hold public meetings, and by every effort in our power endeavor to arouse the world to prepare for the coming of the Bridegroom. More than this we cannot do; less, we dare not.

It is sometimes said we are ignorant; let our opponents show it—at other times, we are fanatical; let them prove it—and again, we are heretical in senti-



ment; let them point it out—that we are not orthodox; let them show wherein. Finally, that we are not seeking the glory of God, but notoriety, &c. Well, God knoweth, and our works will prove what we are, in the great day. We shall not be deterred from our work by such means. We shall be prepared to meet all these things, and keep about our work as though no "strange thing had happened."

We tell our opponents once for all, that the only way for them to stop this work, is to take the Bible and disprove our theory, and give us one in return which is more clear, harmonious, and scriptural than that we now advocate. Till this is done, we shall keep about our work. We shall appeal to the people—the common people—(with whom the truth always resides) they have, and they will still bear us.

**BUT WHAT AFTER ALL IF YOU SHOULD BE MISTAKEN?**

Well, if it will be of service to you, we will reason a little on this point. 1. If we are mistaken in the *time*, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have, and now are producing the most salutary effect upon the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted—that the virgins were awakened, and prepared to meet their Lord? If then we are mistaken about the *time*, what harm can result to the church or world?

**TO THIS OUR OPPONENTS REPLY;**

1. *It will make Infidels.* If your calculations fail, the faith of the people will be shaken in the Bible. Let us look at this objection. Who will be made Infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then will be made Infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty-one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. *This is settled forever.* Well, in the course of time, certain members of the church, by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion *as is the first event* will take place in a given year: say 1843. No one in the mean time is able to disprove it, or show a better calculation. Well, we continue looking for the event until the time expires, and the *last event* does not take place as they had calculated. What will these believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making Infidels.

2. *You will lose your influence.* How so? Have we not done our duty to the church and the world? Have we not been honest? Have we not laid all upon the altar of God, and for his sake become as the off-scouring of all things that we might discharge our obligations to God and man. Shall we lose our influence for this? Who believes this?

3. *But we shall laugh at you.* On what account? Will it be for believing the Bible, and faithfully promulgating its truths as we understood them.

Will it be for giving the clearest and strongest reasons for our faith? "But we did not believe your expository." Nother did Deists, or Atheists! "Well we did not believe a word about it." Why not? *Ans.* Because you had not examined it—you knew nothing about it! And you are going to laugh in '44,—at what! Why at your own ignorance and unbelief, of course. "Well, you cannot say that of our ministers? They will laugh at you, they did not believe it." Why did they not believe it? Did they not acknowledge that it was proved by the Bible? Did they not fail to give us a better and clearer view of the prophesies? What then will they have to laugh at? Plainly, 1. their unbelief in a theory proved by the Bible; and with all their boasted knowledge, their inability to give a better one! All this they will have to laugh about in 1844. Wonderful! Wonderful!

**BUT WHAT AFTER ALL IF WE SHOULD BE RIGHT.**

1. What will become of that faithless and graceless minister who has been crying "peace and safety, when sudden destruction cometh"—"saying, My Lord delayeth his coming." "The Lord of that servant will come in a day when he looketh not for him, and cut him assunder and appoint him his portion with hypocrites and unbelievers."

2. What will become of sceptical and backsliding members of the church? They must be cut off with the wicked. Yes, the entire throng of the fearful, and the unbelieving, will perish together in the day when the Son of God is "revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel; when he shall come to be glorified in his saints, and admired by all them who believe."

O ye professed servants of God, awake, awake from your slumbers. Look into this subject; examine well, pray over it, and get the truth—be ready, for the Son of man is at the door. Charge your flocks to be ready, O let them not reproach you in the day of judgment as unfaithful watchmen, and the instruments of their damnation!

O Christian professor, awake from your dreamy slumbers. Trim your lamp, provide oil in your vessel, for behold the Bridegroom cometh, go ye out to meet him.

O ye careless, ye unbelieving ones, turn to your Bibles, read your duty and destiny. Do it now. Escape for thy life, tarry not; hesitate not: "PREPARE TO MEET THY GOD."

JOSHUA V. Himes.

Boston, July 25, 1842.

## SECTION 2

### BOOKS AND TRACTS FROM VARIOUS SECOND ADVENTIST PREACHERS

- **"SYNOPSIS OF MILLER'S VIEWS."** – BY WILLIAM MILLER – PRINTED IN 1843.
- **"THE SECOND ADVENT MANUAL."** – BY APOLLOS HALE – 1843.
- **"FIRST PRINCIPLES OF THE SECOND ADVENT FAITH."** – THE WESTERN MID-NIGHT CRY, APRIL 27, 1844 – BY L. D. FLEMING.
- **"THE GREAT CRISIS. EIGHTEEN HUNDRED FORTY-THREE."** – THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, SEPTEMBER 7, 1842 – BY JOSIAH LITCH.
- **"JUDAISM OVERTHROWN: OR, THE KINGDOM RESTORED TO THE TRUE ISRAEL. WITH THE SCRIPTURE EVIDENCE OF THE EPOCH OF THE KINGDOM IN 1843."** – BY JOSIAH LITCH – 1843.
- **"A SOLEMN APPEAL TO MINISTERS AND CHURCHES, ESPECIALLY TO THOSE OF THE BAPTIST DENOMINATION, RELATIVE TO THE SPEEDY COMING OF CHRIST."** – BY J. B. COOK – 1843.
- **"THE KINGDOM OF GOD."** – BY WILLIAM MILLER – 1842.
- **"VIEWS AND EXPERIENCE IN RELATION TO ENTIRE CONSECRATION AND THE SECOND ADVENT. ADDRESSED TO THE MINISTERS OF THE PORTSMOUTH, N. H., BAPTIST ASSOCIATION."** – APRIL 19, 1843 - BY F. G. BROWN. – REPRINTED IN 1859 BY THE REVIEW & HERALD OFFICE.

# SYNOPSIS

OF

## MILLER'S VIEWS.

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BOSTON:  
PUBLISHED BY JOSHUA V. HIMES,  
14 Devonshire Street,  
1842.

### SYNOPSIS OF MILLER'S VIEWS.

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I.—I believe Jesus Christ will  
come again to this earth.

PROOF.

John xiv. 3 : And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also.

Acts, i. 11 : Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. iv. 16 : For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first.

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

II.—I believe he will come in  
all the glory of his Father.

PROOF.

Math. xvi. 27 : For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.



Mark viii. 38 : Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

### III.—I believe he will come in the clouds of heaven.

#### PROOF.

Math. xxiv. 30 : 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.

Mark xiii. 26 : And then shall they see the Son of man coming in the clouds, with great power and glory, xiv. 62 : And Jesus said, \* \* \* ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel vii. 13 : I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

### IV.—I believe he will then receive his kingdom, which will be eternal.

#### PROOF.

Dan. vii. 14 : And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed!

Luke xix. 12, 15 : He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the king-

dom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. iv. 1 : I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

### V.—I believe the saints will then possess the kingdom forever.

#### PROOF.

Dan. vii. 18, 22, and 27 : But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. 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. 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.

Math xxv, 34 : Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xii. 32 ; xxii. 29 : Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. ix. 25 : And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible.

2 Tim. iv. 8 : Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to

me only, but unto all them also that love his appearing.

James, i. 12. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Pet. v. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

**VI.—I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.**

**PROOF.**

1 Cor. xv. 20, 23, 49: But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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

**VII. — I believe that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in**

**the air, and so be forever with the Lord.**

**PROOF.**

1 Cor. xv. 51 — 53: Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Philip. iii. 20, 21: For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. iv. 14 — 17: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

**VIII.—I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.**

1 Cor. iv. 14. Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

**Eph. v. 27 :** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.

**Col. i. 22 :** In the body of his flesh through death, to present you holy, and unblamable, and unrep-robable in his sight.

**Jude, 24 :** Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

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

**1 Cor. i. 7, 8 :** So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

**IX. — I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.**

**PROOF.**

**Deut. xxv. 1 :** If there be a controversy between men, and they come unto judgment, that the judges may judge them ; then they shall justify the righteous, and condemn the wicked.

**Isa. xxxiv. 8 ; xl. 2 ; 5 ; xli. 10 to 12 :** For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. Speak ye com-

fortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Fear thou not ; for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded ; they shall be as nothing ; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee ; they that war against thee shall be as nothing, and as a thing of nought.

**Rom. viii. 21 to 23 :** Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now ; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

**Heb. ii. 13 to 15 :** And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their life time subject to bondage.

**1 Cor. xv. 54, 26 :** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The last enemy that shall be destroyed is death.

**Rev. xx. 1 to 6 :** And I saw an angel come down from heaven, having the key of the bottomless pit.



and a great chain in his band. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image; neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

**X. — I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.**

**PROOF.**

Ps. l. 3; xvii. 3; Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isa. lxvi. 15, 16: For behold, the Lord will come with fire and with his chariots like a whirlwind, to

render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Dan. vii. 10: 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.

Mal. iv. 1: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Math. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Math. xiii. 41 to 42; 49, 50: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

1 Cor. iii. 13: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1 Thess. v. 2, 3: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Thess. i. 7 to 9: And to you who are troubled, rest with us; when the Lord Jesus shall be revealed, from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;

who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

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

2 Pet. iii. 7, 10: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein, shall be burned up.

Isa. xxiv. 21, 22: And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Jude, 6, 7; 14, 15: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 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 all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xx. 3, 13, 14, 15: And cast him into the bottomless pit, and shut him up, and set a seal upon him,

that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John v. 29: And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts, xxiv. 15: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

**XI.—I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.**

**PROOF.**

Psa. xxxvii. 9 to 11, 22, 28, 29, 34: "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of

the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

Prov. ii. 21 to 22; x. 30: For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed: but the wicked shall not inhabit the earth.

Isa. lx. 21: Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Math. v. 5: Blessed are the meek: for they shall inherit the earth.

Rev. v. 10: And hast made us unto our God kings and priests: and we shall reign on the earth.

**XII.—I believe the time is appointed of God when these things shall be accomplished.**

**PROOF.**

Acts. xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job. vii. 1; xiv. 14: Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Psa. lxxxvi. 3: Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Isa. xl. 2: Speak ye comfortably to Jerusalem,

and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. (See margin.)

Dan. viii. 19; x. 1; xi. 35: And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Hab. ii. 3: For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Acts. xvii. 26: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations. See Gal. iv.

**XIII.—I believe God has revealed the time.**

**PROOF.**

Isa. xlv. 7, 8. xlv. 20, 21: And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, and let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else be-



sides me; a just God and a Savior; there is none besides me.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Amos iii. 7: Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

1 Thess. v. 4: But ye brethren are not in darkness, that that day should overtake you as a thief.

**XIV.—I believe many who are professors and preachers will never believe or know the time until it comes upon them.**

PROOF.

Jer. viii. 7: Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swallow, observe the time of their coming; but my people know not the judgment of the Lord.

Matth. xxiv. 50: The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. xxv. 34,—37: 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 shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an 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.

**XV.—I believe the wise, they who are to shine as the bright-**

**ness of the firmament, Dan. xii. 3, will understand the time.**

PROOF.

Ecl. viii. 5: Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Math. xxiv. 43 to 45; xxv. 4, 6 to the 10: But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? But the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

1 Thess. v. 4: But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Pet. i. 9 to 13: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and

the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ :

**XVI.—I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be.**

**PROOF.**

Math. xvi. 27 : For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Rev. xxii. 12 : And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

1. I prove it by the time given by Moses, in the 26th chapter of Leviticus, being seven

times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical, which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah xv. 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa. vii. 8, "For the head of Syria is Damascus, and the head of Damascus is Resin: and within three score and five years shall Ephraim be broken, that it be not a people," when Manasseh was carried captive to Babylon, and Israel was no more a nation. See chronology, 2 Chron. xxxiii. 9, "So Manasseh 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," the 677th year B. C. Then take 677 out of 2520, leaves A. D, 1843, when the punishment of the people of God will end. [See *Miller's Lectures, page 251.*]

II. It is proved typically by the year of release. See Deut. xv. 1, 2; "At the end of every seven years thou shalt make a release; and this is the manner of the release; every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release." Also Jer. xxxiv. 14; "At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee, and when he hath served thee six years, thou



shall let him go free from thee; but your fathers harkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage when they have served their 7 prophetic years. 7 times 360 years is 2520. Beginning with the captivity of Israel and the king of Judah, Manasseh, 677 B. C. must end in A. D. 1843, When the children of God will be released from all bondage and slavery. [See *Second Advent Lib. No. 14.*]

III. It is also proved by the seven years war of Zion with her enemies, given to us in Ezekiel xxxix. 9, 10.—"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them and robbing those that have robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843. [See *Miller's Life and Victs, p. 69.*]

IV. It is proved, also by the sign of the Sabbath. Exod. xxxi. 15—17.—"Speak thou also

unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for who-soever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. iv. 4. 9—11.—"For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh. So it is a sign that Christ will also labor six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord? Peter tells us in his 2 Epistle iii. 8.—"But, beloved, be not ignorant of this one



thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new? I answer, if we will allow the Bible to make us a chronology, we shall find this year, 1843, the 6000 years from Adam's fall will be finished. Then the anti-typical Sabbath of a 1000 years will commence. Rev. xx. 6.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [*See Life and Views, p. 157.*]

V. Again, we can prove it by the typical jubilee. Levit. xxv. 8—13.—"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you, ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubi-

lee ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trump of jubilee will proclaim liberty a glorious one through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There is seven kind of Sabbaths, which all have seven for a given number.

The Jews kept but six Sabbaths, if they had kept the seventh they would have been made perfect without us; but they broke the seventh, therefore, there remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were:—

1. The 7th day. Exod. xxxi. 15.
2. The 50th day. Levit. xxiii. 15, 16.
3. The 7th week. Deut. xvi. 9.
4. The 7th month. Levit. xxiii. 24, 25.
5. The 7th year. Levit. xxv. 3, 4.
6. The 7 times 7 years and 50th Jubilee.
7. The 7 times 7 Jubilees and 50th Jubilee.

will bring us to a complete or perfect Sabbath. The great Jubilee of Jubilees. Thus 7 times 7, 50 years is 49 times 50 = 2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem that obeyed the commandments of the Lord, or kept his statutes. This king's reign ended B. C. 607. See 2 Kings 23d chapter, 2 Chron. 35 and 36 chapters, and Jeremiah 22d chapter. After which the Jews never kept, neither could they keep,

a year of release, or Jubilee; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. xlii. 20—23. Here ended the Jewish Jubilees, when they had not kept more than 21 Jubilees, lacking 28 of coming to the great Jubilee.

And now the land was to lay desolate, while the people of God were in their enemies land. Levit. xxvi. 34. How long is a Jubilee of Jubilees? Ans. 49 times 50 years, = 2450 years. When did these years begin? Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607. Take 607 from 2450, it leaves A. D. 1843. When the Jubilee of Jubilees will come.

VI. I prove it by Hosea vi. 1—3. — “Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” This prophecy is the two days of the Roman Kingdom, in its Imperial, Kingly and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. xx. 6. — “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” When the people of God will live in his sight, “live and reign

with him a thousand years. If then the third day is a thousand years then the two days are of equal length. When did the two days begin? Ans. When the Jews made a league with the Romans. See Hosea v. 13. — “When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.” Dan. xi. 23. — “And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people,” 1 Macabees 8, 9 chapt. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people B. C. 158 years. Then add 158 to 1842 and we have 2000 years, or two days; as Peter says. 2 Peter iii. 8. — “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” And 1843 is the first year in the 3d thousand years, or 3d day of the Lord. The world has stood since the fall of man 2000 years, under the Patriarchs; 2000 years under the Assyrian, Babylonian, Medo-Persian, and Grecian. And 2000 years under Rome Pagan, Papal and Kingly. [See Sec. Adv. Lib. p. 45.

7. I can prove it by the length of the vision which Daniel had, viii. 1 — 14. Of the ram, the goat, and little horn which Daniel was informed was 2300 days long. Dan. viii. 13, 14. — “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desola-



tion, to give both the sanctuary and the host to be trodden under foot. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were *cut off*, and fulfilled, the year of Christ's death, Dan. ix. 20-27. Then 70 weeks of years being cut off from 2300 days makes these day's years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which add ed to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified.

VIII. It can be proved by Daniel xii. 6, 7, "And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How long to the end of these wonders? These wonders are to the resurrection. See 2d and 3d verses, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The answer is given by the angel who informs Daniel it shall be for a time, times and a half, when he shall have ac-

complished to scatter the power of the holy people, all will be finished. Eze. xii. 10-15, "Say unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jer. xv. 4, "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." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manassah, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, until they fled into the wilderness in A. D. 538, which makes 1215 years. There they remained in the wilderness a time times and an half—Which began A. D. 538, and continued until

A. D. 1798. The kings of the earth then had power, and the time, times and a half, of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings, and ending in the year 1843. Which is the fulness of times. *Ephe. i. 9, 10*, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:" that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:" When the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. [*See. Ad. Lib. No. 6, page 45.*]

IX. It can also be proved by *Daniel xii. 11—13*, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see *Dan. xi. 31*, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and

shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." *2 Thess. ii. 6—8*, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" *Job. xix. 25*, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:" [*Miller's Lectures page 100.*]

X. It can also be proved by the words of *Christ, Luke xiii. 32*, "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." These two days in which Christ casts out devils and does cures, is the same as *Hosea's* two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years, of the Roman power. *Rev. xii. 9*, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." And then the people of God will be perfected, *Rev. xx. 9*, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This time began with the "great dragon,"

Rev. xii. 3, 4, "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz. 6000 yrs, and the 7000th, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him B. C. 158—and will end in 1842. Then the third day will begin 1843 [*Sec. Ad. Lib. No. 3, page 61.*]

XI. The trumpets are also a revelation of time. See Rev. ix. 5, "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." These 5 months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1299, on the 27th day of July. 5 months is 150 years, 5-|-30=150. This trumpet ended 1443. And the sixth trumpet began to sound and was to sound 391 years and 15 days, as in Rev. ix. 15, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." And ended 1840, on the 11th

of August. Then the seventh trumpet begins, and ends with the fulness of times, Rev. x. 5, 7, "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And synchronizes with Daniel xii. 7. See section 7, where it is shown to end in the year 1843. [*Miller's Lectures, page 190.*]

XII. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. xi. 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth." This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where papacy had power, until the laws of the papal hierarchy were abolished and free toleration was granted to the papal states in 1798. Then the remainder harmonizes with the trumpets, see Rev. xi. 14, 15, "The second wo is past; and behold, the third wo cometh quickly. 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 for ever and ever."



And terminates with A. D. 1843.

XIII. It can be proved by Rev. xii. 6, 14, where she hath fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It is evident that the church is not now in the wilderness, for if so, she must have been there in the apostles days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true church has been an outlaw among the kingdoms, which arose out of the Roman Empire. The church was driven into the wilderness where they were given into the power of the Pope, Dan. vii. 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time," in the year A. D. 538. And was in the wilderness 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the *witnesses*, and the *trumpets*; compare Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," with Rev.

xii. 10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night,"

XIV. It is proved by Rev. xiii. 5, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798. See 10th verse "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's "*abomination that maketh desolate*," or "*that astonisheth*," (see Marginal reading.) Compare Daniel xi. 31, and xii. 11, with Rev. xiii. 3—8, and of course his power is abolished with the end of his "setting up," and the 1290 years. Then Daniel xu. 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," carries us to the year 1843.

XV. It can be proved by the numbers in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six," connected



with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league, beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Dan. xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9—12. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."— [*Miller's Lectures, page 76.*]

These several ways of prophetic chronology, proves the end in 1843. Now what is there in all this reckoning of time, that should entitle one to such vile abuse, and slander, as I have received from the pulpit and press, from editors and priests, from the infidel, and blasphemous, from the drunkard and gambler? These have all made friends with each other; for the sole

purpose of vilifying and saying hard things against me; for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true, nor false. Why do professed ministers show such anger and malice? Why call me a *prophet* in such sneering terms, from Dr. Brownlee down to John Dowling, A. M. pastor &c. &c. &c.? I have only shown to the world my opinion on those passages, they have done the same, I have shown my faith by my works, they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men, not only show much anger, but misrepresent my words, and views. Is truth of such a texture, as to need lies to support it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ, and upon the very same principle as the infidel or drunkard would oppose. Not ready.

I would advise all to cease their revilings, take this little tract, read, and compare Scripture with Scripture, prophecy with history, and see if there is not a strong probability that I am correct, and if there is even one to ten, that it is so, then it is all important we attend to the interest of our souls and eternity. You ought to spurn from you, those, who say there is no danger, you ought in justice to your own



soul, turn a deaf ear to the men who are flattering you with "peace and safety."

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. v. 4, Heb. ix. 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. v. 3. Math. xxiv. 50. Rev. xvi. 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of Scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut.

WILLIAM MILLER.

Low Hampton, Jan. 1, 1843.

THE  
SECOND ADVENT MANUAL:

IN WHICH

THE OBJECTIONS TO CALCULATING THE PROPHETIC  
TIMES ARE CONSIDERED; THE DIFFICULTIES CON-  
NECTED WITH THE CALCULATION EXPLAINED;  
AND THE FACTS AND ARGUMENTS ON  
WHICH MR. MILLER'S CALCULATIONS  
REST, ARE BRIEFLY STATED  
AND SUSTAINED.

WITH A DIAGRAM.

BY APOLLOS HALE.

BOSTON:  
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P R E F A C E .

It is not the design of this manual to enter into the details of the Second Advent doctrine, as held by Mr. Miller: these may be found in many of our publications, from the pen of Mr. Miller himself, and others. Nor is it intended to be, in any sense, a critical work. The writer makes no pretensions to the qualifications which are indispensable to prepare one's self for exact, learned, biblical criticism; nor has he time. Those who may desire, and have leisure, to make the prophecies the subject of such attention, must necessarily explore a wider field than would be consistent only to give the outlines of it in a work of this kind.

Its design is to present the events of history on which the calculations of *the time* are based, with the texts and some of the arguments which justify the application of the prophecies to these events, and to meet the most important objections which are brought against this application of the prophecies and the calculations of which it is the basis.

Other periods and calculations form an interesting portion of Mr. Miller's views, such as the Jubilees, the Typical Sabbath, &c.; but these are regarded rather as incidental and collateral, and would not of



*themselves* be supposed to furnish conclusive evidence in support of any theory. The facts and arguments in support of those prophetic periods only which are deemed vital to the system, are contained in this work.

The materials for this purpose are here presented as the writer has been in the practice of using them, when exhibiting the doctrine as a lecture ; others can use them as their taste or judgment may suggest.

The difficulty of access, with many readers, to the original sources of the information contained in this little volume ; the oft-repeated wish for such a compilation ; the desire that as many as possible may become established in what the writer considers *the particular truth of our time* ; and that all who will regard its calls, and yield to its claims, may be prepared for the scene which is to decide the destiny of men, and which is rapidly hastening upon the world,—are the motives for thus occupying the time which he is not permitted, on account of ill health, to occupy at present in lecturing.

BOSTON, May 1, 1843.

### OBJECTIONS TO CALCULATING THE PROPHETIC TIMES CONSIDERED.

ONE mode by which the God of truth commends his word to men, is, by exhibiting the absurdity, sometimes the wickedness, of the positions which are taken in opposition to his truth. So Christ repelled the blasphemous slander of the Jews, on one occasion, who charged him with casting out devils through Beelzebub, the prince of devils. "If I, by Beelzebub, cast out devils, by whom do your sons cast them out?" Are they connected with Beelzebub? So, also, the reply of Christ to those who complained of him for receiving "sinners and eating with them," was intended to contrast the position which they condemned with their own position. As much as if he had said, "Yes, I receive sinners and eat with them—you do not; very well; let us make a comparison or two. (See Luke xv.) The father of the prodigal is on my side—and the man who lost a sheep, he is on my side—and the woman who lost a piece of silver, she is on my side—and the angels of God—these are all on my side. But you don't receive sinners! nor eat with them; very well, I do." Every age has had its contests for and against some particular form of truth, and the opposition is always characterized by ignorance and absurdity.

If ever there was a time when all the antitypes of the old recorded enemies of the truth, from the magicians of Egypt to Simon Magus, were on the stage at once, and all of them actively engaged, the day in which we live must be the time; and if there is any one particular part or form of truth in reference to

which their special anxiety is manifested, it is the sublime and clearly stated doctrine of Christ's second coming. No person who is at all acquainted with the subject can doubt for a moment, that if a heathen should come among us, and compare the various and contradictory opinions which prevail everywhere, in reference to it, he must certainly think that the Bible has said nothing about the subject, or that we do not believe our Bibles. The Bible, however, has predicted exactly the state of things which we now witness upon this subject; it has warned us in view of it, and pointed out the only safety—"Behold," says Christ, "I have told you before," &c. Matt. xxiv. 25. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming!" &c. 2 Pet. iii. 2—4.

But the particular question involved in the subject, against which "the head and tail" of society is moved, is the question of *time*. This is the question against which the scoffing infidelity, refined and vulgar,—much of the reputed christian wisdom,—and not a little of the undoubted piety of the land, stand forth in their most expressive attitudes of scorn, contempt, or horror. To the infidelity we have no apology to make, (though we rejoice to know that not a few of its more candid votaries have been converted to Christ, through the special instrumentality of Mr. Miller.) To the literary ecclesiastical, who look upon Mr. Miller with so many airs of affronted superiority,—we say, *Point out the mistakes, and give us a more scriptural explanation of these prophecies*. We solemnly aver, that if any man will do this, we will not only abandon the explanation now defended, but we will labor to disseminate the better one to the utmost of our ability; but, to tell us that we have "no business to meddle with the prophecies," or that "we cannot understand the prophecies until they are fulfilled," will not do. We have never been

able to perceive the value of a chart that would not tell the sailor where to find his port, *until after he had arrived*. We have become the disciples, and advocates, of Mr. Miller's theory from a sincere conviction of its truth, in opposition to all our prejudices and worldly interests,—we do not wish to be deceived ourselves, and we would not for our lives deceive others. If we are mistaken, we will thank any man to set us right. To the piety of the land we bow with the most sincere respect and tender sympathy. We would not take a step or speak a word to give offence for our right hand, and wherein we may seem to offend we frankly and fully give the reasons for so doing. We feel that we have the fullest authority, from the plain statements and directions of the word of God, to give our attention to this particular question; and that we have every reason to believe, from the prophecies, the events of history, and the signs of the times, that the period has come for the question of *time* to be understood. That it has generally been supposed, in every age of the church, that the time in which the end of all things is to take place, is indicated to us in the prophecies of Daniel, we might give a long list of her most worthy names to prove; and although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come; but if the church had not thus looked upon the subject during this long period, the statements and directions of the apostles would be sufficient to settle that point. Peter has given us an undoubted explanation of the design of these prophecies of Daniel in particular, (though others of course are included,) and he, with Christ and the other apostles, directs us repeatedly to the prophets for "light." Luke xvi. 29—31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3—10; x. 5—7; Jude 14—18.

Let us hear Peter.—1 Peter i. 3—13. For whose benefit did the prophets understand their message to be

intended? *Unto whom* (the prophets) *it was revealed, that NOT UNTO THEMSELVES, BUT UNTO US they did minister THE THINGS which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.* v. 12. Here, then, are "things" brought to view, to communicate which the prophets "did minister;" and "them," at have preached the gospel with the Holy Ghost sent down from heaven, have reported;" and "which the angels desire to look into." Now if these "things" should happen to involve the coming of Christ, and the time of his coming, let those sneer and scoff who will; they do it not to men, but unto God.

What, then, are the "things," in reference to which it is said, "unto us they did minister!" 1. "The prophets have inquired and searched diligently,—searching what the spirit of Christ which was in them did signify," "WHEN IT TESTIFIED BEFOREHAND" of a "salvation" which consisted "of the grace that should come unto you," and which you should receive "as the end of your faith, even the salvation of your souls." v. 9, 10. What grace! "The grace that is to be brought unto you AT THE REVELATION OF JESUS CHRIST." v. 13. And the "salvation" was that "unto" which they were "kept by the power of God, through faith," and their faith looked "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven"—and "READY TO BE REVEALED IN THE LAST TIME." v. 4, 5. Which "faith, more precious than gold which perisheth, though tried with fire," the apostle desired "might be found unto praise and honor and glory AT THE APPEARING OF JESUS CHRIST." v. 7. These "things" are "WHAT" "the prophets inquired about, and apostles reported," and "angels desire to look into."

2. "The prophets have inquired and searched diligently WHAT MANNER OF TIME the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and THE GLORY THAT

SHOULD FOLLOW." v. 11. The "time," which referred to "the sufferings of Christ," has been filled up. "The glory," which belongs particularly to "HIS APPEARING AND KINGDOM," has not yet been realized. The 70 weeks which indicated the time of the sufferings of Christ, explain the "manner" in which the prophetic times of Daniel are to be understood; and by their exact fulfilment give us a demonstration that "at the time appointed the end shall be," when Daniel saw "one like the Son of man come 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." Dan. vii. 13, 14. "When the SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE HOLY ANGELS WITH HIM, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY;" (Matt. xxv. 31;) "and them that sleep in the dust of the earth shall awake; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

That Daniel is particularly referred to by the apostle here, is evident from three considerations. 1. He is the only one of the prophets who has given us the time in connection with "the sufferings of Christ, and the glory that should follow." Dan. chapters ix. xii.

2. To him "it was revealed that not unto himself he did minister," in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. 3. "The angels" are brought to view as having taken a particular interest in these "things" when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10—21; xii. 5—7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject. (2 Peter iii. 1, 2.) To their "word" we do well that we take heed, as unto a light that shineth in a dark place, until



*the day dawn.*" 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood "at the time of the end:"—that is, a short period before the end shall actually come. And is there not good reason to believe, that, according to every series of prophetic events, we have nothing else to look for but "the end?" Can any man put his finger upon the prophecies, and point out a single event, which has not already taken place, except those events which are to accompany or follow the coming of Christ? And while these prophecies all tell us that the "time of the end" is come; "the signs" which were immediately to precede his coming, have given their note of warning and retired, or are now hovering over the very point we occupy, to assure us that his coming "is near, even at the doors!"

Have we not reason, then, to believe that the time has come for the vision to be unsealed? May we not expect to understand the "time" as well as the other "things" of which it speaks? For ourselves, we think there is at least tenfold more reason to believe that the end of all things will come before another year shall have passed away, (though we cannot but expect it every day and every hour,) than those who were exposed to the deluge—the fires of Sodom—the famine of Egypt, her plagues and the ruin of her armies—the destruction of Babylon or Jerusalem, had to expect those events at the time they came. We are sure no truly serious person, whose mind is sufficiently enlightened upon the prophetic scriptures to appreciate at all their clear and full and awful burden, will lightly treat this question.

#### CONSEQUENCES.

But you object to making calculations of the time for fear of consequences. What consequences? Why, if we make our "calculations of the time and the event does not come, others will not believe when it is actually coming." Well, perhaps the snare which you are anticipating for other generations, is the one in

which the present generation may be taken. That others who have fixed the time, have been mistaken, we know, and that should inspire us with modesty and caution; but it no more proves that the truth can never be known upon the subject, than the fact that men have been mistaken on other subjects proves that the truth on those subjects can never be discovered. And, after all, is it not better that there should be ten false alarms, than that there should be one surprise without any warning? And may it not be as likely that the false alarms in times past have been given by the great enemy to lull the present generation to sleep, that they may be taken in the "snare," as that this is a false alarm to which some future generation may point as a means of quieting themselves when the end, as you suppose, may actually come.

You tell us again—"It will make infidels, if we make such calculations, and the end don't come." Who will be made infidels? Not those, surely, who are opposed to our views. And it would be remarkable indeed if those who are neutral, or "halting between two opinions," should suppose the Bible has failed, and therefore "throw it away," after time shall have proved our views not to be the correct explanation of it, when they now decline to receive our views as the doctrine of the Bible.

There can be none to "make infidels" of, then, but believers of the doctrine. And why should they turn infidels? They have taken their position not simply from what they believe the prophetic periods to teach, but also from those prophecies which bring the end to view in connection with the history of the world, and "the signs of the times;" so that we must still believe the end to be near, even if the year '43 should pass away, though we may not fix upon any other time for the event. And we think those who have exhibited fortitude enough to bear the opposition already shown to them on account of their faith, will not be quite ready to turn infidel even if they should see a few more years on earth, and it should be their lot to suffer more

than they have yet suffered. May we here ask our brethren to pray that *they* may have grace enough to bear with us, if we should not happen to turn infidels, should we be spared to see '44, though *their predictions*, in that case, might fail as well as *our calculations*?

But this objection anticipates the results with as much confidence as any "prophet" might be permitted to do. We do not see any special necessity for such a conclusion. Why should the non-fulfillment of prophecy according to our calculations lead to more startling results than in other cases? According to the calculations of Professor Stuart, Mr. Dowling, and a host of others who believe with them, these prophetic times have never been fulfilled, and are they infidels? We can, at least, fall into the popular current—"have nothing to do with the prophecies"—and be as good Christians as others. We would ask, in turn, where is the propriety, in reference to this particular subject, of leaving the question, *first* to be considered, *Is it true?* and passing to the question, *What will be the results?* or, in looking at the results, to inquire, "What if it don't come?" instead of asking, *What if it does come?* All the danger lies there. *What if it does come?*

#### OBJECTIONS.

Our object, however, in this article, is to direct your attention to the character of the objections to these calculations. If the calculations are so very "absurd" and "ridiculous," it could be no very difficult thing for some of their able opposers to point out some mistake in the facts or dates on which they are based, or in the principles involved in the theory, without resorting to falsehood and slander, or at least without throwing away the most valuable labors of the old defenders of the Bible and Protestantism, or certainly without impeaching the Bible itself.

But we assert it, in the full expectation of speedily meeting the Judge of all the earth, that we do not know of a single writer who has opposed the doctrine, (and some of them we would not speak lightly of, as Christians, for our right hand,) who has not entirely omitted

the only inquiry, which, in the very nature of the case, could amount to any thing, and apparently labored for the mastery in some one or all of the above fruitless, not to say wicked experiments.

No doubt they supposed they were doing God service, and that the cause they had undertaken to defend, demanded the best efforts which could be made for it; and as these were the only efforts they could make, it did not probably occur to them that they were doing evil that good might come, as they understood it, or that they were making concessions to the cause they opposed which must satisfy all candid spectators of the contest, that nothing could be fairly done against it.

We shall speak only of the objections brought against the calculation of the time. And yet not all of them against this, but against that view of it which brings the time so near; for many who pretend to object to "*fixing the time*," as they call it, when the calculations which bring us to the end in '43 are mentioned, go right on and make other calculations which put it off perhaps 20, 50, 100, or 1000 years "to come."

#### CHRONOLOGY OF THE WORLD.

It is said there are difficulties connected with the subject which make it impossible to fix upon any thing with certainty, and none but fanatics will have any thing to do with it. We will say nothing of the reflection which such a view of the subject casts upon God, who has directed us to the prophecies to guide us in the midst of the greatest dangers, for what is it but tantalizing us to give such a direction if the prophecies cannot answer their design? The supposed difficulties, however, are not so great as we at first sight might apprehend. "It is impossible," we are told, "for any one to tell the age of the world." Very well. No one pretends to tell, *positively*, how long the world has stood, but still it is believed there are serious reasons for supposing that its age is not far from 6000 years. And if a general tradition,—which supposes that the present order of things is to be

changed at the end of six thousand years", and which appears to be founded upon some portion of the word of God, may be worthy of our attention—from what we can tell of the chronology of the world, it appears to harmonize with the more certain indications of the plainer prophecies. Dr. Weeks has strung up a catalogue of what he calls "mistakes of Mr. Miller and his friends, in relation to his chronology," to the number of sixty. He might, on the same principle, have carried the number up to as many thousand; and then he might find as many more in every other system of chronology. But how he will make the apparent contradictory statements of Josephus; and the variations from Ferguson, Rollin and Jahn, with Mr. Miller's literary and theological deficiencies, "mistakes of Mr. Miller and his friends in relation to his chronology," and all this *without any criterion by which to make the test*,—those who have the time and ability to devote to the subject can tell better than we. If any one should think it worth the while to make a new collection of "Curiosities of Literature," they would find the Doctor's article a rare specimen; it would be a perfect match for the celebrated performance of a clerical prototype, who preached some dozen sermons on the letter O. We wonder if the Doctor ever had anything to do with a permutation lottery! The Doctor seems to have fallen into the common "mistake" of making a jest of the subject, and to have forgotten that he is old enough to "put away childish things." The fact that our Bible adopts the Hebrew record of time, and that this has been deemed of superior merit to the Samaritan, Septuagint, &c., is argument enough in favor of the source of our chronology, in the mind of all but those whose hyper-criticism has destroyed or impaired their confidence in the truth and faithfulness of God. And until some one can show that we may not rely upon it, or will furnish a better account, we cannot but regard its statements with some respect. That the Hebrew text gives a correct record of time from Adam to Moses, and from Saul to the time when

the Old Testament scriptures close, we think there is little room to doubt. The period from which the difficulties arise is the time of the Judges. We have, so to speak, the depots and mile-posts all along on the track of time from Adam down to that period, and again from Saul down to the time of Ezra and Nehemiah. According to Mr. Miller's calculation of the period of the Judges, the time before Christ was 4157 years; according to Usher, 4004. That Mr. M. is near the truth, we have no doubt; that he or any other man can tell the exact time, we do not expect. The time given for that period by Paul, Acts xiii. 20, is very strongly in favor of Mr. Miller's chronology.

Dr. Clarke, in his preface to the book of Judges, makes this remark on "the Chronology of Archbishop Usher on this period," which is the standard generally adopted: "ITS CORRECTNESS IS JUSTLY QUESTIONED."

Dr. Clarke also quotes from Dr. Hales as follows: "It is truly remarkable, and a proof of the great skill and accuracy of Josephus in forming the outline of this period, that he assigns, with *St. Paul*, a reign of forty years to *Saul*, (Acts xiii. 21,) which is omitted in the Old Testament. His outline also corresponds with *St. Paul's* period of four hundred and fifty years from the division of the conquered land of *Canaan*, until *Samuel* the prophet." See Dr. Hales' Chronology, vol. i. pp. 16, 17; vol. ii. p. 28.

Now if the reader will take the trouble to examine Mr. Miller's chronology, in the diagram appended to this article, and compare it with the Bible, he can judge, perhaps as well as any one, of its claims to his serious consideration. But let that be correct or not, the prophetic periods which are involved in his theory are not affected by it; they all begin this side of the time of the Judges. In reference to these there is not the uncertainty which exists in reference to the chronology of the world.

The supposition has been named that the addition of 153 years to the age of the world must derange the whole matter of the prophetic times, by throwing the



date of events into confusion. A simple illustration will show that these dates are not affected by this addition.

In the following diagram, B B represents the time from Adam to Joshua. C C the time from Samuel to Christ. D D represents the period of the Judges, according to the shorter calculation. E E the same period according to the longer calculation



The period from Samuel to Christ is no more according to one calculation of the period of the Judges than the other. And all the intermediate periods or dates between Samuel and Christ stand related to each other exactly alike, according to either computation of the period of the Judges. Now all the prophetic periods involved in Mr. Miller's theory begin *after* Samuel; so that the addition of 153 years before his time only affects the relation of the events in the two grand sections of time which lie before and after the Judges, to each other: that is, it makes the time from Adam to Christ, or from Moses to Christ, 153 years longer; but as the prophetic periods all begin this side of Samuel, they are not affected by the addition.

“MILLER'S RULE.”

Again it is charged upon Mr. Miller as the very climax of “absurdity” and “ignorance,” that he reckons the prophetic periods by supposing them to express in days the number of years intended. And to make the alleged absurdity most palpable, we have been told by those who prefer the charge, that “Miller's rule of a day for a year would leave Nebuchadnezzar at grass at the present time and 130 years to remain. And apply it to the 70 years captivity of the Jews at Babylon, they have at present more time to fulfil than has yet elapsed;” and “that the end of this world, on his own terms, cannot come yet for thousands of years!” It is no new thing for those

who are base enough to attempt to make fools of their neighbors, sometimes to make fools of themselves.

“These calculations” which are ignorantly or designedly ascribed to Mr. Miller, or are said to be “according to his rule,” are no more “according to his rule” than the calculations in “Bowditch's Practical Navigator.”

The rule of Mr. Miller in the case is precisely that of every intelligent writer upon the interpretation of the word of God, including some of his most noted and influential opposers. We will insert the rules given by Horne, a standard author in biblical interpretation, that the reader may compare them with the rules of Mr. Miller.

“The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected.” Horne's Introduction, vol. ii. p. 504. “Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up.” Ib. p. 583. And again, in giving the meaning of the word day, in his “Index to the Symbolical Language of the Scripture,” he says, “DAY—1. A year in prophetic language. Ezek. iv. 6; Rev. ii. 10. 2. An appointed time or season. Isa. xxxiv. 8; lxiii. 4.” Vol. iv. p. 494.

The rule of Professor Stuart is similar to the first one given by Horne. Hints, p. 68.

We insert Mr. Dowling's view of the rule in question, with the note he has appended, for the sake of the important testimony it contains in favor of it—a witness who will not be suspected of any partiality in the case.

“I believe, as Mr. Miller does, and indeed most protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist.”

“We have every reason to conclude that the time of the continuance of this persecuting power is equally true, viz: a time, times, and half a time, which, we have before seen, is the pro-

phetical designation of 1260 years."\* Dowling's Reply to Mr. Miller, pp. 26, 27, 42. N. York Edition.

We here add the rules of Mr. Miller.

"How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Rev. xii. 1, 2; xvii. 3—7.

Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1. Indefinite. Eccles. vii. 14.
2. Definite, a day for a year. Ezck. iv. 6.
3. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not."

Now all the contempt which is cast upon Mr. Miller, under the pretence that his rule is "absurd," &c., is cast equally upon the worthiest men who have ever lived, including the prophets and apostles themselves.

But those writers who object to Mr. Miller's rule, give us no other by which these prophecies can be understood, and this might be passed over, if they did not *profess to explain* them. We might name at least a score of men who have made the promise and the attempt, but have had to confess, often in plain words, that they could not make out an explanation.

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\*I have read attentively the attempt of a distinguished Hebrew scholar, in the *Biblical Repository*, to prove that *days* in prophetic language are always to be understood literally, and never signify years, but am by no means convinced by his arguments. The interpretation of the prophecies in which these expressions are found, is infinitely more improbable and inconsistent, upon his scheme, than upon that which understands in these passages, as Ezekiel was commanded, (ch. iv. 6,) "a day for a year." Even the weight of authority is vastly in favor of this latter interpretation. On the former side, are, I suppose, most of the Andover school of divines, sitting at the feet of their German oracles, from whom the doctrine advocated in the above article is imported; and on the other, such men as Sir Isaac Newton, Bishop Newton, Mede, Faber, Adam Clarke, Scott, Fuller, Robert Hall, &c.

While the writer was lecturing in New York city, a practising lawyer there who became somewhat interested in the subject, attended one of the churches in the city, in which a notice had been given out of an evening lecture against Mr. Miller's theory. The house was crowded, and the minister for the occasion read an article of about half an hour's length, which was of the usual character. The next time I fell in with my friend, I inquired about the lecture against us. "O," said he, "he used up Mr. Miller at once." Ah, indeed, how did he do that? "Why," he proved to us that the Bible was not true." Well, I replied, if he has done that, we are used up. It is a gone case. If the *Bible* is not true, Millerism is dead, (or to that effect.) Then, explaining himself, he said, that according to what the preacher *called* the fulfillment of the prophecies considered, though applied in the past, they had never been fulfilled, and of course the Bible could not be true. How many others have placed themselves and the Bible in the same predicament; it would be impossible to tell.

Now if the contempt shown to the above old and venerable writers on the prophecies were not enough to fix upon these men the brand of theological infamy, their treatment of the word of God will do it. It is virtually saying, *His word is not exactly true*. A higher authority has said, "Heaven and earth shall pass away, but my word shall not pass away." Matt. xxiv. 35.

But these writers are forced to take this position or yield in silence to Mr. Miller. It is the *best* they can do, if they do any thing against his views, or if *remains yet to be done*.

Mr. Miller only advances upon the track of time as it has been extended since the days of these worthy laborers in the interpretation of the prophecies, referred to above, and, guided by the same principles, he finds them confirmed, as the prophecies have been filled up by the events of history. The position taken by his opponents may be considered as one of the most striking and clearly marked "signs of the times."

## DIFFERENT MODES OF RECKONING TIME.

Again we are pointed to sundry difficulties in the way of calculating the time. It is said the difference in the mode of computing time at different periods, makes it impossible to tell when the prophetic periods run out, even if we can tell when they begin. We will let one speak for a great many. "Our readers are aware that the ancient mode of reckoning the year was by 360 days. The 2300 years of Daniel were of course years of 360 days each; in these 2300 years, the 490 years are included: but everybody knows that we count 365 days in the year. This fact has been overlooked. The 1810 years which remain of the 2300, after the accomplishment of the 490 years, are too long by 5 days and 6 hours each, and this makes a difference of upwards of 26 years. We must therefore deduct 26 years from 1843, and this takes us back to the year 1817, when, if this scheme had been correct, the world would have been destroyed." Protestant Banner, July 19th, 1843.

We may reply with the strictest propriety in the language of the Protestant Banner. "It is seldom that so large an amount of arrogance, egotism, and ignorance is found condensed in a single sentence; but the author possesses the faculty of condensing these elements in a wonderful degree." The P. B. must presume very largely upon the ignorance of its "readers," to suppose them to be "aware that the ancient mode of reckoning the year was by 360 days." We challenge the P. B. or any other Banner to point out a single nation, "ancient" or modern, whose mode of reckoning the year was by 360 days. If it can be shown that this was ever "the mode of reckoning the year," it certainly has not been since the time stated for the commencement of these obnoxious prophetic periods. See Prid. Con. Preface; Tegg's Chronology, and Roll. It is of very doubtful credit to the emphasized "we" of the P. B. that "everybody knows that we count

365 days to the year." In our part of the country we have 366 *once in a while*. And this talk about the difference between the ancient and modern computation of the year, and the years that are lost on account of it, is really amusing. We wonder if the sun, moon and stars stood still to accommodate the supposed "ignorance" of the ancients, so that the natural year should agree with theirs! If not, what a state of "confusion confounded" must things have got into when winter came in July, summer in January, autumn in March, and spring in October. At any rate, they might have sung, without any poetic license, once in a while, "December's as pleasant as May." Though one would suppose they would have felt more like singing with the German poet, especially when May should find the thermometer below zero,—

"The world is out of joint,  
O, cursed spite!  
That ever I was born  
To set it right."

But perhaps they had some P. B. or Rev. Mr. Thomas or Colver, to keep things straight for them.

The great unerring standard of time which God established when he set the sun, moon, and stars to be for signs and for seasons, for days and years, has never varied. And however men have computed time, God's years have always been the same. Moreover, it has been the work of astronomers, mathematicians, chronologers and historians, since men were upon the earth, to bring their defective computations to correspond with the true natural year—the time required for the earth to pass from a particular point in its orbit round to the same point, usually beginning at the equinoxes. This time, it has been demonstrated, is 365 days, 5 hours and a fraction.

It was by referring to this never varying standard that the necessity of the leap year was discovered. It was this which led to the change of O. S. for N. S.—So with the ancients and their modes of reckoning the year. There is pretty clear evidence that they knew



enough about astronomy to know *when the sun shined*, and to know day from night, and winter from summer; and they knew enough to make up the deficiency in their current years by intercalary months or days, as the case required; just as we should have to do at a broker's in exchanging money on which there might be 5 or 10 per cent discount, to get par money,—we must add enough to ours to make it of equal value with his. They always had the true solar year as much as we have, whether their current year included the whole of it or not; and they always contrived some way to keep the current and natural year along together, near enough at least not to lose *more than a whole year every century*.

These lost years are all nonsense, and would never have been mentioned but by men whose "arrogance, egotism and ignorance" are of a sufficiently "large amount" to disqualify them to perceive that they have *lost their reckoning*. Rollin tells us, vol. ii. p. 627, Harpers' Edition,)

"Though all nations may not agree with one another in the manner of determining their years, some regulating them by the motion of the sun, and others by that of the moon, they, however, generally use the solar year in *chronology*. It seems at first, that as the lunar years are shorter than the solar, that inequality should produce some error in chronological calculations. But it is to be observed, that the nations who used lunar years, added a certain number of intercalary days to make them agree with the solar: which makes them correspond with each other; or at least, if there be any difference, it may be neglected, when the question is only to determine the year in which a fact happened."

But the years used in the Bible history were undoubtedly Jewish years, so that we know exactly the "difference" to be considered, and what allowance to make for lost time. Horne, vol. iii. p. 166, 167, 297.

"The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt." "The Jewish months were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the He-

brews termed it) was celebrated. Exod. xii. 2; Num. x. 10; xxviii. 11." "The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."

Now by regulating the "lunar years" so as to correspond with the "solar," their years must, of necessity, at every nineteenth, correspond, "within an hour and a half," with the same number of solar years, a "difference" which would not amount to one month in six thousand years,\* so that the "scheme" of the

\*"The Lunar Cycle, called also the Golden Number, is the revolution of nineteen years, at the end of which the moon returns, within an hour and a half, to the same point with the sun, and begins its lunations again in the same order as at first." Rollin, vol. 2, p. 627.

"From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan, otherwise denominated Abib, or the month of *green ears*, at which time in Judea the harvest was beginning: and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri, and to the time of the *ending of the vintage*. Now, these feasts were thus observed—The Passover they celebrated on the fourteenth day of Nisan or Abib by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a sabbath: and on the morrow after this sabbath, as being the *beginning of the barley-harvest*, they were directed to bring a sheaf of the first-fruits for a wave-offering before the Lord. The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called the feast of *ingathering*, because it was celebrated after they had gathered in their corn and their wine.

history of fulfilled prophecy corresponds with that explanation.

When these two modes of time are used in reckoning, prophetic years are never put alongside of solar years as if they were to be matched together *as years*; i. e. it is not to be supposed that the seven times, for instance, are to be matched with seven solar years:—nor, as some have thought, are we, 1st, to suppose the *days* in the prophetic period indicates a corresponding number of *solar years*; and 2d, that the period thus obtained is to be compared with the same number of *prophetic years*; and 3d, to get at the result, deduct the difference between the prophetic and solar years from the whole period; but prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered. "Each day" of the prophetic period represents a true solar year—there being 2520 days in 7 times, understood symbolically, the period expresses 2520 true solar years. Prophetic time is the measure, true time the article to be measured. There is the same difference between the measure and the article to be measured in this case that there is in all other cases: the measure is an arbitrary abstract rule, by which the natural and real thing is to be measured off for use.

DIFFERENCE IN THE DATES OF THE BIRTH OF CHRIST.

It has been supposed again that the difference of *four years*, between the *true* date of the birth of Christ and A. D., affects the exact application of one of the most important prophetic periods, the 2300 days or years of Daniel viii. The 70 weeks, a part of this period, terminated when "Messiah" was "cut off" "to make reconciliation for iniquity," "and to anoint the Most Holy." One week, or seven years, he was to "confirm the covenant with many." In determining this question—*How did Christ confirm the covenant one week, or seven years?*—it has been ascertained, from what the sacred historians say of the age of Christ when he commenced his ministry, (Luke iii. 1—23;

P. B. and its worthy coadjutors, "which takes us back to the year 1817, when the world would have been destroyed," will afford no relief to their "readers," except to those whose "ignorance" may be of a sufficient "degree" to disqualify them to appreciate the more "wonderful" "arrogance" and "egotism" of the writers.

PROPHETIC AND SOLAR YEARS.

"But does not Mr. Miller reckon *some* years at 360 and some at 365 days?" No—unless you refer to the prophetic years, as distinguished from chronological or historical years. In history and chronology no other years are ever used but true solar years. Prophetic years, generally called "time" in scripture, are always of 360 days. God has so explained them in his word (compare Rev. xii. 6 and 14); and the

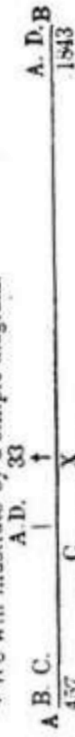
If then the ancient Jewish year consisted of no more than 360 days, and if it were neither annually lengthened by the addition of five supernumerary days, nor occasionally regulated by monthly intercalations, it is evident, that *all* the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the feast of tabernacles were fixed, the one to the fourteenth day of Abib, and the other to the fifteenth day of Tisri, that *they* must similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the law, when the months Abib and Tisri had passed into *opposite seasons of the solar year*? How could the Jews, in the climate of Judea, offer the first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri always kept their places in the solar year, unless Abib were always a vernal month and Tisri an autumnal month, the Passover and the feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Jews could not have reckoned by years of 360 days without some expedient to make those years fall in with solar years." Faber, vol. i. pp. 12—14.

out till the true A. D. 37, and that the whole period will not run out till the true A. D. 1847; and let it be further understood that the true A. D. 37 was A. D. 33, and the true A. D. 1847 is A. D. 1843, and it is as exactly 490 years from the 7th year of Artaxerxes to the 37th year of the true age of Christ, as from the same year to A. D. 33; and it is as exactly 1810 years from the 37th year of the true age of Christ to the true A. D. 1847, as from A. D. 33 to A. D. 1843. As the "difference" has no connection with *the time of Christ's death*, the difficulty it is supposed to present in applying the prophetic period which brings us to "the end," has no existence.\*

THE END HID FROM US.

Again we have been told, that the time of this event (the end of all things) "is not suitable to be revealed," "and it is wisely hid from us." If by the "time" here, "the day and the hour" be meant, the objection can have no fair application to Mr. Miller's calculations; but if it be meant that *every thing "about the time"* "is wisely hid from us," and "is not suitable to be revealed," the objection deserves a passing notice; though to point out its unscriptural character will be

\* We will illustrate by a simple diagram.



The line A B represents the whole period of the vision, 2300 years, beginning B. C. 457 and ending A. D. 1843. The line from A to X represents the 70 weeks, or 490 years, which terminated at the death of Christ. C represents the true date of the birth of Christ, four years before A. D. Now you may remove C, the birth of Christ, to any point between B. C. 457, and A. D. 33, and it cannot possibly affect the 70 weeks which terminated at his death; it only makes Christ younger or older as it is removed nearer to or farther from his death. You can have no more nor less than 70 weeks, or 490 years, at A. D. 33—or if any alteration be made here, a corresponding alteration must be made through the whole period; but it would not be very honorable, though honestly and candidly demand it, for men of the pretensions of our opposers, to practise an exhibition of wisdom like that of a man who should attempt to add to the dimensions of his house by taking out the lower story and putting it upon the upper one. It is enough for them to pull down the superstructure,—they are "under no particular obligation" to put it up again.

26 OBJECTIONS TO CALCULATING THE

Mark i. 6—15; Acts x. 36, 37,) and of the facts connected with his birth and death, that he was 37 years of age when "cut off"—that he was "cut off" A. D. 33—that he was born four years "before the account called Anno Domini," and therefore, as he commenced his ministry at 30, he confirmed the covenant, according to the prophecy, by *preaching 7 years*. These facts have all been proved, not to say demonstrated. But the caviller has started a new difficulty though others besides cavillers may have been entangled with it. It is this: "If Christ was born 4 years before A. D., and was 37 at his death, then the 70 weeks did not run out till the true A. D. 37, and the 2300 days, or years, cannot end till A. D. 1847." Now in determining the question whether the 70 weeks, as a whole, were fulfilled, so as to "seal up," or make sure "the vision" which ends at the termination of the 2300 days or years, we have nothing at all to do with the *birth* or *age* of Christ, we only want to know, *when* he was "cut off," as to this simple question, it matters not whether he was 20, 30, or 50 years of age at the time. In determining the question, whether Christ confirmed the covenant one week, or seven years by his personal ministry, as we know his age when it began, we must ascertain his age at his death. In the other question, whether the 70 weeks expired at his death, we must ascertain whether it took place 70 weeks or 490 years from the going forth of the commandment referred to. The 70 weeks *were* so fulfilled, and God by them has sealed the vision. Christ did confirm the covenant, by his personal ministry, 7 years—he was 37 when he died, A. D. 33, and was therefore born 4 years before the "account commonly called A. D." See note D. in the Diagram.

But let not the caviller make the correction in one particular part of the calculation, in order to introduce difficulties, which, when the whole is corrected, have no existence; if the correction is to be made, it should be carried through.

Let it be understood that the 70 weeks did not run



sufficient. Has God commissioned his angels to our earth, to tell the prophets, to whom it was revealed that not unto themselves but unto us they did minister, how long it was to these things, and that the wise should understand—have the apostles directed us to these same prophets, telling us that we do well to take heed unto their word as unto a light that shineth in a dark place—has God connected the setting up of his kingdom, the judgment, and the coming of the Son of man in the clouds of heaven, with the destruction of all earthly kingdoms, telling us which of those earthly kingdoms in the succession should exist at the time—has Christ pointed us to the signs by which we might know when his coming is near, even at the door, and after all is it *hid* from us?

Has God seen it to be "*suitable*" to give notice of the time of the flood which was to destroy the world, even to a day, (Gen. vii. 4,) and of a famine which should affect only a few nations at most—and of the judgment of Egypt, a single nation, for oppressing his people—and of the final dissolution of the ten tribes, and of the captivity of Judah 70 years in Babylon, and of the destruction of Jerusalem, and is it *unsuitable* for God to make known to the world the time of its final destruction! And who shall dare to say what is suitable for God to do in such a case! Away with such affected regard for the character of God, which, assuming to guard the portals of the inner sanctuary, dares to dictate to the Sovereign who sits upon its throne; and while it ignorantly claims to be the guardian of his wisdom, impeaches every one of his perfections, as manifested in the express design of his most wonderful and important transactions.

How de ye doctors "make void the word of God through your traditions!" Do ye know the scriptures, or the power of God!

We defy any man to find in Mr. Miller's works, or even in what is ascribed to him by the ten thousand falsehoods in circulation, any thing more strongly

characterized by ignorance, presumption and impiety than this.

#### UNFAIR COMPARISONS.

It has been attempted more than once to add to the unpopularity of Mr. Miller's theory, by invidiously comparing him with the "religious theorists" who have assumed to be "inspired to explain the prophecies," or have read the world's destiny in the stars, or have had the dreadful message communicated to them in "dreams and revelations" of their own, or have explained the prophetic periods sometimes by solar years, sometimes by lunar years, and sometimes by the time taken for one of the distant planets to pass through its orbit, and so on.

But Mr. Miller makes no "pretensions of this sort." He claims the gift of inspiration only for the men who wrote the Bible. He has nothing to do with the stars or planets, but for the purposes for which God has expressly made them. He has but one kind of year for chronology or history, and no other but the sanctioned principles in interpreting the prophetic periods which are not understood literally. He has nothing to do with dreams or visions, except those of holy men of old who wrote as they were moved by the Holy Ghost. His views are based upon the word of God, and the undeniable facts of history; and however crudely they may have been expressed to the classic ear, there is no ambiguity about them.

If any mistake can be pointed out in the dates of these events, or any impropriety in the application of the prophecies to them, or if a more scriptural and fair explanation can be given us, let it be done. The man who does it shall have our hearty thanks for ourselves, and our hearty cooperation to confer the benefit upon others. God's word will be verified, and it is to be understood by those for whom it is intended, before the sublime reality shall come to pass. But while we are fully aware that the belief of our views will not hasten the end, we are also sensible that the disbelief

man who is seeking for truth at the only source of truth, the word of God, would allow them the weight of a feather. If Mr. Miller's views are the truth, they are worthy of the ablest advocacy of the most learned and able Christian, and it is high time they were received among the "standard writings" of the several branches of the church; if they are not true, no *Christian* is at liberty to treat them or their disciples in any other than in a Christian manner.

Finally, there are several fundamental positions of the doctrine which remain firm and immovable:—

1. God meant what he said when he dictated the prophecies.
2. Whatever the prophecies speak is "a sure word."
3. According to the principles of this theory the prophecies have been so far fulfilled.
4. If we are wrong, those who oppose our views are also wrong. *They cannot be right.*
5. If this view of the prophecies does not bring us to their grand development, we do not know what to make of them.
6. We must therefore lay hold of it as the truth till God shall settle the question, and trust in him for the result.

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REMARK. To those who may receive this article on the objections against calculating the prophetic times, we would remark, that the particular illustration of, and argument upon, those prophecies named in the diagram of symbolic times, may be found in the other articles of the series of which this is only one. They may also be found in nearly all our more extended second advent publications. The extract from Ferguson, referred to in the Chronology, may be found in the "Bible Student's Manual," "Miller's Life and Views," &c. &c.

of the word will not defer it. It will be as easy for the world to be deceived now as it has ever been; as easy for sinners to sleep, and for professors to dream under the lullaby of their slumbering watchmen, and for all to be taken in the snare, as at any time; but ready or not ready—awake or asleep, what God hath written he will surely perform.

CONCLUSION.

We have thus considered the principal objections and difficulties which have been presented against calculating the termination of the prophetic periods, especially that view of them which supposes that they bring us to the end in 1843.

There are other objections which were not deemed worthy of a detailed examination here,—their fallacy having been so often shown, or their weakness being so very palpable, that nothing but the most obsequious bigotry, or the most unpardonable ignorance, could ever think of them. Of the former, "No man knoweth the day or the hour," is a specimen.—of the latter, "The doctrine is not according to the standard writers of our church," and "Mr. Miller is not a learned man," are examples. We do not think the Saviour meant to say, when he spoke of "the day and the hour," "that we can know nothing about the time;" (*Dimnick*;) that would make him contradict himself, for he had just told how we might *know* when his coming was *near*, even *at the door*. (Matt. xxiv. 32, 33.) Nor is it even probable that he meant to say that "man" should never know the day or the hour of his coming in the most literal sense, for that would suppose that he himself could never know the day or the hour. The text applies to "the Son" as well as to "man" and "the angels of heaven." Mark xiii. 32.

The doctrine may not be according to the "standard writers" of any sect, and yet it may be true. Mr. Miller may not be a learned man, in the estimation of men, and yet his calculations may be correct. These objections cannot prove any doctrine true or false—no



# Chronological Order of the Prophets,

From Horne's Introduction, Vol. IV.

"Much of the obscurity, which hangs over the prophetic writings, may be removed by perusing them in the order of time in which they were probably written; and, though the precise time, in which some of the prophets delivered their predictions, cannot, perhaps, be traced in every instance, yet the following arrangement of the prophets in their supposed order of time, (according to the tables of Blair, Archbishop Newcome, and other eminent critics, with a few variations,) will, we think, be found sufficiently correct for the right understanding of their predictions.

According to this table, the times when the prophets flourished may be referred to three periods, viz. 1. Before the Babylonian Captivity;—2. Near to and during that event;—and, 3. After the return of the Jews from Babylon. And if, in these three periods, we parallel the prophetic writings with the historical books written during the same times, they will materially illustrate each other.

JONAH, . . . . .	between B. C. 856 and 784.
AMOS, . . . . .	" " 810 " 785.
HOSEA, . . . . .	" " 810 " 725.
ISAIAH, . . . . .	" " 810 " 698.
JOEL, . . . . .	" " 810 " 660, or later.
MICAH, . . . . .	" " 758 " 699.
NAHUM, . . . . .	" " 720 " 698.
ZEPHANIAH, . . . . .	" " 640 " 609.
JEREMIAH, . . . . .	" " 628 " 586.
HABAKKUK, . . . . .	" " 612 " 598.
DANIEL, . . . . .	" " 606 " 534.
OBADIAH, . . . . .	" " 588 " 583.
EZEKIEL, . . . . .	" " 595 " 536.
HAGGAI, . . . . .	" " 520 " 518.
ZECHARIAH, . . . . .	" " 520 " 518.
MALACHI, . . . . .	" " 436 " 420."

## PROPHETIC PERIODS.

### THE SEVEN TIMES, OR 2520 YEARS.

The first of the prophetic periods, which are considered as main pillars in the calculations of Mr. Miller, is found in Leviticus xxvi. 18—28.

The objections urged against this are, 1. That it should not be considered a prophetic period at all. 2. If it be so considered,—as the seven times occur *four times* in the text,—it should be understood as a period of *four times seven times*. 3. Admitting it to express only one period of seven times, which, understood prophetically, would be 2520 years, why should the period begin B. C. 677?

1. Why consider the seven times of Leviticus a prophetic period? Answer. That is the *first* meaning we should think of attaching to the text. If the word *times* did not occur in other parts of the word of God, when chronological arrangements are spoken of, there would be some show of propriety in demanding the reasons for so understanding it in this case. But when we read of the *seven times* in the history of Nebuchadnezzar, Dan. iv., in which case only one signification has ever been supposed; and of the *time, times and half a time*, repeatedly spoken of in the prophecies of the Old and New Testaments; and of the *times* of the Gentiles, Luke xxi. 24; and of *the times* of the restitution of all things, Acts iii. 21; and of the dispensation of the *fulness of times*, Eph. i. 10; and of the appearing of our Lord Jesus Christ, which in *his times* he shall show, 1 Tim. vi. 15, &c.; &c.; the text in Lev. is at once recognised as one of a most numerous and important class. The text is a part of the last communication which "the Lord spake unto Moses in Mount Sinia, (xxv. 1; xxvii. 34,) and was specially designed for the warning of "the

children of Israel," when they should "come into the land which God gave them"—a portion of truth which brought before them, in a most impressive manner, conditionally, their future history as a nation.

And this, if any doubt might exist, would confirm the idea that the text was intended to be understood *chronologically*. "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." "Then will I also walk contrary unto you, and will punish you yet seven times for your sins." "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." *Lev. xxvi. 18, 24, 27, 28.*

"But does not the text mean to express that God would punish them *in measure* according to *perfect justice*?" That is a truth which it could hardly be necessary to assert. None could doubt that his administration would be according to *perfect justice*; and to punish them seven times might be as *perfectly just* as to punish them for any other period.

If any class of expositors should be called upon to give special reasons, *they* should do it who understand the text in *any other sense* than its obvious, *chronological sense*. Besides Mr. Miller, Prof. Bush, Rev. M. Duffield, and Mr. Campbell, and others in our country, understand the text to contain a prophetic period, which they all understand figuratively to be 2520 years—as it must be understood in the nature of the case. Among the European writers, Mr. Philip (I think that is the name) understands and applies the period exactly as Mr. Miller does. *Læfer* to him because he could have no knowledge of Mr. M. (See "Morning Watch"—a rare work in this country.)

2. "If the seven times be understood as a prophetic period, does not the text contain *four* of those periods?" I may be excused for inserting a quotation, which shows at once the *carelessness* and "igno-

rance" upon questions which every man may decide who can read his Bible, which are so characteristic of many who fill the most important stations in the modern church. It is from the pen of the editor of the Protestant Banner, published in Philadelphia—a most efficient antagonist of *nominal* popery. The writer had made a display of his powers on that side of the question of "Millerism" so *honorable* at the present time, in which he called them, "Mr. Miller's own terms," as he called them, that the seven times could not run out till "A. D. 9403," and then adds,—

"It will be in vain for any advocates of Millerism to evade this conclusion, from the premises which they assume; they dare not tell us that the *seven times* here spoken of are merely a repetition of the same period, because it is emphatically stated after each separate enumeration of the different judgments,—which are impending,—that they shall be punished *seven times more*, if they do not hearken."

Such a Protestant would not, of course, claim that kind of *infallibility* which might *correct the written record*; and if the reader will turn to the verses under consideration, it will be seen the word "*more*" occurs but *twice at all*; only once when the seven times are employed in stating their prospect of *continued punishment*, which is the *first* time the period is named, (v. 18,) and once when the *measure of their punishment is compared with their sins*—the only clear case of such comparison, (v. 21,) the *second* time the seven times are used. I am sorry that so many of our able opponents are willing thus to expose such an utter want of every essential qualification for scriptural discussion, as to take *such a position*, and then "*dare* the advocates of Millerism" to take that view of a text which every one, who is at all acquainted with the Bible, must see at once is the most consistent and obviously correct view of it,—"*that the seven times* here spoken of are merely a *repetition of the same period*," with the exception, perhaps, of the *second* case referred to

above. I have yet to see "the advocate of Millerism," who is so ignorant of his Bible and so regardless of its contents, as to "dare" to make a statement like the above by the Rev. Mr. B——.

Surely, it can be no strange thing to suppose that God may have made "a repetition of the same" thing in the revelations he has given us of his designs and will, especially when the matter is one of such moment to the recipients of the revelation. God saw fit to make known to Pharaoh the seven years of famine by "a repetition" of dreams, which Joseph *dared* to tell the monarch were "one;" and, in explanation, adds—"And for that the dream *was doubled unto Pharaoh twice, it is because the thing is established of God, and God will shortly bring it to pass."* Gen. xli. 32. In the predicted subjection of the Jews and other nations to the king of Babylon, we have "a repetition of the same period" four or five times by different prophets, (Isaiah xxiii. 15—17; Jer. xxv. 11, 12,) and I do not know that it has ever been considered an evidence of any particular form of courage to suppose this "repetition" to speak of only *one* period of "seventy years." So invincible were the prejudices of Peter, and so important was it that he should understand the truth in the case, that there was "a repetition of the same" thing, *three times*, Acts. x. 9—16. John is remarkable for "a repetition of the same period:"—the forty two months, or its equivalents, are named five times, Rev. xi. xii. xiii.; and the one thousand years are named six times certainly, chap. xx.; and yet I believe there are very few who suppose that the repetition, in each case, refers to more than one period.

The mystery of the seven times is, therefore, explained by the very natural and scriptural supposition of "a repetition of the same period."

One important feature of this prophecy, however, appears to have been overlooked. The language implies, and the history of the Jews proves, that these predictions of national judgments were *conditional*; not

merely in the sense that the conduct of the Jews would determine whether they should *begin* or not,—that is too plain to be mistaken, vs. 14—18; but after they had been inflicted in part, and the different forms of the threatened punishment had *begun*, the remainder of it might have been suspended or remitted; for after the first threatening of the punishment, it says, vs. 23, 24, "And if ye will not be reformed by me by these things, but will walk contrary unto me; THEN will I also walk contrary unto you, and will punish you YET SEVEN TIMES for your sins,"—implying that, after the judgments had begun, if they *would* hearken and do his commandments, he would not punish them to the full; but if not, *then* he would punish them *yet seven times*,—the full punishment of the first threatening shall be poured out upon them. So the prophets understood the subject, and in accordance with it they addressed their countrymen, until they finally rebelled by rejecting their Lord, and the wrath came upon them to the uttermost. Jer. iii. 7—20; iv. 1, 2; vii. 5—7; xvii. 19—26; xxii. 1—4.

### 3. Why commence the seven times at the captivity of Manasseh, B. C. 677?

1. The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is,—"*And I will break the pride of your power.*" If their kingly form of civil government is here referred to, it was never "*broken*" until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had *lost their king*, (2 Kings xvii. 1—18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their "power," as an independent people, was gone. Manasseh was the *pride* and the ruin of the Jews.



(the other division) SHALL ALSO FALL WITH THEM." Hosea v. 5. Isaiah, in the year 742 B. C., according to date in the margin, had said,—"*And within three-score and five years shall Ephraim be broken that it be not a people.*" vii. 8. From 742 deduct 65

leaves B. C. 677,—the only date ever given, I believe, for the captivity of Manasseh.

For an explanation of the quotations from Hosea and Isaiah, and for the most authentic history of the period before us, we add the following

HISTORY.

Prideaux's Con., vol. i., pp. 149—151. "In the eleventh year of Manasseh, B. C. 688, died Tirhakah, \* king of Egypt, after he had reigned there eighteen years, who was the last of the Ethiopian kings that reigned in that country.

"The same year that this happened in Egypt, by the death of Tirhakah, the like happened in Babylon, by the death of Mesesimordacus. For, he leaving no son behind him to inherit the kingdom, an interregnum of anarchy and confusion followed there for eight years together, † of which Esarhad-don, king of Assyria, taking the advantage, seized Babylon, and adding it to his former empire, thenceforth reigned over both for thirteen years; ‡ he is, in the canon of Ptolemy, called Assar-Adinus. And in the scriptures he is spoken of as king of Babylon and Assyria jointly together. §

In the 22d year of Manasseh, B. C. 677, Esarhad-don, after he had now entered on the fourth year of his reign in Babylon, and fully settled his authority

\* Africans and Cyncellum, p. 74.

† Canon Ptolemaei.

‡ Canon Ptolemaei.

§ He is said, as king of Assyria, to have brought a colony out of Babylon into Samaria, 2 Kings xvii. 24. Ezra iv. 9, 10, which he could not have done, if he had not been king of Babylon, as well as of Assyria, at that time. And in 2 Chron. xxxiii. 11, he is said, as king of Assyria, to have taken Manasseh prisoner, and to have carried him to Babylon, which argues him, at that time, to have been king of Babylon also.

Again; the prediction specifies the particular sins on account of which this evil should befall them.

Some of these sins are as specifically charged upon Manasseh and the Jews as the direct cause of their calamity. Compare Lev. xxvi. 14, 18, 27, with 2 Kings xxi. 9—13; and Lev. xxvi. 1, 2, with 2 Kings xxi. 2—8; 2 Chron. xxxiii. 2—11.

2. Those texts which speak of the instruments of Providence in effecting this judgment, all point to his captivity as the time for the commencement of the period. Compare Isaiah x. 5, 6, with 2 Kings xxi. 10—14. 2 Chron xxxiii. 10, 11. Neh. ix. 32.

3. The sacred historians refer to Manasseh's sins as the cause of their captivity and sufferings long after his captivity. 2 Kings xxiii. 26, 27; xxiv. 1—4; Jer. xv. 1—7.

4. Although Manasseh was restored to his throne, and there were a few other kings of the Jewish nation after him, they have never been an independent people "from the day of the kings of Assyria unto this day." Neh. ix. 32. Nebuchadnezzar brought the kingdom, in its subjected form, to an end; when Babylon was conquered by Cyrus, the Jews passed under the power of the Medes and Persians; then under that of the Greeks; in the division of Greece, they were connected with Egypt; as a part of Egypt, were conquered by Syria; they prospered awhile under the Maccabees, and the protection of the Romans, who eventually "took away their peace and nation." Since the destruction of their city, they have been "wanderers among the nations,"—a hissing and a by-word,—pitying none, pitied by none.

5. The prophets, who lived long before the captivity of Manasseh, point to that event as the time of the passing away of the Jewish independence, by connecting it with other events. One of them gives the date. Ho-sea, more than a hundred years before, had said,— "And the pride of Israel (the ten tribes) doth testify to his face: therefore shall Israel and Ephraim (the principal tribe of the ten) fall in their iniquity; JUDAH

there, began to set his thoughts on the recovery of what had been lost to the empire of the Assyrians in Syria and Palestine, on the destruction of his father's army in Judea, and on that doleful retreat which thereon he was forced to make from thence; and, being encouraged to this undertaking by the great augmentation of strength which he had acquired by adding Babylon and Chaldea to his former kingdom of Assyria, he prepared a great army, and marched into those parts, and again added them to the Assyrian empire. And then was accomplished the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria,\* that, within threescore and five years, Ephraim should be absolutely broken, so as to be from thenceforth no more a people. For this year, being exactly sixty-five years from the first of Ahaz, Esarhaddon, after he had settled all affairs in Syria, marched into the land of Israel, and there taking captive all those who were the remains of the former captivity, (excepting only some few, who escaped his hands and continued still in the land,) carried them away into Babylon and Assyria; and, to prevent the land from becoming desolate, he brought others from Babylon, and Cutha, and from Avah, and Hamath, and Sepharvaim, to dwell in the cities of Samaria in their stead. And the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never after recovered themselves again.

Esarhaddon, after he had thus possessed himself of the land of Israel, sent some of his princes, with parts of his army, into Judea, to reduce that country also under his subjection; who, having vanquished Manasseh in battle,† and taking him, hid in a thicket of thorns, brought him prisoner to Esarhaddon, who bound him in fetters and carried him to Babylon.

\* Isa. vii. 8.

† 2 Kings. xvii. 24. Ezra iv. 2, 10.

‡ 2 Chron. xxxiii. 2. Joseph. Antiq. lib. 10, 4.

Archbishop Usher, after referring to the above facts in the history of Egypt and Babylon, stated by Prideaux, in reference to the points in question, says:—

"Year of the world 3827. Julian period 4037. Before Christ 677. This year also was fulfilled the prophecy of the prophet Isaiah, (chap. vii. 8,) in the beginning of the reign of Ahaz, "Within sixty and five years, Ephraim shall be broken in pieces so that it shall be no more a people." For although the greatest part of them were carried away by Salmaneser 44 years before, and the kingdom utterly abolished, yet among them which were left there was some show of government. But now they left off to be any more a people by reason of the great multitude of foreigners which came to dwell there. New colonies or companies were sent out of Babel, Cuth, Hava, and Sepharvaim; and this was done by Esarhaddon, king of Assyria, as is easy to be understood, by the confession of the Cuthites, mentioned Ezra iv. 2, 10.

"At which time, also, as it should seem, and in the same expedition, whereby these things were done in the land of Israel, some of the chief commanders of the Assyrian army made an inroad into Judea, and then took Manasseh the king, as he lay hid in a thicket; after binding him with chains of brass, carried him away to Babylon. *Jacobus Copellus* hath noted in his Chron. that the Jews in Sedar Olam Rabba, and the Talmudists, cited by Rabbi Kimchi upon Ezra, chap. iv, do deliver, that Manasseh, 22 of his reign, was carried away captive into Babylon, and that he repented him of his sin thirty-three years before his death."—[Usher's Annals of the World, p. 75. Lond., 1658. See also Newton on Prophecy, pp. 98, 99. Rollin, B. iii., chap. 2.]

From all the light we have upon the event to which this prophecy refers, and from which the seven times should commence, no other date could be named for the event—no other point for the starting-point, any more than we could fix upon any other date than 1776 for the date of American Independence.

Having thus disposed of the difficulties connected with this first and most important detailed prediction of the history of the Jews, so far as it relates to the prophetic period it contains, we will close our remarks by showing that it must terminate in 1843; and by referring to those texts which assure us that the coming of Christ, and the end of all things, in their pres-

ent state, also come at its termination. God has explained a "time" to be a period of 360 days, (Rev. xii. 6, 14.) In seven of those periods there are 2520 days, which, understood as years,—for they cannot be understood literally,—and commencing B. C. 677, end A. D. 1843.

360

7

—  
2520

677

—  
1843

The proofs that the end will come at the end of this period are found Dan. xii. 1—7. Luke xxi. 24—27. See also remarks on the cleansing the sanctuary and last end of the indignation. Dan. viii.

## TWO THOUSAND THREE HUNDRED DAYS.

The second of the prophetic periods, which are considered main pillars in Mr. M's calculations, is found Dan. viii. 14.

The objections on this period are, 1. "It is *not* to be understood as years. 2. And if it be so understood, the *cleansing of the sanctuary is not the end of the world.* 3. There is no evidence that it *begins with the seventy weeks.* 4. If it does begin with the seventy weeks, *we do not know with which of the several decrees it begins.*"

1. *Should the 2300 days of Dan. viii. 14, be understood as years?*

The difference of opinion which exists upon this question appears to arise from the use of the words "evening-morning," which specify the portions of time enumerated, and which are translated days in the

text, (2300 evenings and mornings, it is contended, make only half that number of *whole days*;) and, from the supposition that the question, in answer to which they are given, refers only to some particular pollution of the sanctuary which might occupy but a small portion of the time comprehended in the whole vision. That the marginal and original reading, *evening-morning*, is the Hebrew expression of the natural day, is admitted by the most respectable Hebrew scholars. Professor Stuart, as a witness, will not be suspected.

"On the whole, then, we must consider these 2300 *evening-mornings* as an expression of simple time, i. e., of so many days, reckoned in the Hebrew manner. So Gesenius, Rosenmueller, Havernick, and others."—*Hints*, p. 100.

On the other point, whether the question and answer refer to a part of the vision or the whole of it, there seems to be less room for dispute.

In determining the true application of any particular portion of prophecy, we should refer, 1st, To the views of standard writers on the prophecies; and, 2d, In a difficult case, we should make use of the following rule. It is quoted from Macknight, and may be found in Dr. Clarke's notes on 2 Thess. ii. We regard it as a complete "counterfeit detector," and have no doubt its value will be appreciated at the present time.

RULE.—"In every case where different interpretations of a prophecy have been given, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate, with the words of the prophecy; and to adopt that as the event intended which most exactly agrees, in all its parts, with the prophetic description."

These criteria will commend themselves to every enlightened and candid mind.

The Jewish writers appear generally to have understood this and the other periods of Daniel as years.

"Rabbi Isaac Abarbanel proves that the days are to be interpreted as years, when shall be the days of our redemption, and so have explained them all our other interpreters."—*Political destiny of the earth*,—*Preface.*



Bishop Newton, who may be considered a host of himself, and whose works on the prophecies have been considered equal to any other for nearly a hundred years, expresses himself on the point before us as follows:—"The days, without doubt, are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years; and as the question was asked not only how long the daily sacrifice shall be taken away, and the transgression of desolation continue, but also how long the vision shall last, so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary.—Newton on Proph., p. 259.

Fletcher, the devout and eloquent vicar of Madeley, in a letter on the prophecies, dated 1775, says, "Chronologists may mistake a few years, but cannot err upon the whole, and as God is true and faithful, so it is manifest that the prophecy of 2300 years must be fully accomplished in our days, or those of the next generation." See also Dr. Clarke's notes on Dan. viii. 26.

We might fill a volume of similar quotations from the best and most able men who have ever lived; but we pass to "the words of the prophecy."

The first thing attempted in the interpretation of this vision, is to show that it extends to "THE END," (v. 17,) the exact meaning of which is explained to be "THE LAST END OF THE INDIGNATION;" (v. 19,) and, that "the vision," and the time given in it, terminate together,—"**AT THE TIME APPOINTED THE END SHALL BE.**" (v. 19.) All this was said by Gabriel before a word was said about the historical emblems of the vision—the ram, goat, &c.—evidently implying that these points were the most important to be understood.

What, then, is "the time appointed?" It must be the time mentioned in "the vision;" for it was "the meaning" of "the vision" Daniel sought, (v. 15.)—it was the vision Gabriel was sent to "make" him "understand," (v. 16,) and it was the vision Gabriel

"came" to explain to him, (v. 17;) the time appointed, therefore, must be the time given in "the vision," or Daniel's prayer was answered with mocking, Gabriel forgot his commission, and directed his attention to something foreign from the matter to be attended to. No other time is given in the vision but the "2300 days," (v. 14,) and that this was specially designed to be communicated to Daniel is evident from this fact: when the question was asked, "*How long the vision?*" though it does not appear to have been proposed by Daniel, the answer is addressed to him,—"*And he said unto me,*" &c.

This, then, is "the time appointed," at the end of which "the vision" is to end,—"then shall the sanctuary be cleansed," "the last end of the indignation" come, and the power represented by the "little horn" "shall be broken without hand."

It is sufficient to settle the question whether this period is to be understood literally or not, to know that 2300 days, literally, will not cover the history of the power which continued for the shortest time of any one in the vision—the "king" represented by "the great horn" of "the goat"—Alexander.

If anything more were needed, the fact that all who have attempted to apply it literally, have failed to do so, many of them confessing it unequivocally, puts it forever to rest. It must, therefore, be understood symbolically, as equal to 2300 years.

2. *If the period is understood to be years, does the cleansing of the sanctuary bring us to the end of the world?*

What are we to understand by the "cleansing the sanctuary!" To "understand," this correctly we must ascertain what is meant by "the sanctuary." The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. Heb. ix. 2. 2. The different apartments of the temple. Jer. li. 51. 3.

The temple itself. 1 Chron. xxii. 19; xxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxviii. 18; Dan. viii. 11. 5. Heaven is called the sanctuary. Ps. cii. 19. 6. The promised land. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxiii. 18. 7. The tabernacle of God in the heavenly state. Ezek. xxxvii. 26, 28. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out *the promised land*; for it must be evident to every one that the sanctuary here spoken of must be capable of being "*trodde'n under foot*," and of being "*cleansed*," and, as I think we shall see, of being cleansed *at the coming of Christ and the resurrection of the righteous dead*. The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.

The promised land, of which *old Jerusalem* was the metropolis, was given to Abraham, (Gen. xvii. 4—9,) and to his seed after him, FOR AN EVERLASTING POSSESSION, in a covenant established with Abraham, and 'to be established with his seed after him in their generations. And this seed are thus to possess it as a peculiar inheritance when the promise to Abraham that he should be the heir of *the habitable earth* (kosmos) shall be realized. There will be the "*city which hath foundations, whose builder and maker is God*," to which they have "*looked*" while "*strangers and pilgrims on the earth*." There "*the king shall be seen in his beauty*," — "*upon the throne of David, to order and to establish it with judgment and with justice, from henceforth even forever*." "FOR THE LORD HATH CHOSEN ZION: he hath desired it FOR HIS HABITATION." "THIS IS MY REST FOREVER: HERE WILL I DWELL; for I have desired it." Ps. cxxxii. 13, 14. "*This is the hill which God desireth to dwell in; yea, THE LORD WILL DWELL IN IT FOREVER*." Ps. lxxviii. 16. See also Ex. xv.

17, 18; Isa. lx. 13; Ezek. xxxvii. 24—28; Rev. xxii. 3.

On this territory the great battle is to be fought, which will make an end at once of the desolator and the desolations. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand; that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon *the whole earth*; and this is the hand that is stretched out upon *all the nations*. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. xiv. 24—27. See also xxix. 5—8; xxxi. 4, 5; xxxiv. 1—8; lxiii. 1—4; Joel iii. 9—16; Zech. xiv. 3; Rev. xvi. 13—16; xix. 11—21.

"Then shall the sanctuary be cleansed," "*and the host*" of "*the ransomed of the Lord*," delivered from the power of death and the grave, and their oppressors on earth, "*shall return and come with singing unto Zion; and everlasting joy shall be upon their head*."

This cleansing is to take place at *the last end, of the indignation*. A remark or two will show that this is to come at the time of Christ's coming to judge the world, to raise the righteous dead, and to enter upon his glorious and everlasting reign. If there were any doubt whether this indignation were God's general indignation against a guilty world, or against the wicked and unworthy occupants of His "*heritage*"—the promised land,—it would make no difference as to the events which are to take place at *the last end*, or termination of it. In the most general sense it must bring the last manifestation of God's wrath against sinners, and that we know will not be till "*the day of judgment and perdition of ungodly men*."

But the indignation is evidently that which is so often spoken of by the prophets, which was poured

out upon the covenant people of God on account of their sins; which first subjected them to the dominion of foreign masters, and afterwards removed them from the land of their fathers, to be fugitives among all nations. See Isa. v. 5—7, 13; x. 5, 6; xlii. 24, 25; Jer. vii. 17—34; ix. 13—16; xlv. 2—6; Ezek. xxxvi. 17—19; Dan. ix. 7—12, 16.

Now we have the clearest proof that this condition of "the sanctuary"—"the holy mountain," which "the Lord hath chosen for his habitation, to dwell in it forever;" and which without doubt is to be the location of "the city of the great king," "when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," "king over all the earth;" and which "the heirs" are "to possess as an everlasting inheritance," together with "the kingdom and dominion under the whole heaven,"—we have the clearest proof, I repeat, that this condition of the sanctuary is to terminate at the coming of Christ, and not till then. Daniel, in the 9th chapter, the appendix to the 8th, where he gives us the fate of "the city and sanctuary," says "for the overspreading of abominations he shall make it desolate, even until the consummation." And also xii. 1—7, the accomplishment of the predicted "scattering of the power of the holy people"—in other words, the desolation, or "treading under foot," of the inheritance—is the point at which the "wonders" stated in the preceding verses, are to "be finished." What are "these wonders?"

1. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael is one of the names which is applied to Jesus Christ. It means, "Who is like God?" To "stand up," means, in this prophecy, to reign. xi. 2—4. The first of these wonders, then, is the reign of Jesus Christ; which is always stated to commence with the destruction of all earthly kingdoms. See Dan. vii. 9—14; Rev. xi. 15—18. When "He whose right it is" to reign takes the throne, his kingdom will be

"all the earth;" and "the throne" of every usurper shall be "cast down." Psalm ii.; Zeph. iii. 8—18; Luke xix. 11—27.

2. "And at that time thy people shall be delivered, every one that shall be found written in the book." There is no other "time" in which the "deliverance" of "people" is to be determined by referring to "the book," but in the judgment scene. Dan. vii. 10; Rev. xx. 12, 15; xxi. 27. The second of these wonders is, therefore, the judgment scene, which brings "trouble" to the wicked and deliverance to the righteous.

3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is a clear statement that the resurrection, particularly of the righteous, will take place when the predicted scattering of the holy people is "accomplished." It takes place "at his (Christ's) coming." 1 Cor. xv. 23; 1 Thes. iv. 14—17. We would remark upon this text, which has been supposed to be difficult to reconcile with the theory of two resurrections, a thousand years apart, that it certainly supposes an arrangement of the process which gives it a double character. And if the angel intended to have said that all would come forth at once, he could hardly have spoken as he has—"many of them," &c.; but, them that sleep, or, all that sleep. The intention, evidently, is not to go into the details of the resurrection, as John has done, (Rev. xx.) but to state the fact so as to place the righteous dead "who are written in the book," among them who are "delivered" at the time referred to, and yet so as not to clash with what was to be more fully communicated as to the order of the resurrection at a subsequent period. "Many of them that sleep in the dust of the earth shall awake,"—and 'hen, lest the "many" should be understood, as in some other cases, to include the whole, he immediately adds—"some" of them that sleep in the dust of the earth shall awake "to everlasting life, and some" of them that sleep in the dust of the earth shall awake "to shame and everlasting contempt." The



order is implied here. John tells how long a time shall intervene between the resurrection of the two classes. But if all were to rise at once, it must take place "at the time" here referred to. The third of "these wonders," therefore, is the resurrection.

4. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This can mean nothing less than the glorification of the righteous. Paul uses similar language in speaking on the same point. 1 Cor. xv. 41, 42. The Saviour uses very similar language in his parable of the tares and wheat. Matt. xiii. 37—43. And he assures us that "at the end of this world" the righteous "shall shine forth as the sun in the kingdom of their Father."

Now "all these wonders" are to "be finished," when he shall have accomplished to scatter the power of the holy people." The testimony of Christ, (Luke xxi. 24—27,) is equally clear, that the desolation of "the sanctuary, the holy mountain," is to end at his coming to judge the world, and to reign forever. "And Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED. And there shall be signs in the sun, &c. AND THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD with power and great glory." Here the coming of Christ is intimately connected with the fulfilment of the times of the Gentiles, the period during which Jerusalem shall be trodden under foot. Of course the whole country follows the condition of its capital. It must continue in this condition till Christ comes. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." Isa. xii. 1. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, that her warfare, (APPOINTED TIME, margin,) is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins." Isa. xl. 1. "For your shame you shall have double, and for confusion

they shall rejoice in their portion: therefore in their LAND THEY SHALL POSSESS THE DOUBLE; everlasting joy shall be unto them." Isa. lxi. 7. See also Isa. lxvi. 13—16.

By "the sanctuary," then, I understand to be meant, "the place which the Lord made for himself to dwell in, the mountain of his inheritance,"—the land given to Abraham, "the land wherein he was a stranger, all the land of Canaan, for an everlasting possession;" of which he received, during his life, according to the apostle, (Acts vii. 5,) "none inheritance in it, no, not so much as to set his foot on;" for it was the "place which he should after receive for an inheritance." Heb. xi. 8.

In this sense Daniel seems to have used the word in the 9th chap. verse 17. He had just prayed, "O Lord, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain," &c., and continues in this verse, "Now, therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate." Can "Thy (God's) sanctuary" mean anything else here but "Jerusalem, thy holy mountain," including the territory to which Moses applies the word the first time it occurs in the Bible? Ex. xv. 17.

By the cleansing the sanctuary I understand to be meant, 1. Its purification from the wicked agents of its desolation, and, 2. The removal of the curse which is upon it, at the termination of its predicted desolation. Isa. i. 27, 28; xlix. 13—17, 19.

It may be asked, perhaps, how can this particular land be possessed in the eternal state? Will it survive the conflagration? To what extent the geological and geographical features of the earth will be affected, when "changed," or "melted" by the fire unto which it is reserved, we do not pretend to say. That it will exist in the same form in which it now exists, a globe, is evident from the fact that there is to be day and night, though "the city hath no need of the sun, neither

of the moon, to shine in it;" (Rev. vii. 15; xx. 10;) and if it exist in its present form there must be the same diversities of latitude and longitude; and a portion of the new earth which corresponds with the latitude and longitude of the promised land in this old earth, may be selected for the location of the heavenly Jerusalem, "the city of the great King."

But from the repeated assurances that "the land promised to Abraham, Isaac and Jacob," "the mountains of Israel," "the holy mountain," "Mount Zion," &c. &c., are to be "possessed forever," "stand forever," "never to be removed," &c., we may suppose that some of the present features of the earth will survive the conflagration.

It may be asked again, Will not the process of cleansing—"the great battle," and "the burning flame," &c., require a long time for its accomplishment? We cannot tell how long a time it will require to complete the work; it may be but a few days, it may be as many years as the Israelites were in conquering the Canaanites, after they entered the land—seven years; it may be more or less; but that it will be commenced suddenly, and by the personal interposition of the "King of kings and Lord of lords," and that its commencement will be decisive upon the hopes of mankind, is clearly stated in the word of God. See Zeph. i. 18; Isa. lx. 22; Luke xxi. 35; 1 Thess. v. 2, 3; 2 Thess. i. 7—10; Jude 14, 15.

The vision ends when *the sanctuary is cleansed*, (or justified, as the margin reads,) and the last end of the indignation comes, at THE TIME APPOINTED—THE END OF THE 2300 DAYS.

3. *What reasons are there for supposing that the 2300 days, or years, of the 8th of Daniel, begin with the 70 weeks of the 9th?*

1. It must be, in the nature of the case, that the matters contemplated in the 9th chapter are included in the 8th, just as a part of a thing must be included in the whole. The vision of the 8th surveys the whole

field from Persia to the end; the 9th, though its special burden is the 70 weeks, also reaches "even to the consummation."

2. But the nature of the view taken in both cases points out the special bearing of one upon the other. The vision of the 8th shows the particular relation of the kingdoms of this world to the church—"the host," and her inheritance—"the sanctuary." This, with what is said of the time, character and results of the mission and death of Messiah, is also the whole burden of the 9th.

3. The great question of interest to Daniel in the vision of the 8th, was, as we have seen, "*How long the treading under foot of the sanctuary and the host, was to continue?*" It was this also which led him to the acts—"to seek by prayer and supplications, with fasting, and sackcloth, and ashes"—which introduce the 9th, and which called forth the communications contained in it. Read chap. 9th, verse 3d to the end.

4. From all the circumstances of the mission of Gabriel, as recorded in the 9th chapter, it is plain that Daniel labored under some mistake in the case. "While he was speaking in prayer, Gabriel, being caused to fly swiftly, touched him and talked with him, and said unto him, O Daniel, *I am now come forth to give thee skill and understanding.*" And again, "*I am come to show thee.*" There must have been something that was not understood by Daniel, or Gabriel would not have been sent thus, on express, as it were, "to show" him about it. But what could have been Daniel's mistake? It was not in supposing that the "70 years" predicted by "Jeremiah the prophet" had come nearly or quite to an end; no, that was understood. "*I, Daniel, understood by books the number of the years.*" v. 2. From Daniel's prayer, and the course taken by Gabriel, the mistake seems to have been this: Daniel supposed that "to accomplish 70 years in the desolations of Jerusalem" would make an end of her desolations. Mark the words as they fell from his lips in prayer. After confessing the sins of the

"kings, princes, fathers and all the people of the land," and that "the curse poured upon them" by "the Lord their God," was "righteous"—being also a fulfilment of "his words," he proceeds—"I beseech thee, 1. *Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.*" 2. "*Open thine eyes, and behold our desolations, and the city which is called by thy name.*" 3. "*And cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*" 4. "O Lord, hear, O Lord, forgive; O Lord, hearken AND DO; DEFER NOT, for thine own sake, O my God." Such importunity brought Gabriel from heaven,—not to tell him his prayer should be answered, but to show him that "the city and sanctuary" should be "destroyed," and continue "desolate even until the consummation." But why should Daniel make such a mistake? There does not appear to be anything in "the books" of Jeremiah, to which he refers, to warrant such an expectation. The most obvious reason which can be assigned is, that Daniel supposed that the vision of the 8th chapter, which brought to view the time when "the sanctuary should be cleansed, or justified," run out at the same time with the 70 years of Jeremiah. This appears still further evident from the first attempt of Gabriel "to show" Daniel. "I am come forth to show thee; therefore understand the matter, and consider the vision." How could he "give" him "skill and understanding," and "show" him, by telling him to "consider the vision!" Daniel could not but see that the vision had not run out with the 70 years, and of course there was no reason to expect the sanctuary to be cleansed, for it was to be "trodden under foot" until the vision should end. "Consider the vision!" Daniel. Has the ram—the kings of Media and Persia, been conquered by the rough goat—the king of Grecia? Has Greece, after being a unit, been divided into "four kingdoms?" And have these been followed by a "king of fierce countenance," who was to arise "in the latter time of their kingdom—and who should "destroy wonderfully, and destroy the mighty and the

holy people—stand up against the Prince of princes!" &c. CONSIDER THE VISION! So far is it from having run out, that "70 weeks (sevens) of the vision are determined, or cut off,\* upon thy people, and thy holy

\*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—"The verb *chathak* (in the Niph'al form, passive, *nechtak*.) is found only in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the single signification of CUTTING, or CUTTING OFF. In the Chaldeo-Rabbinic Dictionary of Stuckius, the word "*chathak*," is thus defined:

"*Scidit, abscedit, concidit, inscidit, excidit*"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase *chathikah shelbasar*—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "precisa est"—WAS CUT OFF.

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

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

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

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB.

Hengstenburg, who enters into a critical examination of the original text, says,—"But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself; seems to argue, that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en pluri*) as a period cut off from subsequent duration, and accurately limited." Christology of the Old Test. vol. 2, p. 301. Washington, 1839.



city, to finish the transgression, and to make an end of sins, [fill up their iniquity by putting to death their Messiah, the event which shall] make reconciliation for iniquity, and bring in everlasting righteousness, [and by this also] to seal up the vision and prophecy, and to anoint the Most Holy."

Now the point to be settled is, what "vision" did Gabriel refer to? It must be evident to all that he refers to what is stated in the 9th chapter, or to some *previous* vision. This must be admitted, or Gabriel spoke nonsense. 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 one 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.

Here, then, is the *same messenger*, Gabriel, seen in the previous vision. *His work is the same*—to make Daniel "understand." The *manner of his address* implies that he had come to finish up the work assigned him in that vision—"to show" Daniel its commencement, the only point before omitted. The words declare it. "Consider the vision," Daniel, to "understand the matter."

And, to put the last query in the case to rest, he adds,—  
"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" = 69 weeks, "and he shall confirm the covenant with many for one week," which added to the 69 weeks make out the 70. This makes "the matter" plain. The 70 weeks are made a part of the 2300 days, or years, by telling us they are to be "cut off" from the vision referred to; and being a part of that period, they fix its commencement. 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.†

They make sure, "seal up," the vision; and they demonstrate "the manner" in which the whole period is to be reckoned. If the weeks are weeks, or sevens, of years, the days are of course to be understood in a corresponding manner. And you can no more cut 70 weeks of years from 2300 days literally, than you can cut 7 times 70 yards of broadcloth from 2300 inches of broadcloth.

5. From all these reasons, drawn from the most general character of the prophecy to the most minute particulars of the subject of the two chapters, we are assured of such a connection as we have supposed between them.

Again; without such a connection, one of the portions of the prophecy could not be understood, though an express command to "make" it understood was given; and the other is involved in the strangest difficulties.

We cannot therefore but regard the 9th chapter as a designed and indispensable appendix of the 8th chapter. As such, it gives the undoubted clue to the chronological period of the vision, both as to its commencement, and "the manner

\* The 70 weeks were closed up by the cutting off of Messiah, and the great transactions which were essential "to make reconciliation for iniquity, to bring in everlasting righteousness, and to anoint the Most Holy;" all of which were effected near the time—certainly in the same year—of the death of Christ.

In 70 weeks, or sevens, of years,

there are 490 years. The death of Christ took place A. D. 33.

From 490  
deduct 33

and we have 457 for the year B. C. when the 70 weeks must have begun.

† From 2300 years, the whole period,

take 457, the year B. C. on which they began,

and A. D. 1843 is the year for their termination.

of time the spirit did signify" by that period. We also consider the exact fulfilment of the 70 weeks of the 9th chapter as a pledge that the whole period, which reaches to the end, will be as exactly verified at the time appointed.

4. *Admitting the 2300 years and seventy weeks begin together, can we tell at which of the decrees issued in favor of the Jews they began?*

Such is the peculiar character of the prophecy of the seventy weeks, that one would suppose there could hardly be a doubt as to the time of their termination; and if a decree could be found which was issued four hundred and ninety years prior to their termination, it must follow that that is the decree referred to in the prophecy. Our views on this question are those of nearly or quite all the old evangelical writers upon the subject; and, as they cannot be suspected of any bias in favor of Millerism, they may settle the point for us.

"Many are the opinions concerning the beginning and end of these seventy weeks among chronologers. Some begin them in the first year of Cyrus, and end them in the nativity of Christ; others, from the second of Darius Nohus (successor to Artaxerxes,) and conclude them with the destruction of Jerusalem, by Titus Vespasian. Some make their commence from the 20th of Artaxerxes, and to conclude with the passion and death of Christ; and others will have them begin in the 20th year of Artaxerxes Mamon, and end in the desolation of the city by the Romans. But many there are who, rejecting all these,—with best reason,—fix the beginning of them in the 7th of Artaxerxes Longimanus, and their conclusion in the death of Christ—in which termination most of the learned, both ancient and modern, agree. For if we seriously consider the account of time, and judge of it according to the best approved authors, the three former opinions will be found either to exceed or come short of the number. From the beginning of the Persian Empire to Christ's nativity passed about 530 years. From the second of Darius Nohus, indeed, to the destruction of Jerusalem, near 490 years intervened; but concerning any edict made by that prince, there is not a word in scripture. From the 20th of Artaxerxes Longimanus, to the death and passion of Christ, are found 476, or 477, which come too short by thirteen of the 490; and betwixt the 20th of Artaxerxes Mneumon and the destruction of Jerusalem, are found but about 450, which come

far short of the account; as also the chronology of such as would fetch the rise of the 490 from the first of Darius Medus, and the second or sixth of Darius the son of Hystaspes.

"But if we reckon from this 7th of Artaxerxes Longimanus, down by his successors in the Persian Empire, the Ptolemies of Egypt, after that of Alexander the Great, and then by the Asmoneans or Jewish princes, till we come at length to Herod the Great, and so to Christ, the just number of 490 we shall find at his death, with such small difference as is pardonable to so many authors handling so many things. Or if we reckon the years of the Olympiads and the building of Rome, we shall find Christ to have died in the 490th year after the promulgation of this decree."—[Institution of General History, vol. 1., p. 209; by Wm. Howell, LL. D., London, 1680. "See Dr. Clarke's notes, Horne's Int. Vol. 1., p. 336. Vol. 4, p. 191. Also Note D, in the Diagram.]

## 1290 AND 1335 DAYS, OR YEARS.

THE third prophetic period, which is considered a fundamental part of Mr. Miller's calculations, is that contained in the 12th of Dan. v. 12—the 1335 days, with which the 1290 are intimately connected. The only material objections against Mr. Miller's views of this text, I believe, are, . 1. We cannot tell what the event is from which the periods are to be dated; . 2. If we can tell what the event is, "we know not when it took place."

As an attempt has also been made to pervert the evident design and meaning of this text, as to the events it predicts to take place at the termination of the periods it contains, a few remarks in reference to those particulars should be made.

What, then, are the events contemplated in the portion of prophecy connected with these prophetic periods, and which are to take place at their termination? The three verses so inseparably connected,—the last in the prophecy,—are a part of the answer to the

question of Daniel, (v. 8,) which referred directly to the wonders which had just passed before his mind in the vision, (vs. 1—3,) and which in the remarks on the last period considered,—the 2300 years,—have been shown to be, 1. *The reign of Christ.* 2. *The judgment scene.* 3. *The resurrection.* 4. *The glorification of the righteous.* "These wonders" had apparently closed up the vision, (v. 4,) when there appeared "other two," besides the angel of the vision, (v. 5,) one of whom inquired, HOW LONG SHALL IT BE TO THE END OF THESE WONDERS? (v. 6.) The answer to this question is given verse seventh. "And I heard," says Daniel, (v. 8,) "but I understood not:" and, as if incapable of repressing his anxiety,—and perhaps encouraged by hearing the answer to the other question—"then said I," he continues, "O my Lord, what shall be the end of these things?"

What Daniel "heard" that he did not fully understand, it is impossible to tell any farther than the matters which precede his question, and the answer to it, imply. It is very clear that his question referred to the "wonders" stated. "I heard" all that was said of the wonders. "I heard the" question, "How long to the end of" them? "I heard" the answer,—that they were to "be finished" when the predicted political dispersion "of the holy people" should be "accomplished,"—which makes this vision synchronize in its termination, with the SEVEN TIMES and THE 2300 YEARS,—these wonders also come at the *last end of the indignation, the cleansing of the sanctuary and the deliverance of the host.*

Daniel's question does not appear to refer directly to the *time* of the events brought to view, though the answer, besides removing all doubt as to the propriety of feeling or even expressing an anxiety in reference to it, by giving an apparently gratuitous statement of the time, without any intimation of reproach, would imply that he referred *in part* to that.

It is more clearly intimated that Daniel wished to have a fuller disclosure, 1. Of the fate and history of

the truth—an object of the deepest interest to the heart of every true man of God. 2. Of the future character and condition of "his people," as these must be determined by the manner in which they should regard the truth; and, 3. Of his own personal prospects. The answer agrees with this supposition.

"Go thy way, Daniel." It is not consistent fully to remove the veil now, "for the words are closed up and sealed till the time of the end." But I may gratify you in part. As to thy people, the church, "many shall be purified, and made white, and tried;"—a most encouraging declaration, inasmuch as it implies a great increase of numbers, superior attainments, and persevering fidelity under affliction; "but the wicked shall decay wickedly;" "iniquity shall abound." As to the truth, "none of the wicked shall understand" or regard it; "but the wise shall understand." And as to the "end of these things" to yourself, Daniel, "from the time that the daily (sacrifice) shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days."

"But go thou thy way till the end be, (the end of these wonders,) for thou shalt rest (the condition of the righteous dead from their decease till the resurrection, Rev. vi. 11; xiv. 13,) and stand in thy lot" (or, more literally, stand up for, i. e., be raised from the dead, to receive thy part in the inheritance) "at the end of the days."

Here Daniel is informed, 1. That he must be satisfied "TILL THE END," when the "wonders" to which his question referred will undoubtedly "be finished." 2. That "THE END" SHALL COME "AT THE END OF THE DAYS." 3. That his reward will take place at the same time that those who wait and come, who are purified, and made white, and tried, who live through all the wickedness of the wicked, are "blessed."

4. By the evident bearing of Daniel's question, and the connection of his reward, as to time, with those who are blessed at the end of the 1335 days, we are



assured that the righteous dead and the righteous living participate alike in the glories then to be revealed; and we have also another statement of the time when the "wonders" referred to take place. See Newton on Proph., p. 622. Dr. A. Clarke, Dr. Gill, and Poole, notes.

One clause in this portion of prophecy, which we cannot but consider of the first importance, on account of its bearing upon individual character, has been made the occasion of no small degree of contempt and ridicule on the part of our enemies. It is this—*the wise shall understand*. Only to quote this text seriously, we are thought at once to lay claim to some supernatural endowments of wisdom upon the mysteries of prophecy, which exposes a person to the suspicion, if not the direct charge, of "fanaticism"—perhaps "insanity." As a maxim in theology, which applies to the whole field of practical and experimental religion, the principle of this text is asserted from every truly evangelical pulpit in the Christian world; and why should so many of those who fill these pulpits, and their hearers, take the same position in reference to their second advent brethren that the infidel and neologist take in reference to the whole church? "The wise shall understand!" "The wise man built his house upon a rock!" "The wisdom of this world is foolishness with God!" Have these, and other portions of the word of God, too numerous to mention, no meaning? are or they now to be thrown away? Surely those who would harbor a supposition of the kind are the ones to make an apology for pretensions to fancied endowments. They are the ones who assume to be "wise" enough to decide a question without "hearing it," or without even using the means which man always must use, in his present condition, especially in a case where the plain word and the grace of God are his only hope of success.

Or if the offensive text is used with particular reference to *the events and times* of the prophecy in which it stands,—as the best commentators have supposed,

(see Clarke on vs. 4 and 9,) and as the Hebrew and some other versions positively and clearly assert,—and we can obtain a satisfactory understanding of the prophecy in these respects, we shall certainly rejoice that our attention has been called to the subject,—that we have been favored with the means and opportunities for understanding it,—and above all for a consciousness that God has disposed us by his Spirit to use *these* means, as *all* the means of salvation *must* be used to become effectual. If others prefer to sneer and mock, rather than to take this course, they will have no complaint to make, but against themselves, if they are "in darkness, and that day overtakes them as a thief!"

We pass to consider objection 1. *What is the event from which these periods are to be dated?*

"From the time that THE DAILY (*sacrifice*) shall be TAKEN AWAY and the ABOMINATION THAT MAKETH DESOLATE SET UP."

What may this "daily," and "abomination that maketh desolate," be? The word abomination is applied as a general name of every substitute for the true worship of God—the most revolting idolatry, or the nominally true worship corrupted and perverted Deut. xii. 31. Jer. viii. 12. Ezek. xvi. 50. Rev. xvii. 4, 5. Daniel uses the word in reference to both of these forms of wickedness, chap. ix. 27, where the instruments of effecting and perpetuating the desolation of the city and sanctuary are spoken of; but to which of them does it apply in this text? We may be assisted in settling its true application by determining the meaning of "the daily." Upon the meaning of this very ambiguous term, there are but two, or at farthest three, opinions. The older and more prevalent opinion applies it to the Jewish worship; a few apply it, in a secondary or figurative sense, to the true Christian worship, of which the Jewish was typical; recently it has been applied, and I think it will be seen to be the true application, to Paganism. That it cannot apply to the Jewish worship is evident from

this circumstance, which has been an insurmountable difficulty with every commentator who has attempted it; these periods, understood *literally* or *figuratively*, and dated from any "taking away" of that worship, cannot possibly bring us to the events predicted, or to *any other events* worthy of note. And this circumstance, if there were no other, would be sufficient to settle the question that the Jewish worship cannot be intended by "*the daily*." There is *no agreement* between its history "and the words of the prophecy" which speak of it, supposing the "daily" "to relate" to the Jewish worship.

Again; the Jewish worship is never called *the daily* or *daily sacrifice*, in any other part of the word of God. There would be as much propriety in calling it the *yearly*, *monthly*, *weekly*, *evening*, or *morning* sacrifice, as the *daily* sacrifice.

The word occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

The only other translation of the word rendered "daily," of which I have any knowledge, is equally obscure as the received text. It would read "the continual," or "constant." (Hengstenburgh.) But it is evident that if the Jewish worship had been intended by Daniel, he would have made use of a term which could not have been misunderstood.

Can anything be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison. "*Comparing spiritual things with spiritual.*" I cannot state that principle, in its application to the present case, in a more striking manner than by giving an item of Mr. Miler's experience, as stated by himself. I insert this at length for two reasons. 1. As a striking instance in which God has signally honored the principle he has given to guide

us in the study of his word. 2. To induce others to follow so worthy and successful an example. Preaching on this text, "All scripture is given by inspiration of God," &c., he dwelt upon the mode of studying the Bible. He said—

"I was once a deist, and continued so for twelve years; and I will tell you how I came to be a deist. I was taught to read the Bible from my youth, by my father and mother, and at school. But I was taught in such a manner that it seemed to be full of contradictions. I used to go to our minister, when he called at our house, and ask him what such and such texts meant, and how to reconcile those which appeared so contradictory. He would say, 'You cannot understand it.' I would ask, 'Do you understand it?' 'No,' he would say, 'Well, did God mean to keep us in the dark? 'O, it is revealed in a mystical manner.' But is not God a wise God? and could not he make it plain? Is he not just and good, and will he punish us for not understanding that which is a mystery? They at last would have nothing to do with me. I looked upon the Bible as priestcraft, and became a deist. I continued so till I came out of the service. I was in the army two years and a half.

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

"During the twelve years I was a deist, I read all the histories I could find; but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend to whom I made a visit, and who had known and heard me talk while I was a deist, he inquired, in rather a significant manner, 'What do you think of this text, and that?' referring to the old texts I objected to while a deist. I understood what he was about, and replied—'If you will give me time, I will tell you what they mean. 'How long time do you want?' I don't know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be un-

derstood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me—'Suppose you find a passage that you cannot understand, what will you do?' This mode of studying the Bible then came to my mind:—*I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way.* I had Cruden's Concordance, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and *breaching; I will not go faster than the Bible, and I will not fall behind it.* Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand."

So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us—the meaning of "the daily." "I read on," said he,

"And could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, 'take away.' He shall take away the daily. 'from the time the daily shall be taken away,' &c. I read on, and thought I should find no light on the text; finally I came to 2 Thess. ii. 7, 8. 'For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed,' &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! that is 'the daily!' Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and 'the wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, 'the daily' must mean Paganism."

This led Mr. Miller to believe that the "daily" of Daniel was Paganism, or idolatry.

If anything were wanting to confirm this view of the daily, it is found in the exact agreement of history with "the words of the prophecy." There are two or three predicted cases of the *taking away* of the daily in the prophecy of Daniel. The first is in Dan. viii. In speaking of the operations of the "little horn," it is said—"And by him the daily was taken away, and the place of his sanctuary was cast down. (v. 11.) And an host was given him against the daily by reason of transgression" (v. 12.) But here the question comes up—What power is denoted by the "little horn" of Dan viii.?

I believe our opposers have become united in applying it to Antiochus Epiphanes. The absurdities of this application have been so often pointed out, not only since, but long before, the present agitation of the subject began, that I shall not state them here.\*

Now, whatever may be denoted by this little horn, it is the only power brought to view after the division of Alexander's kingdom, down to the time when the sanctuary is to be cleansed, and the last end of the indignation comes; enough, one would think, to assure us that it never could apply to any single individual, for the last end of the indignation has not yet come, nor has the sanctuary been cleansed.

As this vision evidently harmonizes with the other visions of Daniel in its scope and design, this little horn must correspond with the fourth kingdom of the other visions, as the ram and he-goat do with the second and third, and the fourth kingdom must be Rome—*Rome in its comprehensive character,—pagan and papal, a unit or divided.*

Was Paganism "taken away by" the Roman civil power? We present the following statement of the most important and well-known transactions in the history of the church and the world, which we believe to be intended by this prophecy. It refers to Constantine, the first Christian Emperor.

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\* "Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman temporal power, and no other, is intended: for, although some of the particulars may agree very well with that king, (Antiochus,) yet others can by no means be reconciled to him; while all of them agree and correspond exactly with the Romans, and with no other power whatever."—*Horné's Int.*, vol. 4, p. 191.



"A. D. 324. His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace Christianity."—Croly, p. 55.

What can be meant by the "sanctuary" of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies "the temple or asylum of all the gods." The "place" of its location is Rome.—Goodrich's Universal His., and Guthrie's Geog., p. 606.

The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly "his sanctuary?" Was Rome, the city or place of the Pantheon, "cast down by" the authority of the state? Read the following well-known and remarkable facts of history:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downwards and irrecoverable. The change of the government to Constantine still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but of an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony."—Croly, p. 207-8.

Was there a host given to the state or government of Rome "by reason of transgression?" And, if so, what transgression? We should suppose, at first sight, that, if a host was given against Paganism by reason of transgression, the transgression must be on the part of Paganism. What particular enormity could it be? What is the transgression which God has uniformly interposed to punish? Is it not

brought to view in the following brief but frightful item of history?

"A. D. 303. The progress of the faith stirred up the last paroxysm of expiring Paganism. The sovereigns, Maximian and Galerius,—ferocious soldiers, and owing their elevation to the sword,—had already been secret persecutors in their camps and palaces. The superstition of the mother of Galerius; the insolence of the tyrant himself, inflated by recent Persian victory; the artifices of the priesthood, dreading the rapid extinction of their shrines; and the cold and infirm nature of Diocletian, perhaps alarmed at the growing multitude of the Christians,—had worked together, until the whole vengeance exploded in one burst of popular, kingly, and military persecution. The 23d of February of the year 303, the day of the festival of the Terminalia, was appointed for levelling to the ground the principal church of Nicomedia, the imperial residence. On the next day, the General Decree of persecution was issued, commanding (1) the instant demolition of all the Christian places of worship; (2) the death of all who dared to worship; (3) the delivery of the Scriptures to be burned; (4) the confiscation of all property belonging to the churches; (5) the acceptance by the tribunals of every charge brought against a Christian, the refusal of every complaint brought by a Christian, and, finally, the exclusion of the whole body from the protection of the law."—Croly, p. 205. See Fox' Book of Martyrs.

If ever the Almighty interposed to avenge the injuries of His people, might we not expect it in this case? Supposing Paganism to be intended by the deity, we have here a most literal and exact fulfilment of this prophecy of the little horn in the history of Rome and its doings in reference to Paganism.

The great subject of the vision of Dan. viii., to which the question (v. 13) refers, is, the condition of the church and the chosen inheritance, "trodden under foot." Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised land? Daniel, in speaking of the city and sanctuary, chap. ix., says, "For the overspreading of abominations, (*plural*) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, Luke xxi. 20, as one of the agents of the work; it has been perpetuated by Rome, Pagan or Papal, and the Mohamedans, till the present time.

Paganism and Popery are also brought to view, as the great organizations of depravity by which the church has been "trodden

den under foot." The little horn of Daniel vii. (Poper) is to "make war and prevail against the saints until the judgment;" the same power that Paul and John saw "destroyed by the brightness of Christ's coming."

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. ii., or that the former is "what withheld," that the latter "might be revealed in his time."

John is still more clear. The "great red dragon," Rev. xiii. 3, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, vs. 7, 8, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery.) xiii. 2; and the same world that worshipped the dragon, worships the beast also, 3, 4; also chap. xvii. 1, 7, 15.

All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.

By the different forms of Paganism,—which was the *daily*, or *then existing* abomination of Daniel's day, and the "transgression of desolation," Popery,—"the church has been trodden under foot" "from the days of the kings of Assyria unto this day."

On this supposition, also, the question of the vision might be thus paraphrased—"How long the vision" which gives Paganism and Popery "to tread both the" church and her inheritance "under foot!" Or to give a still more specific construction,—as the question, considered in relation to the previous statements of the angel, with the answer, and subsequent communications, seem to indicate that it was intended to be understood,—it might be thus paraphrased—1. How long the vision which gives both the sanctuary and the host to be trodden under foot! 2. How long shall the Pagan abomination tread them under foot? and 3. How long shall Popery tread them under foot! The answer to each part is given in the vision and the subsequent prophecy. 1. The sanctuary shall be cleansed AT THE TIME APPOINTED. 2. "He—the little horn"—(Rome while a unit,) shall take away the daily"—Paganism (viii. 11, 12.) 3. "They"—the conquerors of the Roman empire—"shall take away the daily, and they shall place the abomination that maketh desolate." (xi. 31.) "And from the time

that the daily shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days. But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days."

Will the prophecy in all these cases apply to Paganism? If the days are understood *literally*, I do not know of any taking away of Paganism from which these periods can bring us to the events spoken of; we must therefore understand them to mean years, as the best of the old writers have supposed.

But if the periods are to be dated from a *taking away* merely, we should not know but it might be the acts of imperial Rome that were referred to, only as time should determine; the text, however, is very exact. The periods are to be dated "from the time that the daily—Paganism—shall be taken away, and the abomination that maketh desolate set up;" a later act must therefore be referred to.

As it is generally believed that Christ referred to the armies of pagan Rome,—Matt. xxiv. 15,—the question may arise—Can "the daily and the abomination of desolation" both refer to Paganism? Ans. Christ undoubtedly referred to that abomination of which Daniel spoke as the instrument of desolating Jerusalem, for it was that of which he was speaking; and of course it is not to be supposed that he referred to any other abomination than that which Daniel had predicted should do that work "of vengeance"—unless Christ may be understood, as in some other mixed prophecies, to refer also to the papal abomination, or antichrist, who should "sit in the temple of God, showing himself that he is God," which should be the signal to the church that "the desolation thereof was nigh." If we understand Christ literally, the prediction of "Daniel the prophet," to which he refers, must be that in chap. ix. 27.

Paganism or Popery might either of them, however, be called "the abomination that maketh desolate";

when one was spoken of by itself, though, when spoken of in connection, the *then present* desolation might more properly and clearly be called the daily, to distinguish it from that form of the desolation which was to take its place, and of course was yet future. It is very remarkable that Paul is just about as ambiguous as Daniel is supposed to be in speaking of the *existing* scourge of the church in his day † 2 Thess. ii. 5—8. Paul calls the pagan empire of Rome "He who now letteth, or hindereth;" and which was to continue "until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The view in each case is identical, the terms employed so similar, that there is hardly a difference. See Dr. Clarke's notes on the words of Paul.

2. *When did the event referred to in the prophecy take place?* The event, for the date of which we are now to inquire, is not the *giving of the saints into the hand of Popery*, but the change of religion in western Rome, which gave to the Catholic faith—"the abomination that maketh desolate," the "place" and the power to act the part of Paganism. When was this abomination placed in a position to start on its career of usurpation, blasphemy and blood!

The date of the acts of the Christian emperors, as they are called, is well known. It is also well known that the same agents which destroyed the empire, restored Paganism. It must be the Paganism of these conquerors of the empire which gave place to Popery, and to the transition then effected, the prophecy refers. We wish to know its date. That France and other nations of western Rome were pagan up to the time of the conversion of Clovis, A. D. 496, we have abundant proof.

"In the west, Remegius, bishop of Rheims, who has been called the *Apostle of the Gauls*, labored with great zeal to convert idolaters to Christ; and not without success, especially after Clovis, king of the

Franks, had embraced Christianity."—Mosheim, vol. 1, p. 379.

And still farther. "It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of *Most Christian Majesty*, and *Eldest Son of the Church*; for the kings of the other barbarous nations which occupied the Roman provinces, were still addicted to idolatry, or involved in the errors of Arianism."—*ib.*, vol. 1, p. 315. The part taken by Clovis in behalf of the Catholic faith, after his conversion, is clearly brought to view by these extracts from Mosheim. But we wish to present to our readers a more extended view of his history, with the chronology of the important events of his life. We quote from Gifford's *History of France*, pp. 32, 39.

Speaking of the marriage of Clovis, which took place A. D. 493, the history says—

"The court of Burgundy, fearful of offending a young prince whose arms were everywhere victorious, granted his request, and the princess Clothilda was accordingly espoused to him. The death of their first son, who, with the king's consent, received baptism, notwithstanding the earnest remonstrances and soothing persuasions of his wife, inspired him with aversion to the Christian religion. His conversion took place 496.

Between that time and 508, "by alliances," "capitulations," and conquests, "the Arbotici," the "Roman garrisons in the west," Brittany, the Burgundians and the Visgoths, were brought into subjection.

"A. D. 508. It was on his return from this (last) expedition\* that he received, at the city of Tours, the ambassadors

\* Mazary, in his *History of France*, page 16, places these latter among the "*religious wars*" of Clovis, and says they "were waged under the specious pretence of religion." Baronius, in connection with the details of these wars, refers to Clovis as a model for the encouragement of princes, and ascribes the expenditures and toils of the war to his piety, and his success to the favor of God. We give the original.

"His visis, jam narrare aggrediamur, quisnam fuerit Chris-



of Anastasius, emperor of the East, who sent him the title and insignia of patrician and consul, and conferred on him the dignified appellation of *August*. The new patrician, after dismissing the ambassadors, returned to Paris, which he made the capital of his empire. Success had hitherto attended all the plans of Clovis; and, allowing for the ferocious and martial spirit which then prevailed, he had preserved his fame from any material pollution; but his good fortune and his heroism appear to have forsaken him at the same time. It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great number of churches and monasteries. It was probably from similar motives that he assembled a council of thirty-three bishops in the town of Orleans, A. D. 511. We learn from history\* that it was not only assembled by his orders, but that he fixed on the topics of discussion. The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who died the same year, at the age of forty-five, and was buried in the church of St. Peter and St. Paul, which he had caused to be built." See also Howel's *Int. of Gen. Hist.*, vol. 3, pp. 342—347.

Paganism in the Western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, † by the inroads of

tianissimi Principis bellicus apparatus, non nisi praevia religione dispositus: ut simul intelligas, quantum valeat ad debellandos hostes cum Dei timore pietas optime custodita."—*Tome 6*, p. 695. Venetiis.

\* The letter of the bishops assembled at this council, addressed to Clovis, begins as follows,—*Domino suo Catholice Ecclesiae filio Chlodoveo gloriosissimo Regi. Omnes sacerdotum, quos ad Concilium venire jussistis, quitantur ad Catholice religionis cultum gloriosae fidei cura vos excitat, &c.* Bar. *Tome 6*, p. 698.

† At the same time that this change was going on among the nations on the continent, a similar one, though not so mature and positive in its character, nor so fully presented in any history now extant, was at work in another important division of the fallen empire—England. The truth in the case should not be lost.

The conquest of England by the Anglo-Saxons was not effected till about A. D. 585. At the period now before us, Arthur was king, and the Britons triumphant. And amidst all

the barbarous clans, who continued idolaters,—henceforth had not the power, if it had the disposition, to suppress the Catholic faith, or to hinder the encroachments of the Roman pontiff.

From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes, who were always treated as rebels, or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism only needed to be baptized to become Christian, in the Catholic sense;—they became wedded to it as a matter of policy, and when the interests or vengeance of

the fable and uncertainty with which the history of England, at that period, is surrounded, there is a general agreement among historians,—

1. That Arthur put an end to Paganism among the Britons.

"Having succeeded in this enterprise, (one of his battles,) he directed his course to York, where he is said to have established the Christian worship on the ruins of the Pagan."—*Rees's Encyclopedia*, art. Arthur.

2. That he was the first Christian king; and that he was crowned by a Catholic bishop; and that his coronation was according to the Papal mode in its more mature condition. "Arthur was crowned by Dubricius, Archbishop of Caerleon."—*Kippis. Biog. Brit.*

His royal and military equipments exhibited "his shield, wherein was pictured the *Virgin Mary*, bearing the child Jesus in her arms."—*Ib.*

On the date of his coronation there is a difference of opinion among historians. Some place it as late as A. D. 516; others place it in 508.

Rapin, who claims to be more exact in the chronology of events in his history, dates them as follows:—

1. "He mounted the throne of Dammonium in 467, at the age of fifteen.

2. "In 476 he was created Patrician by Ambrosius.

3. "In 508 he was elected *Monarch of Britain*.

4. "In 528 he assumed the imperial purple."—*Book II.*, p. 129. See *Milton's History of England*, *Book III.*, A. D. 508.

its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar.

We pass to consider the condition of the See of Rome, as indicated by the history of the ruling Pope at that time, and his relation to the kings of the earth. Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:—

1. He “left Paganism” when he entered “the church of Rome.”

2. He found his way to the Papal chair by striving with his competitor even unto blood.—Du Pin.

3. By the adulation paid to him as the successor of St. Peter. “How greatly the ideas of many had advanced, respecting the powers of the bishop of Rome, cannot be better shown than by the example of Ennodius, the insane flatterer of Symmachus, who, among other extravagant expressions, said—*The Pontiff judges in the place of God.*”—Mosh., vol. 1, p. 389.

4. By the excommunication of the emperor Anastasius. The position of Symmachus against the emperor was not to punish the latter as a heretic, but to bear down, whenever prudence would permit, everything which dared to oppose his authority.

Read the following from Du Pin. It shows the interesting position of the bishop at an important point of the contest. According to Baronius, the emperor was excommunicated 499. This letter was probably written about 503.

“The sixth letter of Symmachus is his apology, wherein he vindicates himself from the crimes charged upon him by the emperor. After calling upon the whole city of Rome to witness that he had never warped from the faith he had received in the church of Rome, since he left Paganism, he reproves him (the emperor) for despising the authority of the Holy See, and of the bishop who was successor to St. Peter. He maintains that *his* dignity is *higher than that of the emperor.* ‘Let us compare,’ says he to him, ‘the dignity of a bishop with that of an emperor. There is as great difference between them as between the things of this earth, whereof the latter has the ad-

ministration, and the things of heaven, whereof the former is the dispenser. Wherefore the office of a bishop is at least equal, if not superior, to yours. Honor God in us, and we will honor him in you; but if you have no respect for God, you cannot claim that privilege from him whose hand you despise. You say I have excommunicated you with the consent of the senate. In this I have done nothing but followed the righteous example of my predecessors. You say that the senate has evil entreated you. If you think that you are abused by exhorting you to separate from heretics, can it be said that you would have treated us well when you would have forced us to join with heretics? You say that what Accasius has done does not at all concern you; if it be so, trouble yourself no more about him, join no more with his followers. If you do not this, it is not we that excommunicate you, but yourself, by joining yourself to one that is excommunicated.”—History of Ecclesiastical Writers, vol. 1, p. 527. Dublin, 1722.

The contest between the bishop and the emperor was but a continuation of the quarrel which arose between the churches of the East and West upon the introduction of this clause: “*Thou who wast crucified for us!*” as an appendage to the established devotions of the church in the days of the emperor Zeno. Anastasius adopted the “Henoticon” of Zeno—a sort of compromise, which in the present case only served to make three parties of two. But Symmachus was not satisfied with that.

“He charged the emperor, and his bishop, Accasius, and others, with contempt for the council of Chalcedon, and some other things. But in reality, as *many facts demonstrate*, Accasius became thus odious to the Roman pontiff because he denied by his actions the supremacy of the Roman See.

“The Greeks defended the character and memory of their bishop against the aspersions of the Romans. This contest was protracted till the following century, when the pertinacity of the Romans triumphed, and caused the names of Accasius and Peter Fullo to be stricken from the sacred register, and consigned, as it were, to perpetual infamy.”—Mosh. vol. 1, p. 369.

A word of this triumph of “Roman pertinacity,” and we have done with this point. By the strength secured to the Catholic cause in the west, and the

agency of the vicars and other agents of the See of Rome, of whom we hear at this time in several nations, the Papal party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.

"The people of Constantinople were devoid of any rational principles of freedom; but they held as a lawful cause of rebellion the color of a livery in the races, or the color of a mystery in the schools. The *Trisagion*, with and without this obnoxious addition, was chanted in the cathedral by two adverse choirs, and, when their lungs were exhausted, they had recourse to the more solid arguments of sticks and stones: the aggressors (Catholics) were punished by the emperor, and defended by the patriarch; and the crown and mitre were staked on the event of this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the *legions of monks*, in regular array, *marched*, and *shouted*, and *fought*, at their head. 'Christians! this is the day of martyrdom! let us not desert our spiritual father! anathema to the Manichean tyrant! he is unworthy to reign!' *Such was the Catholic cry*; and the galleys of Anastasius lay upon their oars before the palace till the patriarch had pardoned his penitent, and hushed the waves of the troubled multitude. The triumph of Macedonius was checked by a speedy exile; but the zeal of the flock was again exasperated by the same question—'Whether one of the Trinity had been crucified?' On this momentous occasion, the blue and green factions of Constantinople suspended their discord, and the civil and military powers were annihilated in their presence. The keys of the city and the standards of the guards were deposited in the forum of Constantine—the principal station and camp of the faithful, (the Catholics.) Day and night they were incessantly busied either in singing hymns to the honor of their God, or in *pillaging and murdering the servants of their prince*. The head of his favorite monk, the friend, as they styled him, of the enemy of the Holy Trinity, was borne aloft on a spear; and the fire-brands which had been darted against heretical structures, diffused the undistinguishing flames over the most orthodox buildings. The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. (Popery is triumphant.) Without his diadem, and in the posture of a suppliant, Anastasius

appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine *Trisagion*; they exulted in the offer, which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that, since *all* could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions."—Gibbon, A. D. 508—514.

This first outbreak in the East was followed by a still more important "rebellion," in which Vitalian, whom Gibbon styles "the champion of the Catholic faith," "depopulated Thrace, and exterminated sixty-five thousand of his fellow-Christians."

As the part taken by Vitalian exhibits in a striking light the *desolating* character of Popery at this time, we give also what Du Pin says of him. Vol. pp. 531, 532.

"Vitalian, general of the cavalry of the emperor Anastasius, rose in arms against him, and came with his army towards Constantinople. He made religion the pretence of his revolt, and declared that he had taken arms for no other reason but to protect the Catholics, and restore Macedonius to the See of Constantinople. The emperor was forced to make peace with him, upon condition that a council should be called to regulate the affairs of the church, by the advice of the *Bishop of Rome*. This obliged the emperor to write to Pope Hormisdas, successor of Symmachus, to pray him that he would be mediator for pacifying these commotions, and that he would labor to restore the unity of the church."

We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism, (since claimed as the "patrimony of St. Peter,") in 508.

We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty; Christians and Christian priests are slaughtered in

\* Howel refers to these events as a series which characterized "these years," i. e. A. D. 508—515.



cold blood, or deem it a mark of peculiar mercy when their petitions, that life only may be spared, are granted them. The empire falls, and is broken into fragments. One by one the lords and rulers of these fragments abandon their Paganism, and profess the Christian faith. In religion, the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. More through fear than respect, he is allowed to make a Christian princess his wife. But soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant "monarch," christianized. The pontiff for the period on which we stand, is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to, and saluted as filling "the place of God on earth." The senate is so far under his power that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. In this contest we hear the Pope "speaking great things and blasphemies," and assuming "to change times and laws." And by the power of his spiritual and military agents, who are posted as their service is required,\* to use the figurative language of the Bible, in referring to civil and ecclesiastical dignitaries, he

\* In the account of a visit of Avitus, bishop of Vienna, and some others, to Gondebald, king of the Burgundians, during the war between him and Clovis, "Gondebald, seeing them, came to meet them, and spoke reproachfully of the king of the Franks, Clovis. The bishops answered him, *That the way to make peace was to agree about the faith.*"—Du Pin, vol. 1, p. 530.

Vitalian was also recognised as the avowed agent and instrument of the Roman See in the East.—lb.

points to "the stars of heaven and the constellations thereof," and demands their subjection to his will; and in 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions, is the humiliation of its rightful lord. Now, the question is,—*At what time was Paganism so far suppressed as to make room for its substitute and successor, the Papal abomination?* When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being "placed" or "set up" in the room of Paganism but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, "and kings, and peoples, and multitudes, and nations, and tongues," are brought under a spell, which prepares them, even while "drunken with the blood of saints, and with the blood of the martyrs of Jesus," to "think they are doing God service," and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell.

Commencing the prophetic periods of the text at this date, and understanding them as our most able commentators have done, and as they must be understood, (for supposing them to mean literal days, they bring us to nothing worthy of note,) by the first period, 1290 days, or years, the only one now fulfilled, we are brought to the date of events of the most sublime and important character in the history of the church or the world. At the termination of the other, the 1335 days or years, we most assuredly expect the fulfilment of what remains: Daniel, with all the righteous dead, will stand in his lot; the living righteous will be changed, and, "glorified together," they "shall shine as the brightness of the firmament, and as the stars forever and ever." The first period terminated in 1798, the last will terminate in 1843.

### THE TIME, TIMES AND HALF A TIME; 1260 DAYS, OR YEARS, AND 42 MONTHS.

The "time, times and a half," or its equivalents, express the period, during which "the saints were to be given into the hand of the little horn," (Poper), Dan. vii. 25,—the "two witnesses were to prophesy in sackcloth," Rev. xi. 3, "the holy city was to be trodden under foot," Rev. xi. 2; the church was to be in "the wilderness," Rev. xii. 6, 14; and "the beast that made war with the saints and overcame them was to continue," Rev. xiii. 5.

The period in any one of these cases evidently synchronizes with all the rest. In the different forms in which they occur, they express the period of the legalized depression of the true church, and of the relative condition of her great persecutor, Popery.

The only objections against Mr. M's. view of this period, which are worthy of our consideration, are 1. "Let us suppose it to commence where we may, it is to end with the *destruction* of Popery, at the coming of Christ, and the introduction of the millennium." 2. "It is difficult, if not impossible, to tell where it begins."

1. *Does the period end with the destruction of Popery at the coming of Christ?* In applying this period to the history of Popery and the church, there are several points which demand our particular attention.

1st. It became a persecutor, "the abomination that maketh desolate," before "any authoritative effort to give supremacy to the See of Rome." 2d. It is to continue to make "war with the saints," after its "dominion is taken away;" and to "prevail against them, until the Ancient of Days shall come, and judgment shall be given to the saints of the Most High, and the time comes that the saints possess the kingdom."

3. This prophetic period is in every case stated to give the time of the dominion of Popery over the true church. "They, the saints, shall be given into his

HAND." "The holy city shall they tread under foot." "AND POWER WAS GIVEN UNTO HIM to continue forty-two months." 4. It could not be in the nature of the case that such an event could take place till after the nominally Christian faith had gained the ascendancy over Paganism. This is very clearly intimated both by Daniel and John.

Daniel says, chap. xi. 31, in speaking of the conquerors of Rome, "They shall take away the daily, and they shall place the abomination that maketh desolate." John, in speaking of Popery as the mother of harlots and abominations of the earth, which sat upon the beast, says, Rev. xvii., "God hath put in their hearts (the kings) to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Daniel says again, "And they shall take away his dominion to consume and destroy it unto the end, vii. 26. John adds, xvii. 16, "These shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." France, during the reign of Clovis, was the principal actor in placing "the abomination;" and France under Napoleon was the prime mover in the drama which brought the desolator into desolation. "By a very common error," says Mr. Croly, "it has been conceived that the close of the 1260 years was to be the extinction of the Papacy, but the prophet says no more than that it shall be the end of its power over the saints. Its end is predicted to be subsequent, and contemporaneous with the great battle of God Almighty. At this moment, the Popedom, shaking off the sackcloth and dust of the French Revolution, is rising into a haughty stature and strength, ominous of the part it is yet to perform, and in the midst of which it shall be extinguished by the last avenging judgments of heaven."

We have seen that the final change in the religion of Western Rome from Paganism to the Christian faith, was so far effected as to place the latter in the ascendancy in A. D. 508.

2. *When did the bishop of Rome receive "authority," "power," and "dominion" over the saints?*

That Popery is the power denoted by the "little horn" of Dan. vii. is clear, inasmuch as the description of it will apply to no other power. No Daguerreotype likeness can agree

better with the original than this description does with Popery. Nearly all Protestant writers on the prophecies (excepting a few who have recently written with the avowed design of opposing Mr. Miller's calculations) agree in the opinion that Popery is intended by this power.—See Mr. Dowling's note, p. 18: and Dr. Clarke on 2 Thess. chap. ii.

To ascertain the commencement of the prophetic period named for the triumph of Popery, we must take particular notice of the facts stated in the prophecy upon its history prior to the saints being given into his hand.

1. It was to rise "after" the division of Rome into ten kingdoms.
2. It was to "subdue" three "kings" or kingdoms.\*
3. These were to be "three of the first" kings, or kingdoms.
4. The period is to be dated from the time that "power was given unto him."

Before A. D. 483 the following ten kingdoms had risen in western Rome.

1. The Huns, about A. D. 356.
2. The Ostrogoths, 377.
3. The Visigoths, 378.
4. The Franks, 407.
5. The Vandals, 407.
6. The Sueves and Alans, 407.
7. The Burgundians, 407.
8. The Heruli and Turingi, 476.
9. The Saxons, 476.
10. Lombards in the north of Germany, 483, in Hungary, 526.—See Meede, Newton, &c.

Have we any account of three of these being "plucked up" (conquered) by, or in behalf of, Popery? The wars in behalf of the Catholic faith began early in the sixth century. The fall of the first of these kingdoms by the agency of Popery, and its date, is thus noticed by Du Pin, who was himself a Catholic. "Gaul was divided between the Burgundians and Franks. The Burgundians were Arians: the Franks were more happy, for most of the nation followed their king, Clovis, who had embraced Christianity, and was baptized in 496. The power of the Burgundians having been destroyed in 524,

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\* By comparing verses 37, 39, and 40 with verse 44 of the 2d chapter, and verses 17, 18, 23 and 24 of the 7th chapter, the reader will perceive that the word "king" is frequently used to signify "kingdom" in the prophecy of Daniel.

the Catholic religion flourished throughout France, under the kings of the first race."—Du Pin's Ecclesiastical History, vol. 2, p. 257, London, 1724.

The kingdom of the Vandals in Africa, who were also Arians, fell A. D. 533 before the arms of Justinian, emperor of the east; a war which was from beginning to end avowedly a Catholic war.

The war against the Ostrogoths, in Italy, commenced A. D. 534, by the same army which had conquered the Vandals, and in March, A. D. 538, the Pope was placed in quiet possession of the capital—Rome.

We have before us a work on The Apocalypse, by Rev. George Croly, of England, published in 1827, and dedicated to the Right Rev. Thomas, Lord Bishop of Salisbury, in which he gives the detailed history of the acts from which the supremacy of the Pope is to be dated. We give an extended quotation from his work, with the references and original extracts, which we consider decisive testimony of the time when Popery was "set up," that is; when the saints were formally and publicly given into its hands.

See, also, "Prospects of the Church of Christ," by Hon. G. T. Noel, p. 100; "Political Destiny of the Earth," by Wm. Cunningham, Esq., p. 28. Encyclopedia of Rel. Knowl., art. Antichrist.

Mr. Croly, pp. 113—117, says:

A. D. 533, the Pope was declared HEAD OF ALL THE CHURCHES, by the Emperor Justinian.

The circumstances of a transition so pregnant with the most momentous results to the Christian world, are to be found at large in the annals of Baronius, the chief Romish Ecclesiastical historian.\*

Justinian being about to commence the Vandal war, an enterprise of great difficulty, was anxious previously to settle the religious disputes of his capital. The Nestorian heresy had formed a considerable number of partisans, who, conscious of the Emperor's hostility to their opinions, had appealed to the bishop of Rome. To counteract the representations of Cyrus and Eulogius, the Nestorian deputies, the Emperor sent two distinguished prelates, Hypatius, bishop of Ephesus, and Deutetrius, bishop of Philippi, in the character of envoys, to Rome.

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\* Vol. 7, p. 194, fol. Antwerpie.



Justinian had been remarkable for taking an unkingly share in the dubious theology of the time: he felt the passions of a disputant; and to his latest day enjoyed the triumphs of controversy with the delight of a zealot, as he sometimes signalized them by the fury of a persecutor. On this occasion, whether through anxiety to purchase the suffrage of the Roman bishop, the patriarch of the west, whose opinion influenced a large portion of Christendom; or to give irresistible weight to the verdict which was to be pronounced in his own favor; he decided the precedence which had been contested by the bishops of Constantinople from the foundation of the city, and in the fullest and most unequivocal form declared the bishop of Rome the chief of the whole ecclesiastical body of the empire.

His letter was couched in these terms: "Justinian, pious, fortunate, renowned, triumphant, Emperor, consul, &c., to John the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honor to the apostolic chair, and to your holiness, as has been always and is our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole east.*"

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who are THE HEAD OF ALL THE HOLY CHURCHES,† for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."

The letter then proceeds to relate the matter in question, the heresy of the monks, and the mission of the bishops, and desires to have a rescript from Rome to Euphianus, arch-

\* "Ideoque omnes sacerdotes universi orientalis tractus et subijcere et unire vestre sanctitati properavimus."

† "Vestre sanctitati quæ caput est omnium sanctorum ecclesiarum."

bishop of Constantinople, giving the papal sanction to the judgment already pronounced by the Emperor on the heresy. It further mentions that the archbishop had also written to the pope, "he being also desirous in all things to follow the apostolic authority of his blessedness."

The Emperor's letter must have been sent before the 25th March, 533. For, in his letter of that date to Epiphanius, he speaks of its having been already despatched, and repeats his decision, that all affairs touching the church shall be referred to the Pope, "Head of all bishops; and the true and effective corrector of heretics."\*

In the same month of the following year, 534, the Pope returned an answer repeating the language of the Emperor, applauding his homage to the See, and adopting the titles of the imperial mandate. He observes that among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all;† as was testified by the rules of the fathers, the laws of princes, and the declarations of the Emperor's piety."

The authenticity of the title receives unanswerable proof from the edicts in the "Novelle" of the Justinian code.

The preamble of the 9th states that "as the elder Rome was the founder of the laws; so was it not to be questioned that in her was the supremacy of the Pontificate."

The 131st, on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."‡

The supremacy of the Pope had, by those mandates and edicts, received the fullest sanction that could be given by the authority of the master of the Roman world. But the yoke sat uneasily on the Bishop of Constantinople; and on the death

\* "Vel eo maxime, quod quoties in his locis hæretici pullularunt, et sententia et recto iudicio illius venerabilis sedis correcti sunt."

† "Et cuncta subijcitis, et ad eum deductis unitatem, quam esse omnium vere ecclesiarum caput, et patrum regubar, &c."

‡ "The 131st Novelles contains the following chapters. In the 1st, his ordained that the four first Councils shall be received. In the 2d, the first place is given to the Pope of Rome, and the second to the Patriarch of Constantinople."—Du Pin, Hist. of Ecclesiastical Writers, vol. 1, p. 549.



of Justinian the supremacy was utterly denied. The Greek, who wore the mitre in the imperial city of the east, must have looked with national contempt on a pontiff whose city had lost the honors of the imperial residence, and whose person was in the power of the barbarians. Towards the close of the sixth century, John, of Constantinople, surnamed for his pious austerities the Faster, summoned a council and resumed the ancient title of the See, "Universal Bishop." The Roman bishop, Gregory the Great, indignant at the usurpation, and either hurried away by the violence of controversy, or, in that day of moustrous ignorance, unacquainted with his own distinctions, furiously denounced John, calling him an "usurper aiming at supremacy over the whole church," and declaring, with unconscious truth, that whoever claimed such supremacy was anti-Christ. The accession of Phocas at length decided the question. He had ascended the throne of the east by the murder of the Emperor Mauritius. The insecurity of his title rendered him anxious to obtain the sanction of the patriarch of the west. The conditions were easily settled. The usurper received the benediction of the Bishop of Rome, and the Bishop in 606 vindicated from his rival patriarch the gorgeous title, that had been almost a century before conferred on the papal tiara by Justinian. He was thenceforth "Head of all the churches," without a competitor, "Universal Bishop" of Christendom.\* That Phocas repressed the claim of the Bishop of Constantinople, is beyond a doubt. But the highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.†

And referring again to these transactions, pages 8 and 9, he says:

"On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the Pope, formally given.—The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation

\* "Anastatius Historia Ecc. Paulus diaconus de gestis Longobardorum."

† Gothofredus Corpus Jur. Civ. &c.

of the grant of Justinian. The chief cause of its frequent adoption by the commentators, seemed to be its convenient coincidence with the rise of Mahometanism."‡

But these provisions of the Justinian code could not go into effect in favor of the Bishop of Rome at the time they were issued, because Rome and Italy were then in possession of the Ostrogoths,—who, being strongly attached to the Arian faith, were as violently opposed to the religion of Justinian, as they were envious of his imperial wealth and power. It was not till the conquest of Rome, in March, 538, that the Catholic bishop could exercise the power with which he had been clothed by the Emperor. The Vandal war, which commenced in 533, and the Italian war, the result of which was the conquest of Rome in 538, were prompted by the same spirit, as they were a part of the same object, which gave existence to the ecclesiastical provisions of the code; for proof we refer to Gibbon, the most minute historian, in our language, of the events of those times. He tells us that Justinian, even during the reign of his uncle Justin, "assumed the powers of government," and "already meditated the extirpation of heresy, and the conquest of Italy and Africa, (ch. 39;) and that on receiving the news of the success of Belisarius against the Vandals in Africa, after he had "celebrated the Divine goodness and confessed in silence the merit of his successful general, impatient to abolish the temporal and spiritual tyranny of the Vandals, proceeded without delay to the full establishment of the Catholic church."—Decline and Fall, vol. 7, page 150.

And again, in speaking of the conquest of Italy, he says: "When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and adjured them, by the common ties of alliance and religion, to join in the holy enterprise against the Arians."

‡ Baronii annal. cen. 6.



This war commenced in 534. On the approach of Belisarius, several cities forsook their Gothic and heretical sovereign, who retired before the armies of the Catholic Emperor, and, after deciding in council to delay the "offensive operations of war till the next spring," allowed Belisarius without opposition to enter Rome. While he was on his way to the city, the "Romans furiously exclaimed, that the apostolic throne should be no longer profaned by the triumph or toleration of Arianism." "The deputies of the Pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for their reception."

"Belisarius entered Rome December 10th, 536. The first days, which coincided with the old saturnalia, were devoted to mutual congratulation and public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ."

"But the senate, the clergy, and the unwarlike people trembled, as soon as they understood that he had resolved, and would speedily be reduced, to sustain a siege against the powers of the Gothic monarchy."

"The Goths commenced the siege in March, 537." In the extremities of the siege, Belisarius apprehended the most fatal results from the "despair and treachery" of the citizens. "On the proof or suspicion of treason, several senators were banished, and the Pope, Sylvester, was despoiled of his pontifical ornaments, and embarked for a distant exile in the east. At the Emperor's command, the clergy of Rome proceeded to the choice of a new bishop, and, after a solemn invocation of the Holy Ghost, elected the deacon Vigilius, who had purchased the papal throne by a bribe of two hundred pounds of gold."

"The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. If any credit be due to an intelligent spectator, one third at least of their enormous host was destroyed in frequent and bloody

combats under the walls of the city." Vitijes, king of the Goths, being informed that another detachment of the Roman army, under "John the Sanguinary," was spreading devastation through other portions of his kingdom, "before he retired made a last effort either to storm or to surprise the city." This effort was fruitless, and in the month of March, 538, the Goths ended the siege, and retired from the city.

"One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burnt their tents and tumultuously passed the Milvian bridge."\*

An extract from a work written by Edward King, Esq., F. R. S. A. S., and published in London in 1798, we believe gives the true idea of the prophecy, as to the commencement and termination of this prophetic period. The author cannot of course be suspected of any partiality to "Millerism."

"Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end?"

"But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at *the END of 1260 years?* and was it not foretold by Daniel to be at the *END of a time, times, and half a time?* which computation amounts to the same period."

"And now let us see; hear; and understand. **THIS IS THE YEAR 1798.**—And just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths, at Rome."

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward, from A. D. 538, *no POWER* in Rome, that could be said to rule over the earth—excepting the **ECCLESIASTICAL PONTIFICAL POWER.**"

"It is true, that, after this entry of Belisarius, Rome was twice re-taken by Totila and the Goths. But instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants; and, the

\* Decline and Fall, chap. 41, Vol. 7, pp. 173—210. Howel, Inst. of Gen. His., Vol. 3, pp. 81—88.



second time, he was himself soon defeated and killed, and Rome was recovered for Justinian by Narses

“Still, however, NO DOMINION, NO POWER RULING OVER THE WORLD, EVER HAD ANY SEAT THERE, ANY MORE, EXCEPT THE PAPAL.” For the Duke of Rome, appointed by Longinus, in 568, was no more than a subordinate civil officer; and even under the Exarch. Whilst the Exarch of Ravenna (at the same time that he was, in reality, no residing power at Rome) was, at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly be called the Roman Power. For nothing could, by any means, fairly come under such a description, but either the dominion of the Western Emperor, or the dominion of the kings of the Goths, or the Papal dominion.

“We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most commentators have hitherto done, either from Pepin’s giving the Pope Ravenna, or from Charlemagne’s determining and adjudging the Pope to be God’s Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, IN WHICH THE PAPAL POWER HAD BEEN LEFT AT ROME BY BELISARIUS, ON HIS DRIVING OUT THE GOTHS AND RUINING THEIR KINGDOM.”

On the *Fall of Popery* we refer again to Mr. Croly, p. 100. He says—

“On the 10th of February, 1798, the French army, under Berthier, entered Rome, took possession of the city, and made the Pope and the cardinals prisoners. Within a week Pius VI. was deposed; Rome was declared a Republic; the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, was held in duress, and was finally restored only on the fall of the French Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome.” See also *Their’s French Revolution*, Vol. 4, p. 246, and Allison’s *History of Europe*.

To these extended, but important extracts, but one remark needs to be added. The efforts which resulted in the actual supremacy of the See of Rome by placing the haughty Vigilius in full possession, in 538, were commenced as early as 533: so, in its fall, the first shock of the earthquake which prostrated the Papal throne to the dust in 1798, was given in 1793, when the Republic of France “declared that death was an eternal sleep; that Christianity was an imposture; and that there was no God!” (Croly, p. 61.)

The 1260 years must begin somewhere within the period of these transactions,—the writing of the letter of Justinian to the Pope, the issuing of the “*Novellæ*,” and the conquest of the city of Rome. So their end must be dated within the period of the corresponding transactions, the laws of the republic which abolished Popery in France, and the captivity of the Pope in his ancient capital by the republican armies. Mr. Miller adopts the date in both cases when the events were completed.

### CLOSING REMARKS ON THE PROPHETIC PERIODS.

THESE several prophetic periods, applied as above, are considered the main pillars of Mr. Miller’s theory of the prophecies. There is one grand consideration in favor of it, yet to be noticed, which distinguishes his from all other theories. It is this. He applies these periods to those events in the history of the people of God, which, of all others, one would suppose, should be made the landmarks, or eras, from which to reckon; and between the prophecies and the events of history, down to the present time, according to this theory, the agreement is like that between *face and face in a glass*. Indeed, the remarkable naturalness and propriety of the application might at first be considered an objection. On this account more than any other, probably, the question has been so often proposed,—“*Why was it not found out be-*



*fore?*" And the question would be a puzzling one, if we did not know, as a *matter of fact*, that one of the universal features of the arrangements of Infinite Wisdom is *simplicity*; and, on the other hand, it is as universally true that the pride and blindness of man's heart has presented the greatest difficulty in the way of his discovering what is true, or has disposed him to reject the truth when it is presented. Its common fate has been, like that of its great Author, to be regarded as a *root out of dry ground*. But he who is willing to forsake all for the truth, and with a single eye to lay hold of it, shall see and exclaim, "*The one half has never been told me.*" In this case, also, there is a special provision that the discovery should not be made "*till the time of the end.*" The first grand period, which includes all the rest, and expresses the whole time of the usurpation and triumph of the different forms of worldly power, together with the depression of the visible kingdom of God, begins where every one would suppose it must begin, at the passing away of independence from the Theocracy—an event predicted centuries before it took place, and deplored as the opening of the full tide of all their troubles for centuries after. *It terminates with the overthrow of all worldly power, and the restoration of the visible kingdom of God on earth, with Him upon its throne whose right it is to reign, to order and to establish it with judgment and with justice henceforth, even forever. The zeal of the Lord of hosts will perform this.*

The second of these periods begins at a most important point in the history of the depressed covenant people of God—the issuing of an edict in their favor, under the provisions of which they experienced a partial, though temporary, deliverance, from a condition which threatened their political existence long before it actually took place. But though this period commences some time after the first, they terminate together.

The third begins at that point where the final change

in the visible agents of the long-continued subjection of the people of God took place, so distinctly pointed at by Daniel, but more clearly brought to view by the revelator, and so well understood by Paul, though future in his day. These last-named periods, that given for the desolation of the sanctuary,—the 2300 years,—and the period at the end of which Daniel shall stand in his lot,—the 1335 years,—terminate together, as is evident both from the nature of the prophecy in each case, and from the only possible dates for their commencement. One began B. C. 457, and the 70 weeks are at once the seal of its truth and the pledge of its fulfilment in 1843. The other began, not when the first blow was struck against the worship of Paganism by the Christian emperors, as they are called, but when Popery stood in the place and acted the part of Paganism in western Rome. All the histories of the transition point to about A. D. 508, as the time when it took place. The 1290 days, or years, which terminated in 1798, by *taking away the dominion of Popery*, and modifying its character, are the pledge of its termination and fulfilment in 1843.

#### FIXING THE DAY.

It may be expected, perhaps, that something will be said in this manual upon the days which have been named by some for the coming of the Lord. The opinion of the writer on that point is the same as it has always been, since he embraced the doctrine. He has never seen the propriety of directing attention to any particular day or month with the least degree of positiveness. The only ground for so doing, which has ever been claimed, is the fact that some of the intermediate periods,—the 70 weeks and the 1290 years; in particular,—which have already been fulfilled, are known to have run out, one on the 3d of



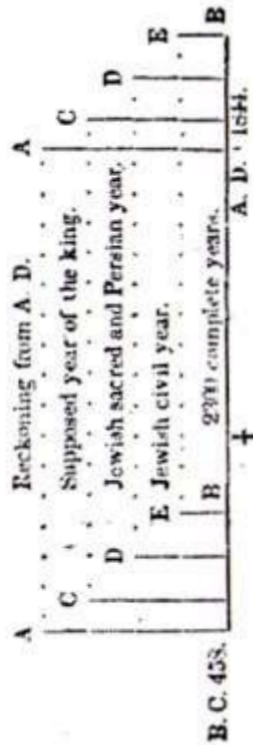
April, in the year of our Lord 33, the other Feb. 15, 1798; therefore it has been supposed that the grand periods would run out on the anniversary of the fulfilment of the intermediate ones. But, surely, no plausible argument could be drawn from this fact, because we know nothing, within the year, of the commencement of the grand periods; and if we did, it would be difficult to tell the day on which the anniversary of their commencement would now occur.

The case has appeared to be like this. Some person, we will suppose, gave his note in 1823; without inserting month or day, for 500 dollars, 100 of which should be paid in ten years, 1833, and the balance in twenty years, 1843, and he saw fit to call and make the first payment on the 3d of April, 1833. Now there might, from that circumstance, be some plausibility in expecting the payment of the balance on the 3d of April, 1843; but still there is nothing in the terms of the note to warrant such an expectation. It may be redeemed any time in 1843. The promise, in its different forms, runs thus:—"At the time appointed the end shall be." "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." "Thou shalt stand in thy lot at the end of the days."

But nothing can be determined from the periods with which these promises stand connected, within the year, for these reasons: 1. We know nothing of the commencement of the seven times, or 2520 years, nor of the 1335 days, or years, only of the year in which the events took place from which they are dated; and in the case of the 2300 years, it would be presumptuous to attempt to fix even upon the month in which the decree, from which the period should be commenced, was issued, though the 1st, 5th, and other months are spoken of in the history of proceeding under the provisions of that decree. But we have no positive guide to its date nearer than "the seventh year of Artaxerxes the king;" and this, in all probability, means the 7th year from the commencement of his

reign, which might not have been either at the vernal equinox, the beginning of the Jewish sacred and Persian year, nor at the autumnal equinox, the beginning of the Jewish civil year. I do not know that any historian gives any intimation of the time of the year when his reign began.

But, by the different modes of reckoning time, we are brought to a different termination; for the termination must correspond, as to the time of the year, with the reckoning adopted in the commencement. We will try to present the idea by a diagram;—



The lines A and B represent the whole period of 2300 complete years. 2300 complete years must include 457 full years before Christ, and 1843 full years after Christ; the whole period must therefore extend from the beginning of 457, B. C., to the end of 1843, A. D.,—the whole time between the last moment of 458, B. C., and the first moment of 1844, A. D.; so that we cannot have 2300 full years during 1843; without supposing the seventh of Artaxerxes to have begun before, or with, 457, and that the decree was issued early in that year; the later the period began in 457, the farther the end of it is pushed into 1844.

457 full years from the common date of the birth of Christ, would take us back to Tebeth, the 10th month of the Jewish sacred year, and the 4th month of the Jewish civil year, answering to a part of our December and January. 1843 full years, from the same point, would carry us down to December of 1843.



The seventh of Artaxerxes Longimanus might run parallel with, and cover the whole of, the year 457 B. C.; it might begin before that year and run half through it, or some time during that year and run into the following year. Of that we know nothing, and of course we cannot tell in what part of the year 457 the decree was issued.

So, also, the months of the book of Ezra being Jewish months, we can get no clue to the date of the decree from them, because we know not whether the year referred to is reckoned from the coronation of the king, from the vernal equinox, according to the Jewish sacred and Persian year, or according to the Jewish civil year; unless it be obtained by comparing the book of Esther with that of Ezra.

In the account of the marriage of Esther, we are told that, in connection with the feast on the occasion, the king "made a *release unto the provinces*, and gave gifts according to the state of the king." Esther ii. 18.\* Her marriage was in the 10th month, in the seventh year of the king, (ii. 16,) answering to our Dec. and Jan. See Horne, vol. iii. p. 166. We will suppose the seventh of his reign began *with* or soon after the year 457 began; that he was married on the anniversary of his coronation; that the decree was issued at the time of his marriage, through the influence of the queen, as on another occasion, Neh. ii. 6; that, two months after the marriage of Esther, Ezra started to go up from Babylon, (Ez. vii. 9; viii. 2<sup>ds</sup> 31, 32;) and that he arrived at Jerusalem four months after he set out, (vii. 9,) and all in the seventh year of the king.

C C, therefore, may represent the 2300 complete years, *beginning with the seventh of Artaxerxes*, early in 457 B. C.

D D represents the same period, commencing with

\* The reason for supposing Artaxerxes Longimanus to have been the husband of Esther, may be found at length in *Frédéric's* Connexions. See also Dr. Clarke's Commentary, Pref. to Esther.

the Jewish sacred and Persian year, in the March following.

E E, the same period, commencing in the Jewish civil year, in September.

Now, all the uncertainty which surrounds the commencement of the period, surrounds the termination; one must correspond with the other.

2. We are not only unable to fix upon the commencement of the grand periods, nearer than the year, but we do not know that God will confine himself to the *exact day* of their termination; *anywhere within the year* of the exact point at which the period began, would certainly be in harmony with the fulfilment of periods in analogous cases, and may safely and properly be considered as all that we have reason to expect. The three days predicted to be the time that the Savior should be in the earth, were not fulfilled in three full days; but he arose on the third day—that is, he was crucified on Friday, and arose on Sabbath morning. It may also be considered very clear, that the "week," or seven years, during which he was to "confirm the covenant with many," was not fulfilled in seven full years. He commenced his ministry when he "began to be about thirty years of age," and was "cut off," as is generally supposed, before the seven years had fully expired—"in the midst," or last half, "of the week." So in the 1260 years of Papal triumph: it commenced in March, 538, by the success of the Papal armies, according to the uniform testimony of the most careful historians, and terminated in February, 1798. The fulfilment was surprisingly exact, but *not to a day*. All our speculations, therefore, which attempt to determine the time of events, *within the year*, may be considered of questionable propriety, and doubtful utility.

There are texts which suggest the supposition that there may be an *early* fulfilment of those prophecies which bring the great day to view; there are others, which intimate that it may seem to tarry. I need not refer to those texts.



that blessed book for my faith in this matter. I am not a prophet; I am not sent to prophesy, but to read, believe, and publish, what God has inspired the ancient prophets to administer unto us, in the prophecies of the Old and New Testaments. These have been, and now are, my principles, and I hope I shall never be ashamed of them.

Yours, respectfully,  
W. M. MILLER.

*Philadelphia, Feb. 4.*

Those who have listened to his lectures know very well, that the sentiments advanced by him from the pulpit have been in accordance with those of the letter and title-page.

Now, supposing the greatest possible precision in the historical dates, (and Mr. Miller does not fix the dates of the events on which his calculations are based, but adopts those which are commonly received,) there will not have been 1843 complete years, from the common era of the birth of Christ, till the 1844th year begins; just as, in our own case, a man is not 20 years of age, complete, until he enters upon his 21st year.

Far be it from the writer to open the door for a supposition that the Savior may not come at any moment, or to protract, unnecessarily, the interest which ought to be excited by the obvious import of the prophetic periods. He does not wish to be misled, not does he wish to mislead others; he only wishes to know and express the truth. If he can do it, the truth shall be stated plainly and without equivocation; and, although he has usually regarded these minute points as comparatively of little consequence, he was not aware that a question, like the one involved in the particular point now under consideration, had been publicly discussed, and settled so as to harmonize with Mr. Miller's position, until his eye was directed to the following passage in a favorite author, whom the writer has considered the most profound and exact theologian of the present age, Richard Watson:—

"There is not a more prolific source of confusion and embarrassment in ancient chronology, than the substitution of the

### HAS MR. MILLER "CHANGED HIS GROUND?"

In this work, devoted to the explanation and defence of the chronological questions of the Second Advent doctrine, it may not be improper to say a word upon the complaints against Mr. Miller of "shifting his ground," "putting off the event," &c., which have been rather severely and clamorously made, since his letter (which was written to correct the false reports about his fixing the day, &c.) was given to the public. Not that his position needs to be vindicated by me; he is well able to do that. Nor is it to satisfy those who are acquainted with his works; they know very well that these complaints come only from those who have never looked at the subject, or, if they have, seem to be doomed to an incapability of speaking the truth in reference to it, unless the admission of the truth on some one point may give greater effect to a falsehood against the subject in general.

I wish to show that the true and enlightened view of the point in question, such as Mr. Miller has always expressed, is in accordance with the views of other writers, of unquestioned ability and integrity. The title-page of every edition of his works reads—"Evidence from Scripture and History of the Second Coming of Christ, ABOUT THE YEAR 1843; exhibited in a Course of Lectures. By William Miller."

The portion of his letter, referred to above, which bears upon the point, we also insert:—

"My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all his saints, *some time between March 21, 1843, and March 21, 1844. I have never, for the space of more than twenty-three years, had any other time preached or published by me; I have never fixed on any month, day, or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the BIBLE is TRUE, and is the WORD OF GOD, and I am confident I rely wholly on*



cardinal numbers, one, two, three, for the ordinals, first, second, third, &c., which frequently occurs in the sacred and profane historians. Thus, Noah was six hundred years old when the deluge began, Gen. vii. 6; and, presently after, in his six hundredth year: confounding complete and current years. And the dispute whether A. D. 1800, or A. D. 1801, was the first of the nineteenth century, should be decided in favor of the latter; the former being in reality *the last of the eighteenth century*, which is usually, but improperly, called the year one thousand eight hundred, complete; whereas it is really *the one thousand eight hundredth*.\*

If the 1800th year did not terminate till 1801 began, then the 1843d year will not terminate till 1844 begins; and if the 1843d year of the long period began at the vernal equinox, about March 21, 457 B. C., 2300 complete years will not have passed till the same point 1844.

To our brethren and sisters I would say, "*Be patient!*" To our enemies, *Improve the time!*

\* Theological Dictionary, Art. *Year*; to which the reader is directed, in addition to the works on chronology referred to on page 20.

**DIRECTION.** We here give, for the assistance of those into whose hands this manual may fall, who are not acquainted with our publications, a partial list of works which treat of some of the most important topics connected with the subject.

For a full exhibition of the subject,—Miller's Works, 3 vols.; Exposition of the Prophecies, by J. Litch, 2 vols.

For a compendious view of it,—Midnight Cry, by L. Fleming; Reasons, by C. Fitch; Litch's Address; Synopsis of Miller's Views.

On the question of the Jews' return,—Israel and the Holy Land, by H. D. Ward; Judaismism overthrown, by J. Litch; Return of the Jews, by G. Storrs.

On the Millennium,—History and Doctrine of the True Millennium, by H. D. Ward; Spaulding's Lectures.

The two Resurrections,—a tract by Br. Litch; Spaulding's Lectures.

The Battle of Gog and Magog,—Spaulding's Lectures.

Those who may wish for an able vindication of the Second Advent doctrine, will find it in a sermon preached at the dedication of the Tabernacle at Boston, by Br. S. Hawley.

## MILLER'S RULES OF BIBLE INTERPRETATION.

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefitted by them.

RULES.	PROOFS.
I. All Scripture is necessary, and may be understood by diligent application and study.	2 Tim. iii. 15, 16, 17.
II. Every word must have its proper bearing on the subject presented in the Bible.	Matt. v. 18.
III. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his <i>guessing</i> , <i>desire</i> , <i>creed</i> , or <i>wisdom</i> , is my rule, not the Bible.	Pe. xix. 7-11; cxix. 97-105. Matt. xxiii. 8-10. 1 Cor. ii. 12-16. Eze. xxxiv. 18, 19. Luke xi. 52. Mat. ii. 7, 8.
IV. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.	Isa. xxviii. 7-20; xxiv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet. i. 19, 20.
V. God has revealed things to come, by visions, in figures and parables; and in this way	



RULES.	PROOFS.
the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one.	Ps. lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Ps. lxxviii. 2. Matt. xiii. 13, 34. Gen. xii. 1—32. Dan. ii., vii., and viii. Acts x. 9—16.
VI. Visions are always mentioned as such.	2 Cor. xii. 1.
VII. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively.	Rev. xii. 1, 2; xvii. 3—7.
VIII. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events; such as <i>mountains</i> , meaning <i>governments</i> ; <i>beasts</i> , meaning <i>kingsdoms</i> . <i>Waters</i> , meaning <i>people</i> . <i>Lamp</i> , meaning <i>Word of God</i> . <i>Day</i> , meaning <i>year</i> .	Dan. ii. 35, 44; vii. 8, 17. Rev. xvii. 1, 15. Ps. cxix. 105. Ezek. iv. 5.
IX. To learn the true meaning of figures, trace your figurative word through your Bible, and, where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again.	
X. Figures sometimes have two or more different significations; as day is used in a figura-	

RULES.	PROOFS.
tive sense to represent three different periods of time.	Eccles. vii. 14. Ezek. iv. 6. 2 Pet. iii. 8.
1. Indefinite. 2. Definite, a day for a year. 3. Day for a thousand years.	
XI. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible.	Mark iv. 13.
XII. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed.	Pa. xxi. 5. Isa. xlv. 17—19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.
XIII. The most important rule of all is, that you must have <i>faith</i> . It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Now can we ever believe, so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that He that takes notice	



of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its Divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known! Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

## INDEX.

	Page.
Abomination, meaning of the word, . . . . .	68
Age of Christ, (see diagram, note D.,) . . . . .	25, 26
Christ confirmed the covenant by his ministry seven years, (diagram, note D.,) . . . . .	25, 26
Chronology of the world, (see diagram,) . . . . .	13-16
“ of the period from Adam to Christ, . . . . .	15
“ of the period of the judges, . . . . .	15
Chronological order of the prophets, . . . . .	32
Clarke, Dr., testimony on Usher's chronology of the judges, . . . . .	15
Clovis, history of, . . . . .	72-74
“Cut off,” the proper meaning of, the word translated determined, Dan. ix. 24, . . . . .	55
Daily ( <i>sacrifice</i> ), what, . . . . .	63-70
Date of the death of Christ, different views of it considered, . . . . .	25-27
“ of the captivity of Manasseh, . . . . .	37-41
“ of the decree from which the seventy weeks and 2300 years begin, . . . . .	59
“ of the final change of Paganism for Popery in western Rome, . . . . .	72-81
“ of the decree of Justinian, . . . . .	85-89
“ of the conquest of Rome by Belisarius, . . . . .	91-93
“ of the captivity of the Pope by the French, . . . . .	92, 93
Day, fixing the, . . . . .	35
Day for a year, when so understood, . . . . .	17, 18
Days, 2300, to be understood as years, . . . . .	42-45
Dowling, Rev. Mr., testimony of, . . . . .	17, 18
End, the, is it hid from us? . . . . .	27, 28
End of the present order of things in 6000 years, traditional, . . . . .	13, 14
England, change in religion about 508, (note,) . . . . .	74, 75
Evening-morning, the Hebrew expression of a natural day, . . . . .	43
Faber, extract from, on the Jewish year, . . . . .	23, 24
Hales, Dr., testimony of, on the period of the judges, . . . . .	16
“Infidels” to be made by our calculations, why, . . . . .	11, 12
Indignation, the, what, . . . . .	47

- Macknight's rule, . . . . . 43  
 Mr. Miller, has he changed his ground? . . . . . 100  
 " unfairly compared with "religious theo-  
 rists," . . . . . 29, 30  
 Mr. Miller's experience, sketch of, . . . . . 65  
 " mode of studying the Bible, . . . . . 66  
 " Rules, . . . . . 103—106  
 " Miller's Rule," alleged "absurdity" of it con-  
 sidered, . . . . . 16—19  
 Objections to calculating the prophetic times con-  
 sidered, . . . . . 5  
 Pantheon, the, sanctuary of Paganism, . . . . . 68  
 Paul's view of Paganism and Popery like Daniel's, . . . . . 72  
 Prophecy designed to inform us of the *time* of events, . . . . . 7—10  
 Prophetic and solar years, . . . . . 24, 25  
 " periods, . . . . . 33  
 " " closing remarks upon, . . . . . 93—95  
 " " not affected by the chronology of  
 the judges, . . . . . 15, 16  
 Sanctuary, significations of the word, . . . . . 45, 46  
 " the, the land of promise, . . . . . 46, 51  
 " " the place of the great battle, . . . . . 47  
 " " its cleansing, what, . . . . . 51  
 " " its condition till Christ's second ad-  
 vent, . . . . . 48  
 " " the metropolis of the future and ever-  
 lasting kingdom, . . . . . 46  
 Time of the events predicted may be understood, . . . . . 10, 28  
 " different modes of reckoning, . . . . . 20  
 " times, and a half, &c., considered, . . . . . 82—93  
 " " or 1260 years, begin 538,  
 and end 1798, . . . . . 89—93  
 Times, seven, or 2520 years, . . . . . 33  
 " " a prophetic period, . . . . . 33, 34  
 " " its repetition not designed to express  
 four periods, . . . . . 34—37  
 " " begin with the captivity of Manasseh,  
 B. C. 677, . . . . . 37—41  
 " " terminate in 1843, . . . . . 41, 42  
 Weeks, the seventy, seal the vision, . . . . . 26, 58, 95  
 Wise, the, shall understand, . . . . . 62, 63  
 Year, solar, the standard always referred to, . . . . . 21  
 " " generally used in chronology, . . . . . 22  
 " Jewish, regulated necessarily by the seasons, . . . . . 22—24  
 Years, 2300, begin with the seventy weeks, . . . . . 52—59  
 " " 1290 and 1835, considered, . . . . . 59—61



**"FIRST PRINCIPLES OF THE SECOND ADVENT FAITH." – THE WESTERN  
MIDNIGHT CRY, APRIL 27, 1844 – BY L. D. FLEMING: - <sup>5</sup>**

FIRST PRINCIPLES  
OF THE SECOND ADVENT FAITH.

BY L. D. FLEMING.

CHAPTER I.

*The Lord Jesus Christ will come to this  
Earth a second time.*

Acts i. 9–11. "And when he had spoken those things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up to heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Heb. ix. 28. "And to them that look for him shall he appear the second time without sin unto salvation."

Job xix. 25–27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." For proof that this will be at the resurrection, see Psalms xvii. 15. "As for me, I shall behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness."

Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

xxvi. 21. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

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<sup>5</sup>This article by Brother Fleming appeared in earlier Adventist periodicals, and was also published in a booklet before this date. The compiler has chosen to reprint it from this issue of The Western Midnight Cry because it is the best quality copy of this article to reprint it from.

lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

lxvii. 15. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Dan. vii. 13, 24. "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."

Matt. xxiv. 30. "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."

Mark xiii. 34. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work; and commanded the porter to watch."

Luke xvi. 26, 27. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."

John xiv. 1-3. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards that they are Christ's at his coming."

Philip. iii. 20. "For our conversation\* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Thess. ii. 12. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

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

iv. 16-18. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord, wherefore comfort one another with these words."

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

\* Fellowship, Citizenship.

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

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

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

xxi. 3. "And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

xxii. 20. "He which testifieth these things; saith, Surely I come quickly: AMEN; EVEN SO, COME, LORD JESUS."

## CHAPTER II.

*The second coming of Christ will be personal and visible.*

Acts i. 9-11. John xiv. 3. 1 Thess. iv. 16. See Chapter I.\*

2 Thess. i. 7. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Matt. xxiv. 30. See Chapter I.

Matt. xvi. 27. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Mark xiii. 26. "And then shall they see the Son of Man coming in the clouds with great power and glory."

Rev. i. 7. Job xix. 26, 27. See Chap. I. 1 Peter i. 13. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Greek word *parousia* (coming) occurs twenty-four times in the New Testament, and in every instance it refers to the actual appearing or coming of the object referred to. People talk of Christ's coming *spiritually*. But as he has never left this world by his Spirit, he cannot be said to come *spiritually* again: for how can that which is with us, be said to *come* to us?

\* Where texts are referred to, and not quoted in full, it will be found they have been given in some previous chapter.

## CHAPTER III.

*There will be no Millennium previous to the second coming of Christ.*

Dan. vii. 21, 22. "I beheld, and the same horn (Papacy) 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."

Here we see that war is to be made upon the saints till the coming of Christ. If we have a millennium to precede the coming of Christ it must be infested with Papacy. See also,

Dan. xii. 1-3, 10. "And at that time shall

Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand."

Matt. xiii. 30. "Let both (the tares and the wheat) grow together until the harvest; and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

39, 40. "He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world."

The tares and the wheat are to grow together till the harvest, which is the end of the world. If we have a millennium before Christ comes, it must have a mixture of tares and wheat."

Matt. xxiv. 37-39. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Luke xvii. 26-30. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."

Instead of there being a day of millennial glory before Christ comes, it is to be as it was in the days of Noah and Lot.

1 Tim. iv. 1-3. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

2 Tim. iii. 1-5, 12, 13. "This know also, that in the last days perilous times shall

\* That the original word *oien*, here translated world, does not signify the Jewish age or dispensation, is manifest from such passages as these where this word (*oien*) is rendered world. 1 Tim. i. 10. Luke xx. 35. Titus ii. 15. Eph. i. 8.



come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. . . . Yes, and all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

1 Peter iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

2 Peter iii. 3-7. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Rev. xi. 15-18. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great: and shouldst destroy them that destroy the earth."

This is far from presenting a picture of millennial glory to precede Christ's coming!

#### CHAPTER IV.

*The Jews as a nation will not return to Palestine, because they are not the rightful heirs of the promised land.*

Matt. iii. 9. "And think not to say within yourselves we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

John viii. 39-44. "They answered and said unto him, Abraham is our father. Jesus said unto them, if ye were Abraham's children ye would do the works of Abraham."

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Rev. ii. 9. "I know thy works and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."

iii. 9. "Behold, I will make them of the

synagogue of Satan, which say they are Jews, and are not, but do lie; Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. lxxv. 11-15. "But ye are they that forsake me, and forget my holy mountain, that prepare a table for that troop, and that furnish a 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 mine 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, but ye shall cry for sorrow 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."

Could the title of the carnal Jews to the land of promise be denied in stronger language?

Acts xiii. 45, 46. "But when the Jews saw the multitudes, 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 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."

Rom. ix. 25-28, 31, 32. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also cried concerning Israel, though the number of the children of Israel, be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. . . . But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (or why?) Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone."

Isa. vi. 9-11. "And he said, go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Deut. xviii. 61, 63. "Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."

. . . . And it shall come to pass, as the Lord rejoiced over you to do you good, and

to multiply you: so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it."

Jer. xxiii. 39, 40. "Therefore behold, I, even I will utterly forget you, and I will utterly forsake you, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the above passages we are taught that the Jews are to be left in utter desolation and blindness, till the land be without inhabitant, or till the end—and that instead of being restored, they are to be plucked up forever—to be an everlasting reproach, and a perpetual shame.

#### CHAPTER V.

*Believers,—Christians, are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land,*

Rom. ii. 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."

Those whom we call Jews are not Jews.

Rom. ix. 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."

Gal. iv. 28. "Now we brethren, (ALL who believe, whether Jew or Gentile,) as Isaac was, are the children of promise."

We will now examine the original promise, as made to Abraham.

Gen. xiii. 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 forever."

Gen. xvii. 7, 8. "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."

The following passages show that the promise was not a *literal Canaan*.

Acts vii. 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 him into the land wherein ye now dwell. And he gave him none inheritance in it, no, not 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."

Heb. xi. 8-11. "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, not knowing whither he went. By faith he sojourned 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 whose maker is God."

13—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."

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."

Original promises to Isaac and Jacob.

Gen. xxvi. 3, 4. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and 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."

Gen. xxviii. 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 thou shalt 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 nations of the earth be blessed."

Now, who are THE SEED?

Gal. iii. 7—9. "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 are of faith are blessed with faithful Abraham."

16—19, 26—29. "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 which 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. . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized 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."

The above texts show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. iv. 21—26, 28, 30, 31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bond woman, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; Which things are an allegory; for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, and is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. . . . 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 son of the free woman. So then brethren, we are not children of the bond woman, but of the free."

## CHAPTER VI.

*This earth renewed is the promised inheritance of the saints.*

Gen. iii. 14, 15. Gen. xvii. 7, 8. See Chap. V.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 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 piece was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. vii. 13, 14, 27. "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. . . . 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."

Heb. xi. 8—10, 13, 16. See Chap. V.  
Ps. xxvii. 9, 11, 18, 22, 27, 29, 34. "For

evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

Eph. i. 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter iii. 6, 7. See Chap. III.

10—13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxxv. 17—19. "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. 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."

John alludes to the same.

Rev. xxi. 1—4. "And I saw a new heavens and a new earth: for the first heavens 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. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God

himself shall be with them, and be their God. 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."

Rev. xi. 15. See Chap. III.

## CHAPTER VII.

*The wicked who are living on the earth when Christ comes, will be destroyed by fire.*

2 Thess. i. 7—9. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

2 Peter iii. 7, 10. "But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Rev. xi. 18. See Chap. III.

xviii. 8. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her."

Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Isa. lxvi. 15, 16, 24. "For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Ps. xxxvii. 20, 38. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Ps. xi. 6. "Upon the wicked he shall rain snares\* fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Prov. ii. 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Nahum i. 5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Zeph. i. 3. "I will consume man and beast, I will consume the fowls of heaven,

and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land saith the Lord."

Malachi iv. 1—3. "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."

Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

xiii. 30, 40—42. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth."

## CHAPTER VIII.

*At the coming of Christ the righteous dead will be raised, the righteous living changed, and together escape those things that shall come upon the earth.*

Job xix. 25—27. Ps. xvii. 15. See Chap. I.

Ps. i. 3—5. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Isa. xxvii. 19—21. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Ezek. xxxvi. 11, 12. "And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

1 Cor. xv. 22, 23, 51, 52. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for

the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. iv. 14—18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

2 Thess. ii. 1. See Chap. I.

Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years."

Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

## CHAPTER IX.

*The period of Christ's coming is fixed by the Scriptures.*

Acts xvii. 30, 31. "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent,—because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dan. vii. 13, 14. See Chap. I.

When did this take place? At the breaking up of the fourth, or Roman Empire.

Dan. ii. 44, 45. "And in the days of these kings (feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Dan. vii. 17, 18, 23, 26, 27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . . 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. . . . 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 the greatness of the kingdom;

\*The word rendered snares, is, in the margin, quick burning coals, or burning wind, which more accurately expresses the original word.



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."

Dan. viii. 19, 13, 14. "And he said, behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Dan. ix. 24, 25. "Seventy weeks (of the two thousand three hundred days) are determined (i. e. cut off) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. . . . Know therefore and understand, that, (the commencement is,) from the going forth of the commandment to restore and to build Jerusalem (which see, in Ezra ch. vii. B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall; even in troublous times."

Heb. ii. 2, 3. "And the Lord answered me, and said, Write the vision, and make it plain, upon tables, that he may run that readeth it. . . . For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Heb. x. 35. "Cast not away therefore your confidence, which hath great recompense of reward."

Matt. xxiv. 27, 30, 38. "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be. . . . 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. . . . So likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors."

1 Thess. v. 4, 5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of the day; we are not of the night, nor of darkness."

Matt. xxiv. 37. See Chap. III.  
How was it in the days of Noah? Ans. God revealed the time of the flood. Gen. vi. 12, 13, 3. The time was one hundred and twenty years.

Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

It is obvious that this angel (or messenger) is the symbol representing men who should preach this gospel. That this judgment is a final one, will be seen by comparing verses 14—20 with Matt. xiii. 36—43. See also Joel iii. 13.

## CHAPTER X.

*There will be Two resurrections, one thousand years apart. The first, or the righteous, to take place at the coming of Christ.*

Isa. xxvi. 19—21. See Chap. VII.

Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John v. 28, 29. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and that they have done evil, unto the resurrection of damnation."

Acts xxiv. 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

1 Cor. xv. 22, 23, 51, 52. 1 Thess. iv. 14—16. See Chap. VII.

The following passages show a marked distinction between the resurrection of the righteous and the wicked.

Luke xiv. 13, 14. "But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

xx. 34, 35. "And Jesus answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Phil. iii. 10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Or, according to the Greek, out from among the dead, leaving some behind.]

Heb. xi. 35. "Women received their dead raised to live again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection."

Rev. xx. 4—6, 13. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not

again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . . And [after the thousand years] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The following extract from Dr. Gill's *Body of Divinity*, shows that that very learned and godly man applied the Scriptures concerning the two resurrections as we now do.

"The distribution of the persons to be raised, are of two sorts, the just and the unjust; that the just, or righteous ones, will be raised from the dead, there can be no doubt; since the resurrection of the saints is called *the resurrection of the just* from them, Luke xiv. 14, it being peculiar to them; and *the first resurrection*, Rev. xx. 6, because they will rise first; and *the better resurrection*, Heb. xi. 35, being better than that of the wicked, and of which only some are counted worthy, Luke xi. 35, and is what the apostle Paul desired to attain unto, Phil. iii. 11, called [*exanastasis*] a resurrection from the dead—the wicked dead."

## CHAPTER XI.

*Christ's kingdom is not yet set up on the earth, but it is to be at his coming.*

Dan. vii. 13, 14. Christ's kingdom is not set up till he comes in the clouds of heaven.

Dan. ii. 44. See Chap. VI.

Luke xii. 32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

xix. 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return."

Christ is the nobleman who is gone to receive his kingdom.

2 Tim. iv. 1. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Rev. xi. 15. See Chap. III.

Christ does not come into the possession of his kingdom till the seventh angel sounds—this is the last trump.

Rev. x. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

1 Cor. xv. 51, 52. See Chap. VIII.

Luke xi. 2. "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done, as in heaven, so in earth."

Why pray for the kingdom to come, if it be already here!

## CHAPTER XII.

*The second coming of Christ in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.*

1 Thess. i. 9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

2 Thess. i. 7. See Chap. VII. Titus ii. 11—13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Rom. viii. 18, 19, 23. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for manifestation of the sons of God. . . . And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. iii. 20, 21. . . . "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

Heb. ix. 28. See Chap. I.

2 Peter iii. 11, 12. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!"

The word *spoudontas* rendered hasting, signifies "earnestly desiring." See Dodridge, Macknight, Campbell, and others.

1 Peter iii. 3—5, 13. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. . . . Wherefore gird up the lions of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Peter iv. 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

James v. 7, 8. "Be patient therefore,

brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts—for the coming of the Lord draweth nigh."

Matt. xxv. 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Job. xix. 25—27. See Chap. I.

Psalms xxxix. 14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Rev. xxii. 20. "He which testifieth these things saith, Surely I come quickly; Amen, Even so, come, Lord Jesus."

It is when the seventh angel sounds, that the reward is given to them that fear the Lord.

Rev. xi. 18. "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 that destroy the earth."

Col. iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 John iii. 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

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

The meaning of "THAT DAY," is plain from the first verse of the chapter.

Matt. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Rev. xxii. 12. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Heb. x. 36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Compare xi. 20, 40. 1 Peter v. 4.

Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere "guessing," and you will not wonder that the Scriptures

throw such a bright halo around the subject of Christ's second coming, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day.

## CHAPTER XIII.

*The prophetic writings deserve the most careful attention from all who would walk safely amidst the dangers of the world.*

2 Peter i. 19—21. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Isa. lxvi. 2. "But to this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word."



# THE GREAT CRISIS. EIGHTEEN HUNDRED FORTY-THREE.

No. 2.

BOSTON, AUGUST 4, 1842.

VOL. I.

## THE THREE WO TRUMPETS. WO I WO II WO III

Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840.\*

BY JOSIAH LITCH.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. Rev. viii. 13.

The second wo is past; and behold, the third wo cometh quickly. Rev. xi. 14.

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 for ever and ever. Rev. xi. 15.

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 thou shouldst destroy them which destroy the earth. Rev. xi. 18.

### REVELATION, NINTH CHAPTER.

THE book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, which God gave unto him, to SHOW UNTO HIS SERVANTS things which must shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record, &c."

If it is a revelation, then it is not an *inexplicable mystery*, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But as the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures; if we will but take the pains to search for it, comparing spiritual things with spiritual.

\* This discourse is taken from the Second Advent Reports, No. 2.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20: "The seven stars are the angels (or ministers) of the seven churches." A fallen star, then, would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian impostor, Mahomet*. There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahomedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light*), and the air, (*the influence of Christianity on the minds of men*). In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit-produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

*Locusts upon the earth*. That these locusts were emblems of an army; is clear from verses 7 and 8: "And the shape of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men, and they had hair like the hair of women, and their teeth were as the teeth of lions," &c.

This description corresponds strikingly with the description history gives us of the Mahomedan horsemen. 1. *The shape of the locusts*, like horses prepared for battle. 2. *Their head-dress*. "Ecces of men, hair as the hair of women, and crowns like gold on their heads." Such is the description of a Mahomedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban, like gold*.

"Was given power, as the scorpions of the earth have power."

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buckthorn tree; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidty, which takes place soon after the sting has been inflicted."\*

Discardes gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinius says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahomedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahomedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. ~~It was not~~ gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Perria, Syria, Egypt, Africa, and Spain*, had submitted to the victorious arms of the Arabian and Saracen conquerors."

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

*Grass, green thing, and tree*, are here put in opposition to those men who have not the seal of

\* R. Watson.

† Encyc.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahomedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahomedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."\* Thus it was commanded them not to hurt grass, green thing, tree—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

This, of course, is the same death as that in verse 5, viz., political. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahomedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

#### THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1: The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "They had a king over them." From the death of Mahomet until near the close of the 13th century, the Mahomedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahomedan tribes, consolidating them into one grand

2. The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahomedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

\* Smith's Key to Revelation.

† See Perkins's "World as it is," p. 361.

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople, that is, the Sultan."

3. His name. In Hebrew, "*Abaddon*," the destroyer; in Greek, "*Apollyon*," one that exterminates or destroys. Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says Perkins, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall*," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months*. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "*CHRIST'S SECOND COMING*," &c., by the author, in 1839.

"And their power was to torment men five months." Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "Five months;" that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

#### THE OTTOMAN SUPREMACY IN CONSTANTINOPLE THREE HUNDRED AND NINETY-ONE YEARS AND FIFTEEN DAYS.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahomedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission extended to slay the third part of men. This command came from the four horns of the golden altar which is before God.

"The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."\*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. Has the OTTOMAN INDEPENDENCE IN CONSTANTINOPLE DEPARTED, and is it in CHRISTIAN HANDS?

Let the following testimony answer the question.

First Testimony. The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. But have we done ought to restore strength to the Ottoman empire? We FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED."

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on

\* Hawkins' Ottoman Empire, p. 113.



them he has been dependent for support against Mehemet.

**Second Testimony.** The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

**Third Testimony.** The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "The day they (the nations of Europe) counted their numbers was to be the last of Constantinople; and that day has EVERYWHERE COME."

So, according to all our leading periodicals, the last of Constantinople has come.

**Fourth Testimony.** Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "The Mahomedan nations are effectually in the hands, and at the mercy of the Christian governments."

**Fifth Testimony.** Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire was fast going to ruin, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now re-organized by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe re-organized the government? What need of it, if it was not disorganized? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.\*

2. *When did Mahomedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal, Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrears of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two frigates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers."

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference, which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was

\* To this we add a sixth. Rev. Joel Howe, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum, admitted of no change or qualification; the great powers stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Considering in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the four powers, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

During the interval of this absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the Envoy Rifaat Bey on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to practise, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was officially put into the power of Mehmet Ali, and was disposed of by his order, viz., sent to quarantine, on the ELEVENTH DAY OF AUGUST, 1840.

But have we any evidence, beside the fact of the arrival of Rifaat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."\*

"I can add but little to my last letter on the subject of the plans of the four powers; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this letter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four Christian nations, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "about any contingency which might afterwards arise!" From that time, then, they, and not he, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the

Ottoman empire in their hands? The great powers.

According to previous calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "Behold, the third wo cometh quickly." And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."\* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "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, the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested, and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, if this event takes place according to the calculation, at the time specified, we will believe the doctrine of the advent near. But how is it with them now? Why, just as it was with the old Jews in the days of Christ: when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the slumber delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Woe!* on the inhabitants of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third *WO* be the conversion of the

world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us bear Daniel (xii. 1—3) on this point. 1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the glorification of the wise, and they that turn many to righteousness, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7.) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not." "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must* and *will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The first papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clérk, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

## SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. The sentiments of those who reject the time and the manner of the advent in 1843, are also freely given in this paper, so that both sides of the question are given.

Published at 14 Devonshire Street, Boston.

\* See "Signs of the Times," vol. I., p. 102.

\* Rev. xi. 14—18.



# JUDAISM OVERTHROWN:

OR,

# THE KINGDOM RESTORED

TO THE

# TRUE ISRAEL.

WITH THE SCRIPTURE EVIDENCE OF THE EPOCH  
OF THE KINGDOM IN

1843.

By JOSIAH LITCH.

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BOSTON:

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1843.

# INTRODUCTION.

WHATEVER is calculated to throw light on the great subject of prophecy touching the speedy Coming of Our Lord, a subject which is now eliciting great interest and attention in the church, is hailed by every lover of truth, with joy and gladness. TRUTH should be, with every person, the great *désideratum*. Although it may infringe upon our prepossessions, and appear quite contrary to all our former education, yet, we should seek it, and hail it, as paramount to everything beside. Neither should it be forgotten that our educational prejudices are frequently a great barrier, intercepting our way to truth. Hence, all our prejudices should be laid aside, and we should seek the truth in the love of it.

The following address is designed to remove one of the grand obstacles (to many minds) in the way of the pre-millennial and speedy Advent of Christ, viz., the restoration of the carnal Jews to the land of Palestine—the land of their fathers. Nothing can be more clear than that the *Jnos*, the literal descendants of the house of Jacob, are in the Scriptures but the shadow of the heavenly family in Christ; precisely the same as their Tabernacle, Temple, Canaan, Jerusalem, Joshua and David, were shadows of the heavenly patterns. As the shadow is lost in the substance, so the *Jew* disappears in the manifestation of the sons of God; and the Jews' Canaan is lost in the world to come—his Zion in the appearing of the New Jerusalem, and his restoration in the resurrection from the dead. For all the Israel of God will be restored at the resurrection of the just, in the likeness of Christ, their elder brother, the second Adam, who is the first fruits of the dead, "at his appearing and kingdom." This is the TRUE "restoration of Israel," not to take place in this world, and only to be realized when "death is swallowed up in victory."

If this view of the subject is correct, as we believe the following pages irrefragably show, then we must certainly stand upon the very threshold of eternity; and as we live, there is but a step between us and the judgment of the great day. Craving God's blessing upon this little work, we send it forth to the world, commending it to the careful perusal of every lover of truth, trusting it will prove a means of arousing many of the slumbering virgins, preparatory to the coming of the Bridegroom and the great marriage supper of the Lamb.

J. V. HIMES.

Boston, Dec. 14, 1842.

# JUDAISM OVERTHROWN:

OR,

## THE KINGDOM RESTORED TO THE TRUE ISRAEL.

Acts i. 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

THE question of the disciples in this text, implies three things: 1. That Israel once had a kingdom. 2. That it was then subverted, and had been taken from them. 3. That they understood that it was some time or other to be restored *again*.

The answer of Christ, so far from correcting their views, or intimating that they were mistaken in their expectations, tended directly to confirm them in the opinion they already entertained. "It is not for you to know," &c. As much as to say, although there are appropriated times and seasons for the occurrence of what you anticipate, and they are yet future, it is not for you to know them.

If it be affirmed that the disciples of Christ expected a *temporal* kingdom under the Messiah, it is denied, and the proof is demanded. That they expected a visible kingdom is true; but they expected also that it would be eternal in its duration, and not temporal. Their opinion was based on the Scriptures, which everywhere represented the kingdom of Messiah to be everlasting,

without end. That they erred in respect to the subjects of that kingdom, is freely admitted—they supposing the Jews were the favorites of heaven.

In pursuing the subject, we shall consider,—

- I. THE KINGDOM OF ISRAEL—WHAT IT WAS.
- II. ITS SUBVERSION—WHEN AND FOR WHAT CAUSE.
- III. THE RESTORATION OF THE KINGDOM—ITS HEIRS AND SUBJECTS.
- IV. THE TIMES AND SEASONS OF ITS RESTORATION.

### I. THE KINGDOM OF ISRAEL—WHAT IT WAS.

The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, when he was probably an idolator, and called him into Canaan, with the promise that he would give it to Abraham and his seed for an *everlasting* possession; and yet according to Stephen, Acts 7th chapter, he did not give Abraham enough, when alive, to set his foot on; yet he promised he would give it *him* for a possession, when as yet he had no child. God assured him that his seed should sojourn in a strange land, and be entreated evil 400 years, and afterward come forth and serve him in that land of promise. When the time drew near that the people should be returned to the land of promise, Moses was raised up to deliver them from Egypt. He brought them through the Red Sea into the wilderness, where a civil and political government was organized, derived immediately from *Jehovah*, their Great King. The system of civil and political jurisprudence, as well as their religious institutions, were of heaven's own legislation. The administrators of this government were of Divine appointment. Under this government, the people, with Joshua, by Divine appointment the successor of Moses, at their head, entered the "land of promise," as God had spoken to Abraham. After casting out and destroying their enemies, the land was divided among them by lot, and the political institutions given to Moses were carried into effect. For 450 years, until Samuel, God governed them by Judges,



and was himself their King. So it was in fact a kingdom, even under the Judges. But the people became dissatisfied with this system, and requested a king, like the nations around them. Samuel complained to God that he was rejected; "And the Lord said unto Samuel,—Hearken unto the people in all that they say unto thee, for they have not REJECTED THEE, but they have REJECTED ME, that I should not REIGN OVER THEM." 1 Sam. viii. 7. He then raised up Saul, of the tribe of Benjamin, to reign over Israel; and God again legislated for them, and adapted their laws to a kingly government. He gave them the manner of the kingdom. Saul sinned, and was put away, and David, the son of Jesse, of the tribe of Judah, filled his place.

We find the identity of this kingdom to lie in—*The royal house—The territory—The heirs and subjects—The capital and government.*

1. *In the house of David, God promised to perpetuate the royalty of the kingdom forever.* 1 Chron. xvii. 9—14.

"9. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

"10. And since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the Lord will build thee a house.

"11. And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"12. He shall build me a house, and I will establish his throne forever.

"13. I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took it from him that was before thee.

"14. But I will settle him in my house and in my kingdom FOREVER; and his throne shall be established for EVERMORE."

From this text we learn, 1. That David's throne and

kingdom was to be ETERNAL. 2. That the son of David, who should fill that throne, will be THE SON OF GOD. So Paul applies it, in Heb. i.: "To which of the angels said he at any time, thou art my son? And again, "I will be to him a father, and he shall be my son." 3. That the kingdom in which he should reign, is "the kingdom of God." "I will settle him in 'my house' and in MY KINGDOM forever: and his throne shall be established for evermore." 4. That this promise is unconditional and immutable. "I will not take my mercy away from him as I took it away from him that was before thee." Saul sinned and was REJECTED ENTIRELY; David was elected to the office FOREVER. But, said God, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure FOREVER, and his throne as the sun before me. It shall be established FOREVER as the moon, and as a faithful witness in heaven." Ps. lxxxix. 30—37.

The heir of David's throne is thus described by Isaiah, ix. 6, 7,—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of 'his' government and peace 'there 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 forever. The zeal of the Lord of Hosts will perform this."

This king is "THE MIGHTY GOD—THE EVER-LASTING FATHER." The government is on "the throne of David and his kingdom." Is not the kingdom of God on earth and the kingdom of David one and the

same thing? But who is this child? Luke, first chapter, answers—"And shalt call his name Jesus; and he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of JACOB FOREVER." There can be no doubt but that Christ is the true and promised heir to David's throne, and under him it is to endure FOREVER.

Solomon was a type of Christ, and built an house of cedar—but Christ is to build a church or temple of living stones—a habitation of God through the Spirit.

2. *The territory over which David bore rule, was the land of promise, described by God to Abraham thus—* "Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." Gen. xv. 18. Over this territory, the kingdom of Israel was extended in the days of Solomon. 1 Kings iv. 21, 24. "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. For he had dominion over all the region on this side the river, from Tiphssah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him."

3. *The heirs and subjects of the kingdom were an elect people.* 2 Chron. vi. 5, 6. "Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there: neither chose I any man to be over my people Israel. But I have chosen Jerusalem, that my name should be there; and I have chosen David to be over my people Israel." Israel is an elect people. Abraham was elected from all the families of the earth to be the father of the whole church of God—the father of the faithful—the father of many nations—the family in whom all the families of the earth should be blessed. And this promise was when he had no child. His first-born, and the natural heir, Ishmael, was rejected, and the second, Isaac, was elected. In Isaac shall thy seed be called. Of Isaac's

seed, to whom the promise was confirmed, Esau was rejected and Jacob chosen, and his name was called Israel. Of his seed, God raised up a church, and gave it an independent and divine system of civil and political government, under his own supervision—the twelve tribes of Jacob were its heirs. Others were conditionally elected to the same privileges. A provision was established in the law of Moses, by which Gentiles might be admitted to a participation in the privileges and immunities of the kingdom. But they came in by identifying themselves with the elect family.

4. *The metropolis, or capital of the kingdom, was Jerusalem.* 2 Samuel v. 3—9. "So all the elders of Israel came to the king, to Hebron; and king David made a league with them in Hebron, before the Lord; and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither. Nevertheless, David took the strong-hold of Zion: and the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Milo and inward." Also 2 Chron. vi. 6. "I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel." The reader can find abundant testimony on this point by a little pains.

From the foregoing particulars, we learn that the identity of the kingdom consists, 1. In the royalty of David's house. 2. The territory. the land promised



Abraham and his seed. 3. Subjects and heirs, an elect people of Abraham's seed or family. 4. The capital at Jerusalem, and the government of divine origin.

## II. THE SUBVERSION OF THE KINGDOM—WHEN, AND FOR WHAT CAUSE.

Although God promised unconditionally, and by an oath, to perpetuate David's throne, kingdom, and seed *eternally*; yet the temporal succession was conditional. "Yet, so that *thy children* take heed to their way to walk before me as thou hast walked before me." Again, "If thy children transgress my law," &c., "then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." The Lord also made the same covenant with Solomon, 1 Kings ix. 2—7: "The Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me. I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and my heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; then will I establish the throne of thy kingdom upon Israel forever, as I promised to David, thy father, saying, There shall not fail thee a man upon the throne of Israel. *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people." The conditions of this covenant are plain. If Solomon and his children were obedient,

his throne should continue, and the promise to David, "There shall never fail thee a man upon the throne of Israel." But if either he, or his children, turned from God's commandment, "*Then will I cut off Israel out of the land which I have given, and Israel shall be a proverb and a by-word among all people.*" Solomon violated that covenant, and the kingdom was rent from his son. 1 Kings xi. 6, 9, 13: "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice; and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen." When the ten tribes were rent from the house of David and given to Jeroboam, it was with this declaration on the part of Jehovah: "And I will afflict the seed of David, but not forever." 1 Kings xi. 39.

After Solomon's death, Rehoboam his son reigned in his stead in Jerusalem. He oppressed the house of Israel, and the ten tribes revolted from him, and left only Judah and part of Benjamin to the house of David. Rehoboam reigned over them in Jerusalem on the throne of David, and Jeroboam reigned over Israel in Samaria. Hoshea was the last king of the ten tribes, and was carried captive by the king of Assyria, B. C. 742. 2 Kings xvii. 1—6, 13—23. "In the twelfth year of Ahaz, king of Judah, began Hoshea the son of Elah, to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord,

but not as the kings of Israel that were before him. Against him came up Shalmaneser, king of Assyria, and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea, for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozen, and in the cities of the Medes. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even to calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore, the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. Also, Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them,

and delivered them into the hands of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them. Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

The supremacy of Judah was broken, B. C. 677, in the days of Manasseh, king of Judah. 2 Chron. xxxiii. 9—11. "So Manasseh 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 Manasseh, 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 Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was the first time the whole house of Israel was entirely broken. Judah had previously been afflicted, and Israel remained independent—Israel had been in bondage, and Judah remained independent. But at the time of Manasseh's captivity, Israel had also been broken, that it was no more a people; and Judah also went into captivity. Manasseh repented, and was reprieved and restored as a tributary to his kingdom. From that time, the house of David never regained its independence. Kings, however, of the house of David, continued to reign on David's throne in Jerusalem, as tributaries to Assyria and Babylon, until the captivity of Zedekiah, king of Judah. 2 Kings xxiv. 18—20; and xxv. 1—10. "Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah,



until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his host, against Jerusalem, and pitched against it: and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon, to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar, king of Babylon,) came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."

This ended the temporal dynasty of David's house. When Nebuchadnezzar came up and besieged Jerusalem, and took it, God, by the mouth of Fizekiel, pronounced its doom. Ezek. xxi. 25—27. "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, REMOVE THE DIADEM, AND TAKE OFF THE CROWN; this shall not be the same: exalt him

that is low, abase him that is high. I WILL OVERTURN, OVERTURN IT; AND IT SHALL BE NO MORE UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM."

It was under this doom Zedekiah was carried away to Babylon: and since then, no king of David's house has reigned in Jerusalem. *The kingdom was subverted under Hezekiah, by the hand of Nebuchadnezzar, B. C. 588. The cause of it was God's indignation at their sins.* It was on this account that God gave his people into the hand of the Assyrians, and is thus declared by Jehovah, Isa. x. 5—7: "O Assyrian, the rod of mine anger; AND THE STAFF IN THEIR HAND IS MINE INDIGNATION. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down as the mire of the streets. Howbeit, he meaneth not so. But it is in his heart to destroy and cut off nations not a few." Had it not been for God's INDIGNATION, the Assyrian and Chaldean could not have prevailed against Israel.

Under the Medo-Persians, the government of Israel was restored, but as a tributary government. See Neh. ix. 32—37.

We learn from this passage, that from the times of the kings of Assyria to that day, Israel had been in a state of suffering; and that they were then servants to the kings who were over them. Those kings had dominion over their bodies, and over their cattle, and they were distressed at the pleasure of those kings.

This sentiment was uttered when the kings of Persia had, at their own expense, ordered the temple at Jerusalem to be rebuilt, the worship of God restored and maintained, and had granted an order of protection to the Jews in the enjoyment of all their privileges. Yet they were servants in their own land. And they ever after remained tributary to, or dependent on some one of the great Gentile nations, except when in a state of actual rebellion against their enemies to throw off the yoke.

When Christ was born, even David's royal house went up to Bethlehem to be taxed. When he was crucified, the Jews acknowledged no king but Cesar. That they have never regained their liberty since then, is too notorious to need remark.

*The Church, whether Jewish or Christian, still in bondage.*

The Christian church is equally in bondage with the Jews. True, Christians have equal privileges with others in the various governments where they live; but they have no political and civil government of their own. Daniel and his companions in Babylon, were exalted to political power next the king; still they were in bondage. When the king made an image, and called on all his subjects to worship it, they could refuse to do so, to be sure, but only on condition that they should go into the burning fiery furnace. They did refuse, and went into the fire. Thus, the Christian is at liberty to obey the law of God in preference to human laws. But life, limb, liberty or property, must pay for his temerity. As long as we, as Christians, can go along with those laws, they are not felt; but let them but come in collision with our conscience and the laws of God, and the iron enters the soul. All Christians are, as Nehemiah was, (under the kings and governments where they reside,) servants;—they have dominion over our bodies and property. If it be said, in our own government, Christians have a controlling influence in consequence of the elective franchise, and can model the government as they please through the ballot-box; it is answered—true, if they could out-vote the world, and were united among themselves—neither of which is true. They are but a moiety of the people. If all Christians could be gathered in one body, they might become independent of the world; but this is not the case; they are scattered all over the earth—"The power of the holy people" is "*scattered*." Dan. xii. 7. And until Michael begins his reign, they will never be delivered from their dispersion. They must be in political bon-

dage until then. But *the Son will then make them free, and they "shall be free indeed."* The Jews, when this sentiment was uttered by the Savior, resented it, saying, "*We be Abraham's seed, and were never in bondage to any man! And how sayest thou, the Son shall make you free?*" So, in all probability, will many American Christians scorn the thought in the same way. But it is true, nevertheless. It was on this principle that Christ directed Peter to take a fish, find a piece of money in his mouth, and give it to Cesar's tax-gatherer—"Lest we should offend them." So should all Christians be good and peaceable subjects of the governments under which they live, so far as they can with a good conscience. When they cannot do that, then do as did the worthies in Babylon, obey God, and suffer the human penalty.

Our Sovereign is the rightful heir of all the kingdoms of the world, but is now an exile, and his dominion is in the hand of the usurper. But he will come, and in due time bind the strong man, and cast him out, and then he will spoil his goods, and take possession of his house.

### III. THE RESTORATION OF THE KINGDOM—ITS HEIRS AND SUBJECTS.

The identity of the kingdom is found, as under our first head, in—1. *The territorial dominion being the land of promise.* 2. *The heirs and subjects being an elect people, of Abraham's family.* 3. *The royalty of the kingdom is in the house of David—and the government of Divine origin.* 4. *The capital, Jerusalem.* When it is restored, therefore, we must find all these marks in the kingdom.

1. *The territory will be the land of promise—the land God promised to "Abraham and his seed."* The territory of David's dominion was from the river of Egypt, to the great river, the river Euphrates. But there is another promise—Abraham is the father of many nations—and in him and his seed, all the families of the earth are to be blessed. "The promise that he should



be the **HEIR of the WORLD** was not to Abraham or his seed, through the law, but through the righteousness of faith." Rom. iv. 13. Thus, "THE WORLD" is the land of promise to Abraham and his seed. But not in its present ruinous condition. For he sought "a better country, that is, an heavenly:"—*The new heavens and new earth.* Heb. xi. 16.

The promise of *the heirship of the world* is given to Christ, the seed and heir of Abraham. "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the LORD hath said unto me, THOU ART MY SON, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 6—8.

But what will he do with the heathen, and the uttermost parts of the earth, when they are given to him? Just what God directed his people to do to the inhabitants of the land when he brought them out of Egypt to put them in possession of the land of promise—utterly destroy them—their iniquity is full. "Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel." "Those mine enemies that would not that I should reign over them, bring them hither and slay them before me." Luke xix. The land of promise is the new earth, "the world to come." The dominion of it is promised to Christ, Ps. viii.; applied by Paul, Heb. ii. 5—8. *A paradisaical earth, with all its creatures, animate and inanimate.* The stone which will dash in pieces the great image (Dan. ii.) will then fill the earth.

2. *The heirs and subjects will be an elect people of Abraham's family.*

God exercised his sovereignty, his elective franchise, in the selection of Abraham from all other families, to be the holy family, and progenitor of the Messiah, in whom all the families of the earth were to be blessed. This *election* was made when as yet Abraham "had no child," and *before circumcision*, "that the promise might be sure to all the seed." Of the two sons of

Abraham, *Ismael* was *rejected* and *Isaac elected*; and the promise renewed to him and his seed, before he had any child. Of his two sons, *Jacob* was *elected* and *Esau rejected*. Thus God reserved to himself the right of *election*, even in the holy family. Did he lose that right when the twelve sons of Jacob were born! Not at all. He had the same right to make another *election* in the family of Jacob, that he had in Abraham and Isaac. He has made *another* and *final election*; and that "elect" "in whom [his] soul is well pleased," is Christ. He is the seed promised to Abraham, in whom all the families of the earth are blessed. And he is the heir of all the promises. The election is still in the original family, the house of Abraham.

*Who, then, is heir to the land of promise? THE JEW? In no wise.* Let us listen to the apostle Paul while he argues the case. *First*, he lays down a principle of law:—that a covenant once made and confirmed, cannot be changed, "though it be but a man's covenant." How much less God's covenant! To whom, then, does the original deed or covenant convey the land of promise! He answers, "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**."

But the Jew comes up again, and claims it on the ground of the law—that under the law of Moses, God gave it to his fathers. Paul answers, "This I say that 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; but God gave it to Abraham by promise." That is, a law 430 years later than the promise to Christ, cannot take the inheritance from Christ and give it to the Jews. Who then owns the land! Christ.

But says the Jew, "Wherefore serveth the law?" If it does not entitle us to the inheritance, why did God make it, and under it bring in our fathers and put them in possession of the inheritance? Paul replies, "It was

added because of transgression, until the seed should come to whom the promise was made." "Wherefore, the law was our schoolmaster that it might bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise."—Gal. iii. 15—22.

"Baptized into Christ," by the baptism of the Holy Ghost, the body of the Christian is as literally a temple of the Holy Ghost, the seed and principle of eternal life, as our natural bodies are temples of the blood of Adam—the principle of our mortal life. We shall be filled with, and quickened by that spirit in the resurrection, as we are now filled with and quickened by the blood of Adam. God has made of one blood all nations of men that now dwell on the face of the earth. He will then make of one spirit all who dwell on the new earth. "The first Adam was made a living soul, the last Adam, a quickening spirit." "As we have borne the image of the earthly, we shall bear the image of the heavenly." "Flesh and blood cannot inherit the kingdom of God." It must be our mortal body, QUICKENED by the spirit which raised up Christ from the dead. A spiritual but not ethereal body. Spiritual, because quickened by spirit and not blood; and because spiritual, incorruptible, immortal and glorious. Thus, all who have that spirit by which Christ was quickened from the dead, have put on Christ, are members of his body—are Abraham's seed, and heirs to the inheritance, "according to promise."

Then not the Jews, all Abraham's seed through Jacob—but Christians—all Abraham's seed through faith in Christ, the seed of Jacob, are heirs.

### THE FALL AND RECOVERY OF THE JEWS.

I have a few words to say on this subject. *What is the FALL of the Jews? From what and how did they fall?*

This subject is fully discussed by Paul in the 11th of Romans, verse 12. "Now if THE FALL of them be the riches of the world, and the DIMINISHING of them the riches of the Gentiles, how much more their fulness."

The figure Paul has chosen to illustrate the subject, is an olive tree. We may as well follow it. The Jews are its natural branches; the believing Gentiles its engrafted branches; Christ is the good olive tree. He is so because he is the promised seed of Abraham, in whom the world was to be blessed. That blessing is salvation—eternal life. The Jews were the legal heirs and representatives of Abraham, through Isaac and Jacob, to Christ, when the final election from Abraham's family took effect. They were of the same blood of Abraham with Christ, and were by that tie one common body; the same as the church is by the spirit of Christ. That was the only relation the Jews sustained to him by their natural birth—a blood relation. Now let us suppose a case. Suppose Christ to be of the blood of Abraham, and to have no other principle of life than that blood. He lives forever by it, and is the source of life eternal to all who are to be saved. He gives them life. Can they inherit more than he possesses? that is, the blood or life of Abraham. Then in the resurrection he must quicken into life those who are saved, by that blood; and none but those who are its partakers could live by it. He would call forth the natural branches and quicken them,—but he could not impart the blood of Abraham to the Gentile, and quicken him by it, and thus engraft him into the good olive tree, the Abrahamic family.

But Christ shed his blood and dissolved his natural relation to the Jews. THE SHEDDING OF CHRIST'S BLOOD—his death—WAS THE FALL OF THE JEWS. Christ was no more their brother in his death.



than he was of the Hottentot. He was brother by natural ties to neither the one nor the other. He was dead, and if he ever lived again it must be by some other principle of vitality than blood. That principle was the quickening Spirit of God. Abraham is dead, and if he ever lives again, it will be by the same Spirit, and in Christ. He can never benefit the natural seed by his natural life. Abraham, the father of the faithful, and Christ the promised seed, are both dependent on the Spirit of God for eternal life. The death of Christ being the fall of the Jews, they can never be restored to that from which they fell until Christ lives again by the blood of Abraham.

The DEATH OF CHRIST was both *the riches of the world*, and *the fall of the Jews*. Let the reader pause here, and settle this question. If this was not "*the fall of them*," what was? What else but the shedding of Christ's blood enriched the world? If nothing else did enrich the world, that *death* must be the *Jewish fall*!

"THE DIMINISHING OF THEM *the riches of the Gentiles*." The Jews all fell from their *natural* relation to Christ, but all did not fall from their *spiritual* relation, and cease to be branches:—for some Jews were in Christ when he died, and remained in him in his resurrection. Thus the natural branches of Christ were diminished, and the diminishing was the riches of the Gentiles;—that is, the Gentiles were brought on the same ground with the Jews:—they could be branches of the good olive tree on the condition of faith.

If, by the diminishing of the Jews, or if the Gentiles are enriched when only a few Jews are brought in, how much more rich the church and the world would be if they had all remained as spiritual branches! It was necessary to the salvation of the world, Jews as well as Gentiles, that the Jews should fall from their natural relation, by the death of Christ: but not that they should fall from their spiritual relation. The Gentiles would be just as rich had they remained.

Again: "*If the casting away of them be the recon-citing of the world, what shall the receiving of them be but [except] life from the dead.*"

"The casting away of them," is the same as "the fall of them." They were cast away from the election, as natural branches, by the death of the Saviour. "What," then, "shall the receiving of them be *but* [except] life from the dead?" or a participation of the spirit of Christ, the seed of eternal life, and the principle by which they are to be raised from the dead? They can only be restored, as the Gentile is, by the new birth.

They must be like Christ—*spiritual*. He is the "first fruit,"—"the root,"—and is *spiritual not natural*:—then "the lump—the branches"—must be like him.

If God took some branches of the wild olive-tree, the Gentiles, and grafted them in among the branches which remained of the good olive-tree, and made them living, fruitful branches, he can and will take the natural branches, which were broken off by their unbelief, and if they continue not in unbelief, graft them in again, and make them flourishing branches. But their restoration is wholly conditional—"if they continue not in unbelief."

"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."

"*What is the fulness of the Gentiles?*" Either the full number of Gentiles who will ever be saved, will be gathered in, and the door of mercy be closed to them; or the times of the Gentiles, spoken of by the Saviour, Luke xxi. 25, will be accomplished, and the Church delivered from her bondage to the Gentiles. In either case it will not end until Christ comes. For as long as he sits on the mercy-seat and pleads for sinners, "there is no difference between the Jew and the Greek." But "*whosoever* shall call on the name of the Lord shall be saved." And when the dispensation of mercy closes, unless God raises up again the middle wall between the Jew and Greek, and has respect of persons, it will cease with the Jew as well as Greek.

It is not true that the Jews have not had an equal

privilege with the Gentiles—for they have had the same chance. God never cast them away from that privilege. They had their privilege before Christ—they have had it equally with the Gentiles. Will they have another exclusive privilege after the Gentiles are shut out? It is objected, if blindness is happened to them, how have they had an equal chance with the Gentiles? I answer, it is only in part; and it is the same with the Gentiles. They do not all see. Or, if it means "*the times of the Gentiles*," then the Lord's determination is, "to gather the nations, to assemble the kingdoms, to pour upon them his indignation, even all his fierce anger."

Isaiah has settled the question of the national conversion of the Jews,—vi. 8—13.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me. And he said, Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate: and the Lord have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and it shall return, and shall be eaten; as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

From this quotation we learn, 1. That blindness and hardness is happened to the Jewish people, "*lest they convert and be healed*." 2. That this blindness is to continue on the nation until *the cities be wasted without inhabitants*, the houses *without man*, and the *land be utterly desolate*, or as in the margin, "*DESOLATE WITH DESOLATION*." Will such a desolation ever occur until the scene described, Isa. 24th chapter, and 2nd Pet. 3d chapter?

Until then, the blindness is on them as a nation. Will it be said, that the "*land*," "*cities*," "*houses*," &c., are only the land of Palestine; and was fulfilled in the destruction of Jerusalem by the Romans? If so, then the blindness was then ended. *But is it so?* If not, it cannot be terminated until the end of the present state of things.

But there is to be a *tithe* who will return, after this desolation ends. That *tithe* is the "**HOLY SEED**."

"*All Israel shall be saved*." But "they are not all Israel," *do not constitute* "ALL ISRAEL, who are of Israel; neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called." The *elect* of Abraham's family, not all his descendants, are the *Israel of God*. "We, brethren," says Paul, "as Isaac was, are the children of promise." The salvation of Israel, here spoken of, is not the conversion of the Jews, but the gathering of the holy seed into the heavenly inheritance, by the resurrection of the just. **ETERNAL SALVATION**. "As it is written," in Isa. lix. 20:—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Let the reader keep in mind, that the *elect* seed of Abraham's family, according to the *last election*, is **CHRIST and his CHILDREN**. "Behold I, and the children which thou hast given me," is his language. The Jew has *now* no more right to the promise, than *Ishmael*, after Isaac's birth; or *Esau*, after *Jacob* was chosen of God. The subject of the *latest election* being come, it is in his family alone. *Ishmael* and *Esau* have the same right in him, as *Isaac* and *Jacob*, provided they come in at the door. "Henceforth," then, "know we no man after the flesh, yea, though we have known Christ after the flesh, yet now (since his death) know we him so no more." He was a Jew, but is not so now. He is henceforth the Son of God, because he lives by the quickening Spirit of God. He laid down his blood or life, an **ETERNAL SACRIFICE**, and is now a new creature. Therefore, if any man be in him, he is a new creature, a *spiritual heir* of Abraham.



That when the kingdom is restored, it will not be restored to the Jews, is clear from Christ's parable, Matt. xxi. 33—45; where, by the parable of the householder, he taught the Jews, that for their rejection and murder, first of God's prophets, and then of his Son, the heir of the inheritance, *that when he shall come, he will take* THE KINGDOM OF GOD *from them, and give it unto a "nation bringing forth the fruit thereof."* That nation, Dan. vii. 18, 27, is "THE SAINTS OF THE MOST HIGH." *The elect people, the heirs and subjects of the future "kingdom of Israel," are "the house of Jacob," through Christ—the saints of the Most High.*

3. *The royalty of the kingdom is in David's house, and the government of divine origin.*

The heir of David's throne has already been shown to be Christ. Acts ii. 30, further illustrates the same point. "Being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE; he seeing this before, spake of the resurrection of Christ." David well knew that a mortal man could not fill his throne forever; hence he predicted the resurrection of Christ from the dead, to endure forever.

Solomon, also, in his dedicatory prayer, understood Christ to be the promised heir of David's throne. Rehearsing the promise to his father David, that there should not fail him a man to sit on his throne, he prays that God might remember, and fulfil his promise. "But," he exclaims, "*will God in very deed dwell with men on the earth?*" Thus he evidently believed the kingdom of God and the kingdom of David or Israel to be one; and that Christ, the son of David, would reign personally on the earth. Christ, likewise, claims to have the key of the house of David, and to be able to shut, and no man open, and open, and no man shut. See Revelation iii. 7.

When God subverted the kingdom of Israel by Nebuchadnezzar, as shown under our second head, he declared, Ezekiel xxi. that "IT SHALL BE NO MORE UNTIL

HE COMES WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM." Christ has come once, but that he did not at that time restore the kingdom is clear from our text, which was uttered just as he was about to leave the world. "Wilt thou at this time restore," &c. "It is not for you to know," &c. Had the kingdom been then restored, it would have been perfectly easy to have corrected the impression of the disciples, that it had not been restored. Had he only told them, "My disciples, you are mistaken on this point, the kingdom is restored, only it is a spiritual kingdom; the reign of David's spiritual seed on David's spiritual throne;" it would have settled the question forever. But he could not have taken a course more directly calculated to establish them and the church, forever, in the opinion that the restoration is yet future, and will be at his second appearing. Indeed, all our opponents admit that the times referred to, are the times of Christ's second advent, by quoting this very text to prove that we can know nothing of that time. But when he comes again whose right it is, God will give the kingdom to him, and he will restore it to his people. "Come, ye blessed of my father," he will say, "and inherit the kingdom prepared for you from the foundation of the world." Matthew xxv. *Its royalty will then be in David's house forever.*

*The Government will be of Divine origin.* Thus, the prophet Isaiah—xxxiii. 22. "*The Lord is our Law-giver, the Lord is our Judge, the Lord is our King, and he will save us.*" Ezekiel xxxvi. 24—28, God has promised to put his Spirit in them, and cause them to walk in his statutes, &c.

Hebrews, 8th chapter, presents the fact that a new covenant will be given the church, differing from the old Mosaic covenant or law. That covenant will be in a state of perfection, where they will need no instruction; but all will know God intuitively.

4. *The capital of the kingdom is Jerusalem.* The election of Jerusalem was made when David was chosen king. "I HAVE CHOSEN JERUSALEM, THAT MY NAME MIGHT BE THERE." 2 Chron. vi. 6. "The Lord hath

chosen Zion, he hath desired it for his habitation. This is my rest forever, here will I dwell, for I have desired it." Ps. cxxxii. 13, 14. "The time to favor Zion, yea the set time is come, for thy servants take pleasure in her stones, and favor the dust thereof." "When the Lord shall build up Zion, he shall appear in his glory." Ps. cii. Also, Isa. xxiv. 23. "Then the moon shall be confounded and the sun ashamed, when *the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.*" "Nor by Jerusalem, for it is the city of the great king," said the Saviour.

Again, Matthew, 23d chapter; addressing Jerusalem as distinguished from her children, the inhabitants, he says, "Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord." Then he will return to Jerusalem, and find a race of children who shall say, "BLESSED;" not the children of the old "Jerusalem, which is in bondage, with her children;" but the children of the "Jerusalem which is above and is free:" the children of promise—the *glorified saints.* Ezekiel, 37th chapter, where, under the symbol of the valley of dry bones, the resurrection of the just is predicted, God promises to set his sanctuary among them forevermore. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." John, in vision, witnessed the fulfillment of the scene, when he said, "BEHOLD THE TABERNACLE OF GOD IS WITH MEN, and HE WILL DWELL WITH THEM, and they shall be his people, and GOD HIMSELF shall be with them, and be their God." This TABERNACLE is the NEW JERUSALEM. There Jesus Christ will dwell in the midst of them forevermore. There "THE LORD OF HOSTS will reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Then Jerusalem shall enlarge the place of her tent, and stretch forth the curtains of her habitation. She shall break forth on every side, as foretold in Isaiah, 54th chapter. The city, according to Rev. 21st chapter, will be 12,000 furlongs, i. e., 1500 miles square.

#### IV. THE TIMES AND SEASONS CONSIDERED.

"It is not for you to know the times and seasons, which the Father hath put in his own power." Thus said the Saviour, when about to leave the disciples and ascend into heaven. It is a clear intimation that there were appointed times for the event, but they were then future, and not to be understood by the apostles. Those times are referred to by the Saviour, Luke xxi. 25, "Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FILLED." Until then it cannot become the capital or kingdom of Israel. Until then, also, the people of God are to be carried captive into all nations. The Psalmist also speaks of the times, in Ps. cii. 13. "The time to favor her, (Zion,) yea, the set time, is come." "This shall be written for the generation to come." "When the Lord shall build up Zion he shall appear in his glory."

The first times appointed for the Gentiles to REIGN OVER THE CHURCH for her sins, and the BREAKING OF THE PRIDE OF HER POWER, is Levit. xxvi. 18. "I will punish you seven times more for your sins." This punishment is four times repeated in the same chapter. *First,* They were to be afflicted in various ways, for their disobedience, as they were under the judges and early kings. If ye will not for all this be reformed, "I will punish you seven times more for your sins." "I will break the pride of your power." The first CAPTIVITY of the house of Judah in Babylon, was in the reign of Manasseh, king of Judah, by the king of Assyria, B. C. 677. 2 Chron. xxxiii. He repented, was reprieved and restored as a tributary to the Assyrians. But still, the Lord continues, if ye will not for all this be reformed by me, "I will bring seven times more plagues on you." They were sent again into bondage or bereaved of children in the Babylonish captivity in the third year of Jehoiakim, king of Judah, 2 Chron. xxxvi. Jehoiakim was reprieved and restored to his throne, but the people did



not reform, and the denunciation of *seven times* punishment was still on them. Lev. xxvi. 24. And accordingly, in the 11th year of Zedekiah, the kingdom of Judah was finally subverted. 2 Chron. xxxvi.

The people again repented in the days of Cyrus, and were reprieved, as in Ezra i. They continued to have a national existence until the time of Christ; when they rejected Christ, and he fulfilled the threatened judgment of Lev. xxvi. 28. "I will walk contrary to you, in fury; and I, even I, will chastise you *seven times* for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your sabbaths, when ye dwelt upon it."

This great judgment came in the desolation of Jerusalem by the Romans, A. D. 70. It was then declared by the Saviour, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Not that the *seven times* should begin there, but the old execution issued in the days of Manasseh should be enforced from that time until the full term of punishment was filled up. They had (to use a figure) been bailed out three times on their penitence, but the fourth time they were put in bondage, and there could be no more reprieve or bail until the full term expired. That the *latter* punishments were inflicted on the ground of the first execution, issued in the days of Manasseh, is clear

from Jeremiah xv. 4,—“And I will cause them to be removed into all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem.” This, let it be remembered, was threatened 75 years after the captivity of Manasseh, and about the time of the captivity of Jehoiakim, king of Judah. Yet the punishment was threatened to be inflicted on the old execution. So Christ declared in denouncing the final doom of Jerusalem, Luke xxi., “These be the days of vengeance when all things which are written shall be fulfilled.” From that time Jerusalem was to be “trodden down of the Gentiles until the times of the Gentiles be fulfilled.”

This punishment was to be inflicted by the four great monarchies of the earth, as represented in Daniel's four beasts. Jer. xv. 3, “I will appoint over you four kinds.” In the margin it reads “FAMILIES,” four families. The family of Babylon, Medo-Persia, Greece, and Rome.

Half this period of punishment was to be inflicted by the kingly power, the dragon; half of it by the papal power, the beast. Rev. xii. and xiii. A time, times and half, the woman fled before the dragon. That period is reduced to days, 1260 days. The next chapter gives the history of the beast, *popery*, who made war on the saints for 42 months. The kingly or secular power began to oppress the church and bring it into bondage in Babylon, B. C. 677. in the captivity of Manasseh. The secular or kingly power prevailed for 1215 years, up to A. D. 538, when the saints were put under the pope, or the ecclesiastical power, for 1260 years, or 42 months, and the 42 months ended in 1798. Then 45 years remained for the church under the secular governments, which end in 1843.

The time, times and a half, being reduced to days by John, Rev. xii. 14 and 6,—1260 days,—twice that will be seven times, or 2520 days. Subtract B. C. 677, from 2520, the whole period, leaves A. D. 1843.

The objection to the understanding of a time of 360 days to be 360 years, is, that in that case Nebuchadnezz-

zar was made to eat grass like oxen for 2520 years. This objection would lay against us if we always used a day for a year; but we do not. We always understand time literally, if the subject will admit of it. If it will not admit of its being understood literally, without contradicting matter of fact or scripture, we are obliged to understand it symbolically.

In the case of Nebuchadnezzar, there is nothing in the nature of the event which renders it necessary to understand anything but literal time; *seven times*, or 2520 days. But in the case of the "seven times" punishment of the church, it began in the days of Manasseh, B. C. 677, but it is not yet accomplished. Hence we must either deny matter of fact, or it is symbolical time. What does a day symbolize? I answer a year. Thus God explains it, Ezek. 4th chapter, "I have given thee each day for a year." It may be said that this was only in a single instance that God gave the rule, and in reference to a particular and specified event, and so cannot form a general rule. To this it is answered, that such a rule is given; other symbolical periods are given, also, but no other rule for understanding them. Hence, we are bound to follow the rule we have, until we find another. And following it in all the periods which have transpired, we have an exact fulfilment. This was the case of "the time, times, and dividing of a time" of Daniel vii. 25, and Rev. xiii. 6, the 42 months when the dragon gave the beast his power, his seat, and great authority, and was to continue 42 months, and then he was to be led into captivity. The Greek Emperor conquered Rome from the Ostrogoths in 538, and gave it to the pope; in 1798, just 1260 years from that point, the French took Rome, abolished the papal government, erected Rome into a republic, and carried the pope into captivity to France. The 1260 days were years in this instance; and the rule must be considered as general.

Again, it should be observed, that a time is not a year. A year is a revolution of the earth round the sun, and has been the same in all ages. The Jewish year

was a solar year; 19 of their years being equal to 19 of our solar years, they reckoning their time by moons—12 moons of a little more than 29½ days, amounting to 355 days, a year. Two years of 355 days or 12 moons, the third of 383 days or 13 moons. Once in 19 years, 1 year of 12 and two of 13 moons, making 19 solar years.

A time is God's arbitrary measuring rod, and is defined to consist of 360 days.

I have long hesitated on the "seven times," whether they are to be understood as a prophetic period; but after years of investigation and earnest study, I am constrained at length to acknowledge it as such, and have accordingly given it in this place. But still I look on the following argument on Dan. viii. 14, as the strong bulwark of the cause.

#### *The Two Thousand Three Hundred Days.*

Daniel's vision, as recorded in the 8th chapter of his prophecy, relates to the time of the treading down of the sanctuary, *Jerusalem*, and especially *Mount Zion*, the capital of the kingdom of Israel, and the host, the church, on account of God's INDIGNATION. 1. The vision consisted of "a ram having two horns," verse 4;—"the ram having two horns are the kings of Media and Persia," said Gabriel, in verse 20. 2. The next emblem was "a rough goat," with a great "horn between his eyes." That "was broken, and four stood up for it, and out of one of them came forth a little horn," &c. Verse 21 says, "The rough goat is the king of Grecia; the great horn between his eyes the first king. That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

Then Daniel heard the question, verse 15, "How long the vision," "to give both the sanctuary and host to be trodden under foot?" "Two thousand three hundred days. Then shall the sanctuary be JUSTIFIED." So the margin reads.

The powers mentioned in verse 13, to tread down the



sanctuary and host were, "the *daily* (or *continual*) and *transgression of desolation*." The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The *first* was *paganism*, the *second*, *popery*. The one gave way to the other. But both were abominations, and crushed the church of God.

Daniel wished to know the import of his vision, and sought for the meaning; and Gabriel was sent to make him understand the vision. He began the execution of his commission by saying, "Understand, O son of man, for at 'the time of the end' shall be the vision." That is, the vision is to be understood "at the time of the end." "But," he continued, "I will make thee know what shall be in THE LAST END OF THE INDIGNATION; for at the time appointed, (2300 days,) the end shall be." The "indignation" is the cause of Jerusalem's desolation; and it will continue desolate until the "indignation" ceases, or "her iniquity is pardoned." Isa. x. 5. "O Assyrian, the rod of mine anger; 'the staff' in 'their' hand 'is mine' INDIGNATION." "And it shall come to pass when the Lord shall have accomplished his 'whole' work on 'Mount Zion' and 'Jerusalem,' I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

"For yet a very little while and I will cause the 'indignation' to cease, and mine anger in their destruction." This passage shows that the "indignation" is the cause of the desolation of Jerusalem and Mount Zion. The 2300 days reach to the LAST END of the indignation; that is, until the people of God are delivered from their dispersion, and the wicked city is pardoned. The vision begins with the ram with two horns; Media and Persia. The "indignation" has not yet ceased; for the people are yet scattered, and Jerusalem is yet desolated and trodden down of the Gentiles. Then the days cannot mean literal days, but symbolical. To say they were fulfilled literally, in Antiochus Epiphanes, is to throw away a great part of the vision—the

whole of the ram and goat. And then they must show that the "last end" of the "indignation" came then, which they cannot, for it yet continues. Then the days must be symbolical and mean years. That the sanctuary signifies Jerusalem and Mount Zion, see Exodus xv. 17. Ps. lxxviii. 54, 67—69, &c.

*The date of the 2300 years is the next thing in order.* It begins with Media and Persia, when both horns were high, and one was higher than the other, and the last that came up was the highest. It was also when no beast or government could stand before the ram. This was not in the days of Xerxes the Great, for although he invaded Greece with an army of 5,000,000, he fled from the campaign almost alone and desolate. There was then a beast that did successfully meet him. But Artaxerxes, his son, was a powerful monarch, and continued his triumphs to the 25th year of his reign, when his good fortune seemed to forsake him, and the monarchy to decline. Then somewhere within his reign the vision begins. But at what point, the chapter does not say. That Daniel was no more than an amanuensis; and wrote without understanding the import of the instruction, is clear from the concluding remark of Daniel, and Gabriel's closing instruction. Gabriel said, "The vision of the evening and morning which was told is true, (2300 'evening-morning,') wherefore shut thou up the vision, for it shall be for many days. And I Daniel fainted and was sick certain days, and afterward I rose up and did the king's business; and I was 'astonished at the vision,' but none understood it."

From this confession of Daniel, we learn that he and all else were in the dark on the subject of its import. Daniel, of course, was left to make up his judgment on the time of the justification of the sanctuary, from other data. This he did; for in the first year of Darius, as he informs in the 9th chapter, he learned by books the number of the years whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish 70 years in the desolations of Jerusalem. That 70 years, beginning in the first year of Nebuchadnezzar, ended

with the death of Belshazzar. Daniel had been a captive during that period. In the first year of Darius, the Mede, he concluded that, the 70 years being ended, the time for the deliverance of the city and people had arrived. Accordingly, he began to pray and confess his sins and the sins of his people, on account of which they were desolate, according to what was written in the law of Moses. He prayed that God would *then* turn away his *wrath* from his city and people, and cause his face to shine on his SANCTUARY, which was desolate. The great theme which occupied Daniel's mind in this prayer, was the desolation of the sanctuary and host, or people, and their forgiveness. Reader, look at the prayer, and say what it was, if not that. But he mistook the time of justification, and Gabriel was sent again to stop him in the midst of his prayer, and give him understanding on the subject of his prayer. "He informed me and talked with me," &c. "Understand the matter and consider the vision. Seventy weeks are *determined*," literally "*cut off*." This rendering is sanctioned by all Hebrew scholars whom we have consulted. The 70 weeks are *cut off*.

But from what are "seventy sevens," or weeks, "cut off"? For clearly we cannot "cut off" a period from nothing, nor yet "cut off" a period without a remnant. What then is the period from which they are cut? The answer must be, some period relating to the subject of Daniel's prayer and Gabriel's conversation. That subject was the cleansing of the sanctuary and host, city and people. Gabriel directed him to understand the matter in hand, and, to do it effectually, to consider the vision. What vision! The vision, to be sure, which gives the length of time to the cleansing of the sanctuary. Now, Daniel, seventy weeks are cut from the vision, for thy city and thy people, "sanctuary and host," to finish the transgression, and make an end of sins; or, to fill up the rebellion of the Jews and Jerusalem, that their national doom might be sealed. This they did when Christ was rejected. Then he proceeds to divide the seventy weeks. "From the com-

mandment to restore and build Jerusalem to Messiah the Prince, there will be seven weeks and 62 weeks. And the street shall be built again, and the wall, even in troublous times." That is, although there would be a rebuilding of the street and wall of Jerusalem before Messiah came and the iniquity filled up, yet it would not be the end of the indignation: but it should be built even in troublous times, while the people were yet in bondage to the Persians. So Nehemiah, 9th chapter, declares they were when it was built. They were still servants in the land God gave to their fathers, and they were so because of their sins, the sins of their fathers, kings, princes, priests, prophets, &c. The sin was not pardoned then. "After three-score and two weeks Messiah shall be 'cut off,' but not for himself; and the people of the prince that shall come," after the sin of the people and city is full, "shall destroy the city," the lower city, "and the sanctuary," the city of David, Mount Zion itself. "And the end thereof shall be with a flood, and unto the end of the war desolations are determined." Or, in the margin, unto the end of the war it shall "be cut off by desolations." The war is the one begun by the Assyrians, renewed by the Babylonians, carried on by the Medo-Persians and Grecians, until finally the Romans came up and destroyed the city, and carried the people into captivity. It is to be cut off by DESOLATIONS to the end of the war. Christ expressed the same thing by saying, "there shall not be left one stone on another," &c., and "Jerusalem shall be trodden down"—"till the times of the Gentiles be fulfilled."

"He shall confirm the covenant with many for one week, and in the midst of the week (or half part) he shall cause the sacrifice and oblation to cease; and for the overspreading of abomination he shall make it desolate, even to the CONSUMMATION; and that determined, shall be poured upon the desolate," or DESOLATOR.

The desolator was Rome. The desolation to be poured on it, is, to be broken to pieces. Dan. ii. It is to be destroyed and given to the burning flame. Dan. vii. . It is to be broken without hand. Dan. viii.



Could Gabriel more distinctly go over the events of the desolation of the sanctuary, and show how long it was to be desolate! I cannot conceive how he could. This being settled, that the 9th chapter relates to the self-same subject with the 8th, only is more definite, and the seventy weeks being "cut off"—they must be "cut off" from the full period of the sanctuary's desolation, which is 2300 days, at the end of which the "last end" of the indignation comes, and the sanctuary will be JUSTIFIED. Will it be said, the vision from which the seventy weeks are "cut off," is "the seventy weeks vision!" It is replied, there is no seventy weeks vision; but an open communication made to Daniel. Besides, if it were a vision, seventy weeks could not be cut off from seventy weeks—it would be a whole without cutting. But it can be cut from the events of the 9th chapter, says one. Indeed! Can time be cut from matter? must not time be cut from time, and matter from matter? Cut seventy weeks from 2300 days.  $7 \times 70 = 490$ .  $2300 - 490 = 1810$ .

But were those weeks fulfilled as predicted? They were. The command to restore and build Jerusalem was given by Artaxerxes, king of Persia. Seven weeks and sixty-two weeks to Mccssiah. He came and declared it fulfilled, when he entered his ministry. Mark i. 14, 15, when he was about 30 years of age. Luke iii. If Christ was correct in declaring the "time is fulfilled," when he entered his ministry, then one week more makes up the 70 weeks.

The remaining question, then, to be settled is, did Christ continue his ministry for one week of years? Let us appeal to the chronology in the margin of our reference Bibles. In the margin opposite the 2d chapter of Matthew, where Christ's birth is recorded, we have the following chronological note: "4th year before the account commonly called Anno Domini." Turn we now to Matt. 28th chapter, and in the margin we have A. D. 33. Now put A. D. 33 to B. C. 4, and we have 37, as the age of Christ at his death. This fact is demonstrated by astronomical calculation. Then

such as was the last week of the 70, such were all of them—weeks of years—490 years. Then such as were those cut off, such must be the nature of the remainder, and the 1810 after Christ's death are years. A. D. 33 Christ's death, 1810 added to it, 1843. Then the times and seasons for the restoration of the kingdom to Israel expires in A. D. 1843. And I believe Christ will then come.

"It is not for you to know the times and seasons which the Father hath put in his own power." So SAID the Saviour, and he SAID it because it was true. It was not for those disciples to know. But he did not mean to contradict himself where he had said to his disciples who should live to see the signs of his coming, "THEN KNOW that it is near, even at the door." But had he meant that it would never be known, he would have contradicted both himself and Daniel, who declares that at the time of the end, "the wise shall understand." And Paul to the church, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Christ, then cannot come till his humble, watchful people know it. Reader, prepare and watch. Amen.

## SOLEMN APPEAL.

[THE subject of this Tract is from a Pamphlet entitled, *A solemn Appeal to Ministers and Churches, especially to those of the Baptist Denomination, relative to the Speedy Coming of Christ*; by J. B. Cook; published by J. V. Himes, Boston, in 1843.

It is proper to state that we have omitted that portion of the *Appeal* that related to the prophetic periods. It is true that the writer has changed his views somewhat, relative to the Jews; but this does not change the truth of God, plainly brought out in the *Appeal*. We re-publish it for the instruction, comfort and strength of the people of God.]

“BEWARE therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you.” Acts xiii, 40, 41.

This dreadful language was pressed from the heart of the Apostle by the solemn, awful impressions which the Holy Spirit made on his mind. His whole soul was moved to its depth, when viewing the state of his brethren, “his kindred according to the flesh.” God had written the truth of Christ’s Messiahship on his inmost soul; consequently, he *knew*, that however plausible their ob-

jections might be, however complaisant they might be to himself or the truth, they were in heart, rebelling against Heaven. Their arguments, he saw, were founded in prejudice and carnality of mind. “Can any good thing come out of Nazareth?” “Search and look, for out of Galilee ariseth no prophet!” “Is not this the carpenter’s son”!! “Have any of the rulers or Pharisees believed on him”!!! Surely we say that they were carnal—were destitute of living faith. They assumed that those who opposed *them*, *must be wrong*. Those to whom Paul addressed this dreadful appeal were not the impious or profane. They were the rulers of the synagogue,—“men of Israel, and those who feared God,”—the highest in reputation for piety and zeal. This is a point generally overlooked. Verses 15, 16. They adhered to their opinions with as much pertinacity as if the attributes of infallibility and immutability belonged exclusively to them. Their interpretation, which gratified the carnal mind must be true. The Messiah *must* come according to their notions—Jehovah must conform to their sectarian organizations in all he proposed to do for mankind. They would not, did not, yield either to prophecy or providence. When pressed with the evidence that the finger of God was seen in the miracles, and signs, and wonders, and gifts of the Holy Ghost that shone around them, they professed to want more evidence. When Jerusalem and all Judea were blazing with the light and evidence, they said, “*we would see a sign!*” They professed to desire sufficient light to see clearly, without questioning



their integrity to act according to their light. Thus they deceived others, if not themselves, with their acknowledged *willingness* to believe the truth when seen; but Jesus penetrating their hearts, said, "Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God." Luke xvi, 15. We know therefore, on the highest authority, that the Jewish rulers were not sincere, except in their love for themselves,—their stations of honor and profit. To these they clung. Hence Jesus said, "How can ye believe who receive honor one of another, and seek not the *honor that cometh from God only?*" John v, 44.

Paul saw the true character of these Jews in the light in which Jesus revealed it. He saw it in the light of prophecy which the Spirit then opened to his mind; therefore he could but feel for them deeply. The deep fountains of feeling in his soul were stirred. His brethren, his kindred according to the flesh, were in infinite peril of damnation. Crushed with their impending doom, his soul gushed out in this solemn language: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you."

The Jews, thus pitied, thus addressed and thus doomed, had probably a much more plausible ground for rejecting Jesus as then revealed, than we have the One to come, as he is now revealed. They said that if they had lived in the days of

their fathers they would not have been partakers with them in the blood of the prophets. They were looking for the Messiah as much or more than any of their contemporaries. They based their expectation on the most plausible exposition of the prophets; of course, they *could not* reject him when he should come; this would be, they thought, *impossible*. The prophets spoke of him as a "King" on the "holy hill of Zion." They predicted, not only his humiliation and death, but his exaltation to the throne of David for ever; by consequence, they fastened on the latter, because more in harmony with their carnal notions of what would be for their good and the glory of God. If they had anything from the Messiah, it must come in their way. Shiloh must be honorable, powerful, able to relieve them from Roman bondage, ere they could receive him as the one to whom all the prophets gave witness. Above all, it is infinitely more easy for any mind to receive what is said relating to his glory than his suffering. I know that a heart filled with the Holy Spirit, will receive, with child-like confidence, just what God has revealed, and just as it is revealed; but we are by nature so constituted, so depraved, that we never reject a *glorified one* who comes in harmony with our views,—never receive a "*crucified one*," who has nothing to gratify us. Therefore, if we are allowed to judge by a human standard, we can more easily excuse *them* for rejecting their Messiah when despised and crucified, than we could now, when he is about to be glorified. This is not said to palliate unbelief in any age, or by any people; but only to show that

there are degrees of malignity in rebellion against Heaven. Some stripes in the picture of human life are broader and blacker than others. To reject revealed truth, when in direct opposition to all the known principles of human nature, does not *seem* so sinful, as when presented in a less repulsive form. Still, as the language was addressed to the unbelieving, but honorable and professedly pious, of a less favored age, concerning Jesus in his humiliation, it may, with more propriety, be now addressed to those who disbelieve, disregard, or trifle with the plainer evidence that Jesus is coming a second time to consummate his glory.

I feel awfully solemn in making an application of this passage. I would feel, if I do not already, all that compassion for my brethren, which characterized the language and labors of the Apostle. It is in view of the judgment you are addressed. Under His eye who searches all hearts is this solemn appeal made, to all in the *ministry* or *communion* of the *Baptist church*—to all within the circle of my acquaintance.

Dear brethren, God is working wonderfully—He is fulfilling prophecy—preparing for the consummation of “all things spoken by the mouth of all his holy prophets since the world began.” The evidence of this is varied, comprehending types, signs, prophetic periods, and spiritual influences. It is overwhelming to my mind. My mind and heart are, perhaps, as well satisfied that God is in this movement relating to the second appearing of his Son, as were Paul’s that Jesus was the Messiah. As to the Apostle, the truth was stamped, by the

eternal Spirit, on his soul. He believed; therefore he spoke.—“The love of Christ *constrained*” him to give the reason of the hope that was in him. His heart seemed on fire to make known the truth on which the destiny of unnumbered thousands depended. To do this, he explored prophecy—stated its fulfillment and its harmony with God’s wonderful dealings with his own soul. He never became weary with telling his experience of the truth that Jesus was the Messiah. After exhausting every motive that is tender and subduing, he does not fail to employ those that are alarming. Follow Paul through life. The charity which is supposed by some to forbid the note of warning, compels him “to cry aloud and spare not.” “Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe though a man declare it unto you.” The great truth that lies on the surface of the Bible relating to Christ’s second coming, (though overlooked by most, as the Jews overlooked the plainest prophecies relating to the first,) has been *experienced* by me. It has been wrought into my soul. Now you believe in the Apostle’s experience; in Luther’s experience of the doctrine of justification by faith; in Roger Williams’ experience of believers’ baptism, and doctrine of religious liberty.

If there be such a thing as the experience of a truth, as having a great truth engraven indelibly on the heart, then such is the fact with me. It is true I am infinitely unworthy of this. My soul melts within me when making this statement; for



unto me, "who am less than the least of all saints, is this grace given that I should preach" the power and coming of our Lord Jesus Christ. It is clearly perceived—as clearly as any truth of prophecy, that his second advent is just at hand. No truth of our holy religion has ever been more powerfully applied to my heart and conscience. Such is the impulse which the Spirit has given me to publish this truth, that it seems to me at the *peril of my soul* to forbear.

\* \* \* My message is the second appearing of Jesus. I expect this overwhelming event more than anything else. I look and long for it more than every thing else. I make no calculation to labor or live but a short time. Yet I never was more resigned to God's blessed will to live or not. O, the glorious expectation of the "glorious appearing" of the great God and our Saviour Jesus Christ!—how dare you disregard this fact, revealed with more frequency and more solemnity than any other event named in the Book of God! Even though for a time its occurrence was not mentioned, no one, it seems to me, can be regardless of this tremendous era in the Divine dispensations, without impiety. My reasons for believing thus, it is now my purpose to give, as briefly as possible.

My experience began in August last. A delightfully sweet and solemn influence was felt to be settling down upon my soul, and directing me to consider the predicted coming and kingdom of Jesus. This was believed to be from God,—as such it was cherished, and very imperfectly obeyed. Had I obeyed with all readiness of mind, more time would have been enjoyed to mature my views and prepare

others, instrumentally, for that day. No period of my life has been reviewed with less complacency than the last autumn and winter. My progress was too slow,—my investigations too cautious. Still my Bible was read with more interest and a somewhat better understanding. Some great truths, before unobserved, were perceived and felt. "Litch's Address to the Clergy" appeared to me true, yet such was my attachment to former opinions that I sought something from his opponents. "He that is first in his cause seemeth just, but his neighbor cometh and searcheth him." Beside personal conversation with one of the most learned in the ministry, Mr. Morris' work was read. The two together exerted a powerful influence to counteract the truth of God on this subject, which had just begun, as I now believe, to dawn on my understanding. To show you that I have not been hasty, let me here say that about seven years ago, when in Cincinnati, my mind was called to contemplate with much interest what God had revealed as to the close of time; but it was not till after the lapse of two years, at the end of my ministry in that city, that sufficient light was perceived to enable me to preach on the subject. It was the theme of my farewell sermon. The prayerful reflection which I then gave to it has most of the time since been followed by a desire to learn more of what I knew was revealed. But it seemed beyond my grasp. In truth it *was* beyond my grasp, simply because of my reverence for the opinions of the learned. The Bible seemed now so plain, that I am sure I might have understood it had I given it just that place

among books which it should have had. My instruction in the theological seminary, as well as my habits there formed, prompted me to consult the learned *first*. "Father, forgive me," for surely I knew not what contempt I was casting on thee, and on that Spirit whose office it is to guide into all truth. It was like borrowing some wise one's brass lamps to see daylight. Of course this is not objecting to instruction—but to that kind of instruction which makes the Bible subordinate, and the promised teachings of the Holy Spirit almost nothing. Let me state a fact which made a deep impression on my mind two or three years since. "A graduate" of one of our popular theological institutions preached several times where I worship, without reading his text correctly. My conviction was that he quoted it from memory, when writing his sermon, and then, in preaching, read it from his manuscript. When "*the word*" is not consulted, "the Spirit" not sought, it is not strange if the people remain unspiritual. My appeal is to my Judge that this is stated with grief of heart. Could my conscience have been at ease and my skirts clear, all allusion to the subject of theological education would have been suppressed, especially out of regard to those for whom personal respect has ever been, and ever will be cherished. The fault lies in the system, which is obviously, to my mind, incorrigible.

After reading last autumn, what fell in my way on both sides, my mind was left in suspense. Still the strong desire awakened in my heart to know what was revealed, prompted strong cryings to God

for light. As an interesting field for ministerial labors was, in October, opened to me, six miles distant, where they had not had a sermon, save one funeral discourse, for about three years, my entire leisure was occupied in cultivating it. The exhaustion consequent on going so far daily, for a time prevented anything like progress in my investigations. When brother S—— was to come to our city to lecture on the second advent, my influence was so exerted, as to secure our meeting-house for that purpose. His first lecture seemed severe. Many were offended; my best friend, much so. I could not gainsay the substance of it. In reflecting on it, however, to sift the chaff from the wheat, my conviction was, that its severity was the severity of truth. It bore hard on respectable classes of character; *that was it*. Many, in company with myself, slept but little for days afterward. I felt intensely. My soul never was subject to a more terrible conflict; all the elements of my intellectual and moral nature were in commotion; a conviction of the truth began to fasten on my heart more deeply; while my family, the peace of the church, the value of a good name among friends and through the community, all seemed to be in the opposite scale. The settled, solemn purpose of my soul was, however, as soon as formed, to follow where the truth might lead; but darkness, more or less dense, shrouded my mind. I was not "light in the Lord." In truth, my mind was, as most seem to be, sceptical as to the fact of Christ's personal appearing. This scepticism was occasioned by reading a popular author in New York. So that at the outset, as well as in the entire



progress of conviction in my mind, there were antagonist principles, or rather a want of settled principles, for neither my mind nor heart was at rest, so far as this subject was concerned.

The *first* step towards peace of mind consisted in the dissipation of my remaining scepticism—the doubts excited by the conflicting opinions of the most learned and pious. Such was the influence of these doubts on my heart that portions of God's word appeared more like chaos, without form and void, than any other thing to which I may compare them. It saddens my heart to reflect that I was so long sceptical as to whether the Bible was to be understood in all ordinary cases, *as it reads*. I entertained no doubt that it was true, but it was a great point to decide, how much relating to "the end, was allegorical, and how much literal.\*

From this state of uncertainty, my mind was relieved gradually by reflecting on the revealed character of Deity, on the improbability of his having given us a revelation which could not be understood by an honest, prayerful study. If the prophesies, which we are commanded to understand, [Matt. xxiv, 15] and pronounced "blessed" in reading, [Rev. i, 3,] are too obscure and enigmatical to

\*That numbers are sceptical, that they have no settled faith, is evident from the oft-repeated saying, "I don't know about Christ's personal appearing!" "What do you mean by his personal appearing?" On this state of mind the plainest language of truth is lost, as it was when Paul preached to the Jewish rulers. Another minister says, "I know nothing more of these portions of Scripture than your child;" yet he opposes the doctrine strenuously. These are examples of the scepticism prevalent in the church.

be understood, then we need an *authorized* interpreter. The principle of the Papacy is then the only one which meets the pressing necessity of our souls, when hungering to know the Divine will.—To escape this alternative, I saw that God's word should be taken in its most natural import. The language of inspired men, relating to the coming and kingdom of Jesus, should be understood to mean what the same language would mean, if employed by an eminently wise and good man, who had a perfect acquaintance with the subject, to instruct us in it. Many of the terms are as simple, as intelligible and as much divested of figure as any that we find in the Bible. My soul was quickened, I am assured by the promised Spirit's aid, to read and understand the Bible according to the known laws of language, such as obtain in other books.—When, by faith, I was enabled to receive the testimony of God, with only a subordinate regard to human opinions, I was enabled to decide, at least to my own satisfaction, what is revealed.

2. As to our Lord's personal appearing. He solemnly averred to the high priest. "Hereafter ye shall see the Son of man—coming in the clouds of heaven." Matt. xxvi, 64. "And he led them out as far as to Bethany; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv, 50. "He was taken up, and a cloud received him out of their sight." Acts i, 11. Two shining intelligences affirmed that this *same* Jesus which is taken up from you into heaven, shall *so come* in *like manner* as ye have seen him go into heaven. Here we have a

threefold assurance that Jesus will come *personally*. The assurance is made doubly sure, by being connected with his personal, visible ascension.—“The Lord *himself* shall descend from heaven.”—“When he shall appear we shall be like him, for we shall *see* him as he is.” “Behold, he cometh with clouds, and every *eye shall see him*.” Here we have the most explicit, most solemn declarations that “the appearing” shall be personal and visible. This harmonizes with the ancient prophecies. One exclaims exultingly, “I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. In my flesh shall I see God, whom I shall *see*. for myself, and *mine eyes shall behold*, and not another.” Certain it is, therefore, that the Bible teaches the visible, personal appearing of Jesus. If these plain, positive statements are not to be understood according to the most natural import of the terms, what doctrine of revelation can be understood? Observe that “the coming of the Son of man,” spoken of in the above quoted passages, is, by express revelation, known to be his second coming. He shall “appear the second time, without sin unto salvation.” The circumstances which are described as attending this dread event, can never occur except at the resurrection and judgment. Job cannot see him “with his eyes” till he comes up in the resurrection. The beloved disciple cannot “*see him as he is, and be like him*,” till he comes up in the resurrection. All the kindreds of the earth will not “*wail* because of him,” till the opening scenes of

“the day of God.” It is, then settled beyond all cavil, (but that of the infidel,) that Christ’s next appearing will be “the second time,” to consummate his work in reference to human probation.

It is plain that death, revivals, and providential judgments, are not the “coming” that is the subject of the leading prophecies on this subject—they are not “the appearing” on which the eye of faith rested with such heavenly rapture. Rom. viii, 23. 2 Tim. iv, 8. Heb. ix. 28. If the Redeemer’s coming, in the Scripture sense, be at these events, then the number of his comings will be the number of such events; consequently, a *second* coming would be impossible, because his next coming would not be his second, but possibly his ten thousand millionth. The apostles believed in *one* coming of the Lord, after the first—they call it his second appearing. It will be like the first, personal and visible. “*Even so, amen!*”

3. The next step was to ascertain what events are, in the Scriptures, identified with “the coming of the Son of man.” 1 Cor. xv. “In Christ shall all be made alive. But every man in his own order—Christ the first fruits, afterward they that are Christ’s *at his coming*.” 1 Thess. iv, 14. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring with him*. For the Lord *himself* shall descend.—Then we which are alive and remain, shall be (changed, 1 Cor. xv, 51,) caught up together with them in the clouds, to meet the Lord in the air.” The resurrection of the righteous dead, the chang-



ing of the righteous living, and their ascent to join his holy retinue, are connected necessarily in these passages with the second advent.

The Man of Sin shall be destroyed; [2 Thess. ii, 8:] the body of the beast given to the burning flame; [Dan. vii, 11:] and the devil bound and shut up in the bottomless pit; [Rev. xx, 2:] and the wicked will be slain. Jer. xxv, 31-33.

4. The coming of Christ, to achieve these tremendous purposes, was seen to have been the event on which the apostles fixed their eye, whenever they looked into the future. It is said with truth, that "faith brings distant things near;" therefore, I was led to believe, that this fact, instead of proving that "*the day of the Lord*" is distant from us, as it was from the apostles, proves how destitute the Christian church is of faith.—This truth was fastened in my soul "as a nail in a sure place," that the "*glorious appearing*" of the Son of God had not that place either in my mind or ministry, that it had in Paul's. It is noticed in every chapter in 1 Thess. It is the theme of 2 Thess. To wait for the "Son from heaven" was as much a part of their Christian calling, as to "serve the living God."

This was, to me, a long step. It showed me that I was wrong—the ministry and the church wrong. Why, eighteen hundred years ago, when "*faith*" overcame "*the world*," they preached a coming Jesus and the judgment.

For hundreds of years this was the theme of the Christian ministry. The Coming One—the coming judgment, echoed down the shores of time, till

faith yielded to sense. When the abominations of earth were mingled with the purities of heaven—when the god of this world began to reign in the church in the place of Jesus, the ministry had neither courage nor strength to declare that God was reserving "this world unto fire against the day of judgment and perdition of ungodly men."

It is not for want of evidence, but of a living faith that the ministry decline preaching the coming of Jesus. The faith of the first age brought the burning glories of the day of God near; surely the same faith in "*the last age*" will not put that day far distant. This is so evident that I should like to proclaim it with trumpet tongue. There is an alarming want of faith in the ministry and church, when they say, the "Lord delayeth his coming," and have no pleasure in them that do. It is a dreadful token that the words of Jesus will soon be fulfilled, "When the Son of Man cometh shall he find faith on the earth!!!" My brethren, how dare you aid in producing this unbelief! How can you create the tokens of your own perdition!! You surely have read, "He that believeth not shall be *damned*." You are bolder than I, if you rush on to such a doom. Faith—living faith, will exert the same power over us, that it did over primitive preachers and private members. It will bring Christ near. Beware, lest in your unbelief you only *behold to perish*.

5. The millennium, as held by many, was next demolished. It lay in my mind in such a form that it put off the second advent at least a thousand years—how much longer I did not know, because

no one seemed to know when it was to begin.—When this was taken from me, it brought the “mountain of the Lord’s house,” as it were, a thousand miles nearer—*right at hand!* I was roused as from a dream. The most stupendous scenes to occur in the history of the divine dispensations to man, were, in all probability, very near. The day of doom to myself, my family, the church and the world, might take us, it appeared to me, by surprise, very soon.

This conviction, without determining even the year for its fulfillment, was to me overwhelming. Who could, or, if they could, who would contemplate the terrible splendor of the day of God, possibly just opening upon us, without emotion! Under the deep and awful impressions which approaching judgment awakened, I looked around me to see whence I had expected a millennium in the present state. It is in the second Psalm, is it? Sure the Saviour is to ask “the heathen” for his “inheritance”—but what will he do with them? “He will dash them in pieces like a potter’s vessel.” Just so my poor earthly millennium was shivered. It may be in Isa. ii. 20—they shall cast their “idols—to the moles and the bats”—for what purpose? Surely, to come like the blessed Mary to Jesus’ feet; but let us read the next verse:—“To go into the clefts of the rocks—for fear of the Lord and the terror of his majesty, when he ariseth to shake terribly the earth.” Alas for my blindness—alas for the blindness of my instructors! Surely the annexed admonition, verse 22, speaks volumes: “*Cease ye from man, whose breath is in*

his nostrils, for wherein is he to be accounted of?” Yet the temporal millennium has some countenance. Does not the prophet say that “they shall not hurt or destroy in all my holy mountain, saith the Lord?” Yes, but this cannot be true of any state where death and the devil are. Where they are, they will both hurt and destroy. Of course, that cheering prediction is not to be fulfilled in the present state. It is in the new heavens and the new earth. Isa. lxxv. 17, 25. This, we learn from an inspired apostle, is after the burning of this world. 2 Pet. iii. 12, 13. Now do, dying reader, “search the Scriptures” sufficiently to put these two passages together. We have consulted the Book of God too much as lawyers consult a suspected witness. If we read the Bible in harmony, comparing spiritual things with spiritual, we can see the doctrine of the millennium, as held by many, to be as baseless as the wildest dream of the wildest sect in their wildest vagaries. It is utterly without foundation, except it be a perverted, spiritual interpretation of plain Scripture. Read those portions where we might most reasonably expect at least some notice of holy triumph to the church. Begin, if you please, at the Lord’s prayer, Matt. vi. 9–14. Temptation is to be deprecated, forgiveness implored, and, at the same time, extended to our erring fellow-creatures. Is it not plainly implied, that the whole period, during which this model prayer shall be offered, will be a state of trial, instead of triumph?

In the 24th of Matthew, the disciples’ inquiry relating to the end of the world, and the signs of

Christ's coming, is recorded. In reply, there is no millennium, nothing but temptation, tribulation and death, till the special signs of his coming should begin. This surely is the place for the happy condition of the church, (if there be any such place in the Bible,) but as there is no prosperous condition even alluded to, I conclude positively that there will be nothing of the kind prior to the second advent. If there is to be a millennium before this event, the Saviour does not deem it worthy of mention. Then his answer would not meet the disciples' inquiry. But his answer does meet their inquiry. There is no millennium to be enjoyed prior to his coming.

Read the Redeemer's last prayer. Does he pray that his people might become prosperous or popular, during some future period? Does he not pray that they might be kept "from the evil?"—that that they are "*not of the world*," and that the world hated them on this account? During the same dreadful night of his agony, when he uttered his prayer, [John xvii,] he told his disciples that in the world they should have "tribulation." There is not a note of triumph relating to this world in its present state—nothing to cheer them, but the fact that "he had overcome the world," would give them peace in himself, and come again to receive them to himself. John xiv, 3, 27.

The apostle Paul was doubtless misunderstood in speaking of the coming of Jesus; therefore he took up the subject in 2 Thess. ii, 1-8. Please read with care what precedes this great event. The taking away of that which hindered the rise

of Antichrist—the revelation of that "man of sin," and his prevalence till his destruction by Christ at his coming. Surely there is no long period of prosperity to the church noticed in this chapter. It is in perfect harmony with the prophet. Dan. vii, 21, 22. This power "made war with the saints and prevailed against them, till the Ancient of days came, and the time came that the saints possessed the kingdom." If the Papacy and the Prince of evil "*prevail*" till the Judgment—the coming of Christ, then it follows, of course, that the church cannot "*prevail*" a thousand years, or one year, a thousand days, or one day prior to that event. No one can harmonize this and other Scripture passages with a millennium in this world. Well, this looks as if the millennium was indeed demolished; but what do you do, says one, with this? "They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least even to the greatest." It must be beyond this world, because all need to be taught here; in fact, with the best possible instruction, only a few can be said to know the Lord. Let no one therefore dream of a fulfillment of this prediction, till a new and heavenly state shall dawn; then alone shall all "know the Lord" without being taught. Teaching the knowledge of the Lord will not be necessary then; because all who are "counted worthy to obtain that world and the resurrection from the dead" shall know him without being taught. \* \* \* \* \*

6. After the millennium was seen to be subsequent to the Saviour's coming, the *restoration* of



*the Jews*, in my mind stood in the way. It was believed that they must be restored first. On this point, I had no very definite views, except that the natural seed of Abraham were to be returned, at some indefinite period, to Judea, and probably be made instrumental in the conversion of the world. This plausible idea was founded on the promise to Abraham, that in his seed "all nations" should be blessed; but had I read my Bible (as I intend to for the future) instead of Judaizing teachers, I might have learned who "the seed" is. Gal. iii, 16. Had the promise been understood, as it is plainly stated, [Rom. iv, 13, 17,] I need not have been in doubt, for "the promise that he should be heir of the world," was not to Abraham or 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 of none effect.* You see the plain teaching of God was overlooked. The term "seed" was applied to the carnal Jews, instead of Christ. The carnal Jews restored, were to be made a blessing to the world—"they which are of the law" were by me esteemed "heirs," on principles, which, if true, broke up or subverted the whole gospel plan. If the carnal Jew be an heir, "faith is made void, and the promise of none effect.

My first object was to get a well defined idea of the new covenant. This comprehends all the promises. None are heirs of these promises except they come within its provisions—except they believe. The middle wall of partition between the Jew and Gentile is broken down, so that the gos-

pel knows no man "*after the flesh.*" To give the promises to the carnal Jew would be to rebuild the partition wall which God has thrown down. In Gal. iv, 21-31, the Apostle names but "the *two covenants,*" the two Jerusalems, and the two classes of people. One was after the flesh, in bondage, under sentence of being cast out—the other was by promise, free and heir to the Jerusalem above. Now we may take the curse from those who are under the law, and transfer it to the children of promise, with the same propriety that we may take the promise from believers and transfer it to those who are under the law; but we cannot do either. We must not mar "His work," which is perfect. We dare not "lay anything to the charge of God's elect," seeing it is he who justifieth them on the principle of the new covenant—"by grace through faith." We would not apply the promise, which is given only to "them who believe," to a carnal Jew, any sooner than a wicked Gentile, lest we should be accessory to their deception and ruin.

But if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Rom. xi, 15. This I had supposed to be in harmony with the promise to Abraham that in his descendants all nations should be blessed. When the Jewish nation was cast off, the gospel was given to the Gentiles and made the means of bringing them to God; but when they should be restored, it would be a still greater blessing to the world, even as life from the dead. This is a prevailing notion; but still it is a notion not authorized by this or any other passage in the

Bible. Read it with care. "What shall the receiving of them be but of life from the dead?"—*as life from the dead?* No; there is no *as* in the text. It means what it says, that their restoration is nothing "*but life from the dead,*" nothing but a resurrection.

This is confirmed by what is said, [verse 25,] "that blindness in part is happened to Israel, until the *fulness of the Gentiles* be come in." Do see! The blindness is not said to be taken from them, and they made the instruments of bringing in the fulness of the Gentiles. If this had been said, we should have been authorized to entertain the prevalent expectation; but, instead of this, it is said that blindness is happened to Israel *till* the fulness of the Gentiles be come in—till all of the Gentiles are brought in who shall be. Their blindness will remain until the coming of Christ; then all Israel shall be saved—all God's Israel—all believers will have final, eternal salvation. They shall come out of their graves, [Eze. xxxvii, 12,] or be changed at the last trump. 1 Cor. xv, 51. This is the simple language of the Apostle; their reception is "*life from the dead,*" or resurrection. Their blindness remains till the fulness of the Gentiles shall come in; therefore all are deceived who rely on the Jews, devoted to *destruction*, as a means for converting the world. Deut. xxviii, 61; Isa. lxxv, 9, 15.

The apostle defines the Jew, Rom. ii, 28 29: "He is a Jew who is one inwardly, and circumcision is of the heart." "They are not all Israel who are descended from Israel; the children of the

flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. ix, 6, 8. Ye are all the children of God by faith in Christ; Christ is "*the seed*" to whom the promise is made. Gal. iii. He had no natural descendants, therefore the descent is not reckoned by natural generation, but by faith, as it is written—"if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii, 29. Believers constitute the Israel of God, the "all Israel" who "shall be saved" when Christ the Deliverer shall come out of Zion. No argument is more direct. Those who believe are Christ's. They are to be "*his at his coming.*" Them "God will bring with him." 1 Thess. iv, 14. Now as these are the children of promise, who are counted for the seed—as this class alone are named in the provisions of the new covenant, it follows, of course, that they constitute the "all Israel who shall be saved."

The mass of the Jewish nation has ever been "under the law," consequently "under its *curse,*" not under the promise of the new covenant.—"Wrath came upon them to the uttermost;" not the promise to national restoration. Deut. xxviii, 44; Rom. xi, 9, 10. Every Sabbath-school scholar knows that "the gospel" is to be preached to every class without distinction—to the Jew and Gentile. "He that believeth and is baptized shall be saved," whether Jew or Gentile. "He who believeth not shall be damned," whether Jew or Gentile. We should rejoice that divine teaching is not yea and nay; it is all "*yea,*" so that every honest inquirer, who will follow the word and Spirit of

God, may come directly out into light. No one need be in doubt as to who the *real* Israel of God are. To them all the promises belong. To the opposite class there is nothing but impending wrath. Lord, forgive thy professed people for sustaining the false and ruinous expectations of the poor carnal Jew. They have clung to their abolished system, and we have helped them to hold on to their perdition; but we should have cried aloud to them and spared not to tell them that they were under the curse. Alas for the church! it has been, for the most part, carnal; and by consequence in the same condemnation. Who can avoid this conclusion from Scripture premises? Who can wonder that professing Christians, who apply the promises of the new covenant to those who are under the curse of the old, should be in need of this solemn appeal: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Those who are in the fog as to the "first principles of the oracles of God," may be also with regard to both prophecy and providence, relating to the second advent and the final restoration of "all Israel." They should at least beware. \* \* \*

We should have no will of our own, especially in religion. Such was my conviction; but my good name, my situation as pastor, or, what was more, the peace of the church—in truth, everything relating to this world seemed at stake. To admit the truth, was probably to forfeit the friend-

ship of those whom I had most highly esteemed. Everything of this kind was presented to my mind's eye in all its importance; and much of what was then seen, has been realized; so that I did not rush recklessly into my present position. O, no! the truth never was admitted with a more complete survey of consequences. I did not see anything with the second advent doctrine, in this world, but disgrace and the promised blessing of Jesus. On this condition my soul submitted. Soon, very soon, I was constrained to say, that whatever sufferings might be allotted me, I enjoyed enough to compensate for them all. My very soul and body were bathed and blessed,—my whole person was baptized with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. His word was verified: "No man forsaketh father or mother," &c., "for the kingdom of God's sake, but he shall receive an *hundred fold more.*" My whole intellectual and moral nature was made to repose sweetly in the truth and its Divine Author. My Bible seemed nearer now than when I bought it, at my first conversion. If friends had been lost, I found those who were an hundred fold nearer and dearer. Heaven, for which my soul at times had panted, seemed as in open vision. Hell is an awful reality. Sinners seem to be in the condition of persons in a house on fire; their doom is seen to be so dreadful and so near, that I want to call after them continually. God never wrought in my soul with such power to rescue souls as brands from the burning. He gave me about all that my physical



strength could bear. Now my concern seems directed to my brethren in the ministry, and the state of the churches. *Beloved brethren*, suffer the word of exhortation. It is not possible for me to address you as if you had a long life of usefulness before you; it is not possible for me to feel that you or your people are safe. It is my settled, solemn conviction, that you are many of you in infinite peril. Many of you have been to me amiable; but it does seem that you, who put off the coming of Jesus, occupy a wrong position with reference to that amazing event. If you are in doubt as to the time, still there is no excuse why you should despise those who are not in doubt. Surely, the least you can do, with safety to your own souls, is to pray to be ready, and labor to get your people ready. "Take heed to yourselves—watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Tell me—settle it in your mind before God,—how you can be safe, when he announcement of this tremendous event, on the authority of the Most High, produces little or no prayer. How can you forgive yourselves,—how can our common Judge forgive you, when you fulfill the character of the unfaithful servant, and turn to smite your fellow-servants? Do you not see that just so far as you oppose the speedy coming of our Lord, you please the ungodly? It is dangerous to stand in the way of sinners, for the next step will be to sit "in the seat of the scornful." Ministers have passions like other men, and are as easily excited, except they watch and pray. Ministers

have more at stake than other men—their salary, reputation, comfort and the respectability of their families, will all serve to tempt them to take just that stand against the unpopular doctrine of the second advent, that the rulers of the synagogue took against Paul. My brethren, you are exposed to temptation, and Jesus saw it, or he would not have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of "going up." They may not have read with attention, that some who mocked at Elisha for saying that Elijah had "gone up," were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be "caught up to meet the Lord in the air." Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers' "going up," *mock God*. One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have writ-

ten amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated—some of my feelings portrayed. \* \* \*

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as Brother Brown's, and she was brought by nothing but the Word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and *she* was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of re-

vivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully, in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually justify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose and perish. It is true that there were miraculous powers attending Paul; but observe *that* is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature; as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognized by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not of the world; if it was of the world, the world would love its own; but seeing it is not of the world, therefore the world hateth it." *All* ministers who believe in the Lord's coming at hand,

must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have; they must have higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment. \* . \* \*

Jesus solemnly inquired, "When the Son of man cometh, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world, co-operate to create that token. Surely I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to *be ready, to wait for, look for*, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. i, 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The last clause, literally rendered, may read, *The coming One*. Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come, when Jesus shall appear.

The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, [Luke xix, 11-13,] "He spake a parable to them, because they *thought the kingdom* should immediately appear." The disciples were expecting the kingdom. Acts xvi. It shall be set up at his appearing; [2 Tim. iv, 1;] and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. xv, 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware how you omit to preach the coming of Jesus! By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of the opening judgment, repent, be baptized and believe in Jesus, *the coming One*. Amen!



THE

# KINGDOM OF GOD.

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DANIEL ii. 44 : "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

MUCH has been said and written on this by different commentators. Different sects and partisans have seized this text, and applied it to their sect, and proved, as they verily believe, that their sect is the true kingdom of God, which will stand forever. The Catholics say it was set up in the days of the Roman Cæsars, and thus claim for the Pope St. Peter's chair and the kingdom, and that to the Bishop of Rome were the keys of this kingdom given at the demise of St. Peter, and the popes have been the successor and earthly head of this kingdom ever since. The Baptist writers, many of them, say the same, and claim a descent from the apostles for the Baptist church, making the church what the Catholics do the Pope; and try to show a regular succession of the church, as the Catholics do their popes. They

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also claim believers' baptism (*immersion*), as an initiatory rite into the kingdom, and that none are citizens of this kingdom until they comply with this requisition. The Episcopalians, or some of them, claim this same kingdom to have been set up in the days of the kings of England; and therefore the kings or queens of England are the accredited head of the episcopacy, and rulers over the visible church. The Presbyterians say it was set up in the days of Luther, among the German kings; the Quakers, in the days of Fox; the Methodists, in the days of Wesley; the Shakers, in the days of Ann Lee; and the Mormons, by Joseph Smith.

All writers seem determined to have an earthly kingdom, and an earthly head to that kingdom. 1 Cor. iii. 3, 4: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Or, as is properly said by James, (iii. 14—16,) "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

And now permit me to show that this kingdom is neither "earthly, sensual, nor devilish," but I shall show—

- I. WHAT IT IS;
- II. WHOSE IT IS;
- III. WHEN IT IS; and,
- IV. WHERE IT IS.

I. WHAT IT IS. It is heavenly; for the God of heaven sets it up, that is, exalts it. It is evidently a holy kingdom; for the will of God is to be done in it as in heaven. Luke xi. 2: "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name: Thy kingdom come. Thy will be done, as in heaven, so in earth." It is a righteous kingdom. See Romans xiv. 17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

It is an everlasting kingdom—"shall stand forever," says our text. Psalm cxlv. 12, 13: "To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Dan. vii. 14, 27: "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." "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, I\*

whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Heb. xii. 28: "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." 2 Pet. i. 11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Rev. xi. 15: And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. xxii. 5: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

As there cannot be two kingdoms, and both stand forever, we must naturally suppose, by the texts which I have quoted, that it must be a glorified kingdom: and, indeed, the last text quoted proves it to be in the New Jerusalem state. See also Psalm xxiv. 7—10: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. . . Who is this King of glory? The Lord of hosts, he is the King of glory." Ps. cxlv. 10, 11: "All thy works shall praise thee, O Lord;

and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." Isa. ii. 10, 19, 21: "Enter into the rocks and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. To go into the clefts of the rocks, and into the tops of the rugged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. iv. 2—5: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." Isa. xxiv. 23: "Then the moon shall be con-founded, and the sun ashamed, when the



Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." I Thess. ii. 12: "That ye would walk worthy of God, who hath called you unto his kingdom and glory."

If it is a glorified kingdom, and an eternal kingdom, it cannot be consistent to say it is an earthly kingdom, or a mortal kingdom. It is an immortal one. Christ says, John xviii. 36: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." It cannot be an earthly kingdom. And again, I Cor. xv. 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." If this be true, it cannot be in a mortal state. But I will prove it immortal. Matt. viii. 11, 12: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Luke xiii. 28, 29: "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, from the north, and from

the south, and shall sit down in the kingdom of God."

This can never be in a mortal state, for Abraham, Isaac, and Jacob, together with all the prophets, have passed from the mortal state. Then we may well conclude that the kingdom spoken of in our text is a heavenly kingdom, holy, righteous, and everlasting: an eternal kingdom, where the subjects of the kingdom will shine as the sun, and all the heirs be glorified, and corruption be changed into incorruption, and the mortal to immortal. Then death will be swallowed up in victory.

How foolish, and ridiculous the idea, that "it shall not be left to other people," if the subjects are not immortal! If deaths and births continue as now, in one hundred years death would conquer the whole kingdom, and in process of time would change every subject from those who received it at the beginning, to their descendants; and in the fulness of time, according to the temporal millennial doctrine, the devil will be let loose and conquer a large number of children, which have been literally born in the kingdom, the number of whom is as the sand of the sea-shore, and transplant them out of the eternal and everlasting kingdom of God into the kingdom of the devil, and there excite them to make war against their sires in the beloved city.\* If our learned men can rea-

\* See "Dowling's Reply to Miller," pp. 217, 218.

son no better than this, I would advise them to go where they can get a little common sense, before they undertake to teach people who know their right hand from the left. And were it not for the influence they obtain by newspaper puffs, for which the editors make them pay well, they would obtain no more influence than their writings deserve. But let us now inquire concerning this kingdom.

#### II. WHOSE IT IS.

1. I answer, it is God's kingdom. Acts xiv. 22: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." 2 Thess. i. 5: "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." Both of these show that the kingdom of God was not then come; but believers were exhorted to be faithful, and endure sufferings and tribulation, that they might be counted worthy to obtain the kingdom of God when it should come. Therefore, none will pretend that a temporal millennium is here alluded to, or that the gospel church is here meant; for these brethren were already counted worthy to belong to the church.

Again, Luke xiv. 15: "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that

shall eat bread in the kingdom of God." Now, I ask, is every one blessed who eats bread in the church, or in the gospel day? If so, what can the text mean, (Luke xiii. 20,) "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets?" Every unbiased mind must see at once that the kingdom of God of which our text speaks, is not temporal, but eternal; not earthly, but heavenly.

2. It is a kingdom given unto Jesus Christ, the Son of man, when he leaves the mediatorial seat, gives up the redeemed church to God the Father, and the mediatorship becomes subject to God. Christ having performed all the work which the Father gave him to do as Mediator, the mediatorial kingdom, or kingdom of grace, is given up, and the kingdom of God set up, and Christ now sits on the throne of his father David, having put down all enemies, and all authority and power, against his rightful reign on earth, having dashed the kingdoms to pieces like a potter's vessel, burned up the wicked, cleansed the earth, and raised the saints. Then the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. Then Jesus will be God blessed forevermore; and his kingdom will fill the whole earth, and his tabernacle will be with men, and he will dwell with them, and be their God, and they shall be his people.

Now you will ask for my proof. This is right; and in my soul I wish you would be as particular with all who preach the gospel, and demand their evidences. We should have less error in our world, and more-truth.

First; see Daniel vii. 13, 14: "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." This proves the kingdom given to the Son of man.

Second; see 1 Cor. xv. 23—28: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. 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. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things

under him, that God may be all in all." Also, Psalm ii. 9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalm v. 3, 6: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Thou shalt destroy them that speak teasing; the Lord will abhor the bloody and deceitful man." 2 Pet. iii. 10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." Also, verse 13: "Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Psalm xlvii. 2, 9: "For the Lord Most High is terrible; he is a great King over all the earth." "For God is the King of all the earth: sing ye praises with understanding." Zech. xiv. 9: "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." Rom. ix. 5: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.



Amen." Rev. xxi. 3: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and they shall be his people, and God himself shall be with them, and be their God." These texts prove the remainder of what I have stated above; and we may further inquire, To whom is the kingdom given?

Third; I answer, it is given to the saints. See Dan. vii. 21, 22, 27: "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." "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." Luke xii. 32: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Matt. xxv. 31: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." James ii. 5: "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" 2 Pet. i. 11: "For so an entrance shall be ministered unto you abun-

dantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These texts prove abundantly that the saints are to possess and inherit the kingdom, and the everlasting kingdom of Jesus Christ.

III. I will now show when it is they will enter this kingdom and inherit it forever. Not in this present world; for in this world they are to suffer persecution; also, they are strangers and pilgrims in this world. 2 Tim. iii. 12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 1 Pet. ii. 11: "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." Heb. xi. 13, 14: "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." Also, verse 16: "But now they desire a better country, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

But it is at the coming of Christ with power and great glory, when he shall come in the clouds and in his kingdom. See Dan. vii. 13, 14: "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." Matt. xxv. 31—34: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from the other, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 1 Thess. ii. 12: "That ye would walk worthy of God, who hath called you unto his kingdom and glory." 1 Thess. iii. 13: "To the end he may stablish your hearts unblamable in holiness before God, even our Father, as at the coming of our Lord Jesus Christ with all his saints." 2 Tim. iv. 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Also verse 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

After the resurrection; for when Christ comes he will reward his saints with his kingdom, as we have abundantly proved. Matt. xvi. 27: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Then the kingdom of God is not yet set up? No. But our text tells us it will be set up in the days of those kings. What kings? I answer, the ten toes, of which he had just been speaking, are a representation of ten kingdoms, into which the iron, or fourth kingdom, should be divided. Compare Dan. ii. 41, 42, with Dan. vii. 23, 24: "And whereas thou sawest the feet and toes, part of potter's clay and part iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken." "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three kings."

Then our text more than implies that these ten kings are to be in existence until Christ

shall come and dash them to pieces, and they be destroyed by the brightness of his coming. 2 Thess. ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Also, Dan. ii. 45: "Forasmuch as thou savest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." These passages are as simple and plain as words can make them. And I am bold to say, that no one will, or can, consistent with common sense, deny but what these ten toes do denote ten kings; and I have never seen any but scoffers, skeptics or infidels, who would deny it. And if these toes do represent ten kings or kingdoms, as all good expositors do admit, there can hardly be a shadow of a doubt but we are on the very close of the kingdoms; for they have now existed more than 1300 years, and this is a greater proportion than other parts of the image have borne with reference to time. And had we no other rule, we ought to bear our watch-tower night and day, lest he, Christ, come and find us sleeping.

IV. I will now show WHERE THIS KINGDOM IS TO BE. And, 1. It is to be under the whole

heaven. See Dan. vii. 27. Phil. ii. 9, 10: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." 2. It is to be on the earth. Psalm ii. 8: "Ask of me, and I shall give thee the heaven for thine inheritance, and the uttermost parts of the earth for thy possession." Also xxv. 13: "His soul shall dwell at ease, and his seed shall inherit the earth." xxxvii. 9: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." verse 11: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Also, verse 22: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Isa. lx. 21: "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." Rev. v. 10: "And hast made us unto our God kings and priests: and we shall reign on the earth." 3. It will be called a new earth. Isa. lxv. 17: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind." Isa. lxvi. 22: "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your



name remain." 2 Pet. iii. 13: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. xxi. 1: "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." Also, verse 5: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."

By the proof thus adduced, we see, that the kingdom spoken of in our text is not earthly; for the kingdoms of the earth are broken to pieces and carried away, and no place found for them. It is not sensual, man ruling over man, or tyrannizing over his fellow; but each will do as he would have others do unto him, and each will love his neighbor as himself. It is not to be wondered at, then, that a rich man cannot easily enter this kingdom, nor one who lords it over his fellow for the meek only can inherit it. This, too, shows why kings, captains, and mighty men are destroyed in the great battle of God Almighty; for those spirits and principles cannot exist in the kingdom of God. We learn too, by this view, why the earth is cleansed by fire; for the proud, and all that do wickedly, must be consumed out of it. See Matt. xiii. 41, 42: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that of-

ferend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." This too accounts for the scoffers in these last days; for they well know, if the kingdom is to be a righteous one, they themselves can have no part in it. We also learn by this why so many of our D. D.'s and professors, so many of our Rev.'s and clergy, so many of our editors and Christian teachers, as they wish to be called, are so strongly opposed to this doctrine. They know if Christ should come he would not regard their high-sounding titles, nor their dogmatical teachings: they know that their great aim has been to seek honors of men, and worldly profits of their dupes, and their trade is in danger. Their spiritual reign and conversion of the world has been their hobby, and they hug to the foolish idea of converting the world to their dogmas and faith, by means of money and sectarian missionaries. As well may they undertake to dip the ocean dry with a fireman's bucket, as to convert the world with their sectarian motives and party creeds. How can men be so ignorant as not to see, that every convert only makes the rent worse, and every year divisions and subdivisions increase? Can a kingdom thus torn and divided stand for "millions of years," as one of the sectarian editors lately proclaimed, and our dear Saviour be correct, Matt. xii. 25: "And Jesus knew their thoughts, and

said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." We know they cannot be true.

Every discerning mind knows that at the present time, the Roman Church are making two proselytes to the Protestants' one, and all must agree that of those converted by Protestants one half, or nearly so, are mere nominal professors. Well may we say, "millions of years" must pass away before our world could be converted. But I ask, what man of common sense, who has read and believes his Bible, can for a moment believe the doctrine of these foolish editors and priests, who assert that "millions of years" must intervene before Christ will come? How different did the apostle Peter preach from this. I Pet. iv. 7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Also Christ, Rev. xxii. 12: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." And, 20: "He which testifieth these things saith, Surely I come, quickly; Amen. Even so, come, Lord Jesus." Likewise James v. 8, 9: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door."

Much more Scripture might be produced to show we are on the end of the world. Yet the Scripture is fulfilling, to the very letter, by these scoffers of the present day, who say, "where is the promise of his coming?" and also "saying in their hearts, my Lord delayeth his coming." And some of them are so awfully daring as to publish openly and boldly to the world that he will not come this "million of years yet." Strange infatuation! It is time for all who sincerely love our Lord to awake from their slumbers, trim their lamps, and be ready, for the Bridegroom is at the door. Why will you be so backward in believing God's word? Can you not discern the signs of the times? And I beseech you, O sinner! do not hear to these false teachers; they will deceive you. Look for yourselves; read, study, and consider for yourselves. You may depend upon it, every important movement of the nations, of the church, of sects, and societies, of the world, denotes the end of all things is at hand. A few more days to be numbered, and time will be no more. Regard not these blasphemous hypocrites, these wicked scoffers, these false teachers, who are crying peace and safety, when sudden destruction cometh; that say, my Lord delayeth his coming. Be warned by one who feels for your souls. I ask not for your honors, nor for your money; let them perish with the world. I ask you to escape for your life, your eternal life. Oh!

save, save your soul! Think of that world which will never end, of that state which will never be changed. Think, my dear friend, of your own good; buy the truth, buy oil, buy wine and milk, without money and without price. Come, ye poor, take hold of the riches which can never perish; eat, O eat and drink of that food which can never cloy, which if a man eat of he shall live forever. Come, ye sick, here is health for you; ye lame, you will find strength; yes, weary ones may find rest, and captives will go free. The bars of the prison-house will be broken, and the shackles of the slaves will be unloosed. Captain Jesus is knocking at the door; King Immanuel will soon come in.



VIEWS AND EXPERIENCE

IN RELATION TO

ENTIRE CONSECRATION

AND THE

SECOND ADVENT:

ADDRESSED TO THE MINISTERS OF THE PORT-  
MOUTH, N. H. BAPTIST ASSOCIATION.

BY F. G. BROWN,

STEAM PRESS OF THE REVIEW & HERALD OFFICE,  
BATTLE CREEK, MICH.

1859.

"CALL TO REMEMBRANCE THE FORMER DAYS"

HEBREWS, X, 32.

The subject of these pages will highly entertain the reader, and greatly bless and cheer the believing soul. It was written in 1843, and shows the spirit of the great Advent movement, and the deep work of grace in those whom God led out to look for the coming of his Son.

J. W.

ENTIRE CONSECRATION

AND

THE SECOND ADVENT.

BY F. G. BROWN.

DEARLY BELOVED BRETHREN: It is not in my power to visit you personally, as it would give me great pleasure to do: nor am I able to write you individually; you will therefore accept of this narrative, as especially prepared for yourselves.

I feel a great satisfaction in making this narration to you, brethren, because I have so long enjoyed your confidence and your love. You know me, and I believe still, as ever, you will candidly consider what I will now lay before you.

At our Quarterly Ministerial Conferences, it has been one of our usual exercises to communicate to each other God's dealings with us since we parted: and now, brethren, as I do not expect to be present at your next session, let this speak in my be-

half. I make this narration from no other motive, than that the grace of God may be magnified, and the power of his Spirit be demonstrated. Let me premise that you are yourselves, brethren, enjoying much of God's presence, that prayer is your delight, and communion with God more to you than your daily food; that you know of the truths of our holy religion which you preach, by a powerful experience. And again, let me believe that you will not hastily reject what I declare that God has done for my soul, merely because you may never have seen and felt the same. I only ask that you will impartially and prayerfully ponder upon these things, and endeavor to ascertain whether the hand of the Lord be in them. Let me not believe that you will limit the Almighty, or that you will set up yourselves as judges of what it might be wisdom in him to perform. On the assumption that we are all living in the very last days, that which I have of late experienced is very easily accounted for. I shall lay my whole heart open to you, brethren, feeling confident, that, however unintelligible, and even silly, the exposure might be to some, you will commend me, at least, for my honesty, and be disposed to put the most favorable construction upon what I may say.

The month of August last will mark more particularly the period in which my mind seems to have been conscious of any peculiarity of exercises. Ever since I commenced my pastoral labors I have been aware that something was wanting to stimulate christians to a life of constant faith and prayer, and to give to the great machinery by which light and salvation are propelled throughout the earth

an increase of power. But it was at this time that I began to look about, and to realize, as never before, the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer in regard to the neglected cause of missions; but circumstances prevented my attendance on that occasion. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to piety, and to send relief to the poor heathen; and expressed my heart-felt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb. From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the christian; and I found that my own people were in the advance of most other churches, as to all that gives dignity, beauty and life to the christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my own flock. I began to review my past life, and especially the few years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned for the want of severe intellectual labor, preparatory to the weekly performances of

the pulpit—for it had always been my rule not to fail here, though I might as a pastor: but I could detect some unhallowed motives which had too long prompted my ministerial labors; a lack of confidence in God to own and bless the word preached, —of faith in prayer—of nearness to God—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit. I had always, from the time of my conversion, which was at the age of fourteen years, frequented the closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God. I now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and also the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I had tried to implore God to arouse the slumberings of the churches to an increase of zeal, of sacrifice, and of prayer in behalf of a perishing world; that he would in mercy revive religion in the midst of my own dear people, where it had so long languished, but especially that my own soul might experience more of the power of religion. We had not enjoyed a season of refreshing from on high for a long time, and I had begun to feel that God had nothing more for me to do where I was then located. After having labored on until I felt that I had exhausted all the means in my power towards effecting a change for

the better, or in bringing about the conversion of souls, I began to cry to God to send some servant of his to my relief. I felt willing to stand aside to any one whom Providence should select for this work. In desiring a revival of religion, my own soul was hoping to share in its precious fruits. I had been accustomed for a few years past, to spend a portion of my time daily in reading memoirs of pious individuals, and other religious books such as would have a tendency to feed the flame of piety in my soul: but I never dreamed that it was in my power to attain to eminence in piety; supposing either that I had not begun early enough in life, or that there was some moral constitutional defect about me which would render it impossible. Often have I read of the holy ecstasies, and the triumphant faith, and the heavenly devotion of Payson, and Taylor, and Edwards, and many others, and thought that they were religious prodigies; and of course few could hope to be like them. I had heard of some around me who had had the power of God upon them to such a degree, as to lose their natural strength: but I had always doubted and strenuously opposed such things as realities. I ever deprecated all excitements, and preferred a religion that would give exercise and expansion to the reason and to the imagination. And yet whenever, which indeed was very seldom, I found myself in a meeting where much religious fervor was exhibited, my own soul would awaken and kindle up with holy fire.

On the fourth of January last, a ministering brother having come to my aid, a series of religious meetings was begun in the vestry of our



church. No extra preparations or parade were made on this occasion; it had not even been announced that a protracted meeting was contemplated. As the coming of our brother among us was remarkably providential, I was watching for further indications of our Father's will as to the measures which should be used towards the revival of his work. On the following evening, the theme of his brother's discourse was prayer. During the sermon, I noticed no special interest among the people, nor did I feel any very strong emotions of soul myself, as a result of the discourse. Still I felt that the subject chosen was well timed, and at its conclusion knelt, earnestly desiring to lift unto God the effectual, fervent prayer which availeth much. No sooner had I bent my knee before God, than my soul was at once drawn out in inexpressible agony for the outpouring of the Spirit, and that God would come down among us in great majesty. Immediately I was conscious of feelings which I cannot better describe, than by likening them to the effect of electricity, passing through my whole physical system: the vail which had separated me from my God was now entirely torn away, my heart flowed out like water to Him in whose immediate presence, as never before, I now seemed to be. Having risen from my knees, I found the audience all bathed in tears, and a most awful solemnity prevailing the house. I began to speak; first, inquiring who had been praying for me: and next, declaring, with great emphasis that now God was going to bless us, and that my *soul* was evidence to it. I then proceeded to remark that it appeared to me as though our prayers had all been poor, mur-

muring, repining, fretting prayers—that we had not taken God at his word, and believed him to be liberally disposed unto his children—we had not presumed upon his generosity and asked him to do great things for us. I expressed my views in regard to myself thus:—That it appeared as if I had never prayed as I ought; that I had been in Jeremiah's dungeon all my life; that I had not had a place where to stand large enough for the sole of my foot; that I had just emerged from a dreary wilderness, into a vast and boundless field where all was beauty, and loveliness, and glory. Such peace, joy and confidence now took possession of my soul as I cannot describe. Having resumed my seat, and finding myself variously affected with involuntary emotions of joy and of grief, and being still sensible of this holy celestial influence to such an extent, that every limb and joint in my body trembled, I became alarmed, and inquired of my ministering brother, who was sitting at my side, if he could tell me what it was that was then on me; or if he had ever seen an individual affected in like manner. As the time drew near for the conclusion of the meeting, I felt loth to leave the desk, and to mingle with the brethren, apprehensive that what I had been enjoying might be a delusion, and even though it were, I desired never to lose it. But what was my surprise, as I left my seat, to find that still my soul was filled with inexpressible pleasure, and for the first time in my life I cried out, "glory! glory!" and immediately I sank down, unable to stand upon my feet. I was sensible that I had never prayed for such heavenly manifestations as these, and on inquiry, soon ascertained to whose

prayers I was probably indebted for what I was then enjoying. Again I felt a reluctance to leave the precious place of our worship, and then to enter the door of my residence, lest all these glorious emotions, and indescribable views of heaven, should vanish. Having arrived home, I gave myself up for a few hours to earnest and agonizing prayer, and to exalted praise and thanksgiving to God. My soul was filled with deepest agony for all who were preaching lies and false doctrine, and with faith and confidence in God, that he would hear my supplications, and now begin a mighty work of grace in our midst. Such peace and glory as I now felt for eight and forty hours, human language cannot portray: heaven had come down to earth, and I had such bliss and transports, as I had never expected to realize even in the world of glory! I wanted an angel's powers, and an angel's trumpet, to make known all and to all just what my soul felt and beheld. I retired to rest on that night, and awoke in the enjoyment of the same celestial peace, and spent the day in weeping and rejoicing before God, in view of what he had done for so unworthy a creature of the dust as myself, and in exchanging sympathies and congratulations with christian friends who called to see me.

It was intimated by one dear sister, who called at this time, that I had experienced the blessing of sanctification: the suggestion startled me for a moment, and made me shudder, supposing that she meant to intimate that I was now perfect. I replied by remarking that I hardly knew what name to give to what I had experienced; but should I select terms that would seem to me to imply just and on-

ly just that of which I was then conscious, they would be these:—the baptism of the Holy Ghost—entire consecration—perfect love. These had always before been very odious terms to my ear; odious, only because they were used by a party or sect of christians whom I regarded as exceedingly superstitious and fanatical. But I now felt that it was due to my God, and to the sovereign power of his grace, to own that he had baptized me with the Holy Ghost. I now felt the purest and strongest affection for all who were truly christians, irrespective of names or of denomination. My sectarian feelings had all fled like dew before the sun, and I wanted to mingle at once with God's dear children, however poor or despised they might be, to unite my prayers and songs with theirs, and to tell them what wonderful things God had done for my soul. I saw that I had made an idol of my denomination, and had been too distrustful of the piety of other sects, and too jealous of their prosperity. My books and authors, that had yielded so much intellectual delight, were now to me as chaff: they appeared as if sealed up, never again to be opened; everything earthly which I had fondly called mine, had fled away, and appeared to me, as at this moment, of no more value than a bubble. A desire for distinction, the love of reputation, of honor, pride, were all gone, and I felt as though I loved God supremely, and that I could now not only *reckon*, but *feel* that I was dead indeed unto the world, and alive unto God. I preferred to be taken out of the world; yes, to suffer ten thousand deaths, rather than to fall back and live where I had been living for the past years of my life. O,



what a sense of condemnation and guilt! how terrible God! how hard to bear Christ's yoke! how anxious and distressed about the church, about poor godless men, and about numberless earthly things all of which should have been left entirely with God! How many times I have looked forward with joyful anticipations to *death* which would end all this strife. I supposed that in these things, however, was the conflict of the christian, and he must submit to them as a part of his warfare. But of no grace was I now more conscious, than that of humility. I felt like a young convert, child-like, weak, ignorant, and willing to be taught by any one who could tell me more about what I had experienced, and who would take me by the hand, and lead me into all truth. I could see that God had opened my eyes wonderfully, but still I felt as though there was much more for me to learn—that there was some truth undiscovered, and into the knowledge of which the Holy Spirit was designing to lead me. These convictions I expressed to a ministering brother, who called to visit me on the day succeeding the one on which I had been so greatly blest; and O, how my soul yearned for some kind hand to lead me! I was inclined to suppose that I did not have a clear and full knowledge of the doctrine of holiness, and that it was some unpenetrated part of this grand Scripture truth into which I was yet to be introduced.

I now received without a sneer, or any feelings of contempt, the Guide to Christian Perfection. I devoured with avidity perhaps twenty numbers of this precious little work, and was highly gratified to find that there were so many christians, of all

denominations, who had had an experience precisely like my own; and, moreover, how greatly was my joy increased, to find that I could read my experience in the book of Acts—that God had given me the experience of the primitive christians, so that I could now know what they meant by “joy unspeakable and full of glory!” There was, I could discover, however, a lack of *faith* in my experience, of which others, who had been blest like myself, seemed to be better acquainted than I was. I wanted that faith, so as to grasp all God's promises as mine—so as to cry continually, Abba, Father! and so as to make Jesus my Saviour. With particular reference to this end, I searched the Bible, in order to gain still clearer and more correct views of God, of Christ, and of the Spirit. Soon I began to behold God as a being full of love, and who could have nothing but love for those who walked uprightly. I beheld Christ as my Saviour, who died for me as though I had been the only sinner in the universe; as my Priest, who had passed within the veil to make atonement for my sins; as my Mediator, who stood between me and the flaming sword of justice, and thus shielded me from destruction. I saw him as my elder brother; I looked at all the terms which were expressive of his endearment for his disciples; I contemplated him, on earth never turning away any suppliant for temporal or spiritual favors, and even suffering a beloved disciple to indulge in the familiarity of reclining on his bosom; and I reasoned thus: he is the very same Jesus now; he is the Saviour of all, especially of them that believe; why should he not love me, and do for me far above all



that I can ask, or even think, if I will but yield to him, and fully believe in him? I labored to bring him near to me, and to conceive of him just as he was when he left earth for heaven. It was not long ere I could feel that he had made me truly one of his; he was present with me in my place of meditation and prayer; and again I was humbled in the dust at his feet, and could cry out—"My Lord, and my God!" I could now live by faith, day by day, on the love of God, without one care or solicitude for the morrow; the Bible became my only book of study, the Spirit of truth my only expositor. Indeed, I had a new Bible, a new Saviour, and a new heart; and what was remarkable, I could now preach, for the first time in my life, without the aid of written sermons.

My investigations went on in regard to sanctification; I searched the Bible with reference to it; and then read Fletcher, Bramwell, Wesley and others on the subject, until I was well satisfied, that, speculate as we might, and dispute about terms as we would, the doctrine of holiness was a most prominent doctrine of the Bible, and that it was the duty and the privilege of christians to arrive at a state, to say the least, of *conscious* purity; to be where our hearts condemn us not; that we might have confidence toward God. I do not use the term perfection; not because I have myself much difficulty with that expression, but because it is liable to be misunderstood. Entire consecration is less objectionable. My *experience* on this subject is now better to me than all my theorizing ever was. Six months ago, an angel might have reasoned with me, and I should have almost doubted whether

christians, at the present day, could enjoy such influences, experience such overwhelming emotions of soul, have such bright and glorious views of truth, and be so sanctified unto God. What I have experienced, brethren, is only what others have, and are experiencing all over the land. Converts, and christians who have long been on their way to the heavenly Canaan, have alike been filled with the great power of God, as on the day of Pentecost.

After having obtained such new light on the Scriptures, and enjoyed such remarkable manifestations of the Spirit of God, I felt most deeply for you, my beloved brethren, and for all the ministers of Christ, that all who were called to minister at the altar might have the same power of God resting down upon them, so that their own souls might be refreshed, and that they might perform the duties of their office with more ease and delight. I beheld them toiling and weeping over the souls that were committed to their charge, and I longed to tell them how they might cast all upon God and get such an anointing from on high as would give effect to all their ministrations. It appeared to me, that the great majority of them were in gross darkness. I wrestled and agonized in prayer for them; and O, how distressed was my soul for an inactive and slumbering church! I can now see that my distress was caused by something beside the discovery of the fact, that the doctrine of holiness had not a strong hold on the hearts of ministers and people. So important did the doctrine of sanctification appear to me, and I could see so vividly, as I thought, its connection with the conversion of the world, that I felt it might soon be my duty to go forth and

make this the great theme of my preaching to the churches, or to devote the remnant of my life to the work of an evangelist, endeavoring to labor for Christ on a more extensive scale than ever. For it seemed to me that all my sympathies, and prayers, and toils, had been criminally restricted. As I had no tie to earth, and love for distinction had gone, I found that I had no sacrifice to make, but that toil, privation and suffering would be a pleasure, for Christ's sake. I was willing to be accounted a fool for my Master, and to bear with patience any reproach or persecution in defence of the gospel. I had always before thought much of preserving my good name, and enjoying the commendations of the community for my urbanity, frankness and inoffensiveness; and I here confess that the greatest injury that an individual could once have done me, would have been to speak ill of me. But now, blessed be God, while conscious of serving him who has redeemed me with his most precious blood, I care but little whether I have the approbation or disapprobation of the world. I am now kept in perfect peace, while my whole soul is stayed on God. I sometimes feel as though I could stand unmoved amidst the wreck of matter and the crush of worlds: such confidence has my soul in the omnipotent arm of my Father and my God. Dear brethren, hurt not the oil and the wine; do not be guilty of attributing to the influence of the imagination, to the excitement of the animal passions, or to the agency of Beelzebub, that which should be devoutly and adoringly attributed to the power of the Holy Ghost; bearing in mind that "the kingdom of God is not in word, but in *power*." If you reject

these things, when they are confirmed by so many witnesses, with equal propriety might you discard the proofs of ordinary conversion. If you smile at such experiences, as I hope *you* will not, fear lest the ungodly ridicule as superstition and enthusiasm all that the young convert professes to experience, and thus the reality of our religion be questioned. If you will turn over the pages of the New Testament, you will find just such exhibitions of God's power there. And you will recollect, that those extraordinary manifestations of the Holy Spirit have often been made by us subjects of discourse. Let not then the natural reverence which we all have for antiquity, and the charm with which we invest everything that was peculiar to the first age of the church, lead us to extol and admire everything that existed in apostolic times, while we be guilty of rejecting the very same phenomena because we witness it with our own eyes, in these last days. Many can eulogize the carpenter's son as a more profound teacher of wisdom than ever Socrates was: applaud the eloquence of the fishermen, and throw all the enchantments of romance around the babe in the manger; who, nevertheless, it is to be feared, would spurn to receive instructions from any man, however he might be filled with the Holy Ghost, unless he had been initiated into all the mysteries of science, had explored all the metaphysics of theology; and who, so far from condescending to make a stable their place of worship, would feel as though the Almighty was insulted, or could not be devoutly worshipped, unless in a granite or marble temple. But I wander from my subject; brethren, say not, "These men are filled with new wine."

## 2. VIEWS AND EXPERIENCE IN RELATION TO THE SECOND ADVENT.

Let me now, brethren, invite your attention to a continuation of my experience on another subject. I was always opposed to the introduction into our pulpits and churches, of all the great moral topics which have agitated the minds of the community for a few years past. And I have thought myself more than fortunate, as you well know, in keeping them all out of our midst. Our little bark has safely outrode all the storms to which other churches have been exposed, and from which they have so severely *suffered*, as I should once have said. I believe I have never preached on one of those topics, and certainly I have never been the open advocate of any of them, unless it might be thought that I have of the cause of Temperance. Here, I confess, I have erred greatly. One of my main reasons for so doing, however, has been because I plainly saw that one exciting theme prepared the mind for another; and if one was introduced, a hundred might be, and no one could foresee to what such steps might lead.

When the doctrine of Sanctification began to be generally discussed, I thought it a branch of that very tree from which so much bitter fruit had of late been gathered. And when the doctrine of the Second Advent began to be preached, I thought it an offshoot of the doctrine of Sanctification, and that the friends of the former and of the latter would be the same. These convictions were strengthened on listening to several discourses by Mr. Fitch, which were professedly Second Advent sermons; but, in

fact, discourses on Sanctification. I thought him really dishonest; wickedly designing, under the cloak of the Second Advent, to palm off Sanctification upon the churches. I publicly rebuked him for it, and left attendance on his lectures. Nor was I pleased with the two or three discourses which I heard from him on the Advent near; I had even invited my own congregation to give him a hearing, supposing that he was a ripe scholar, and a profound theologian. But what was my disappointment and mortification on finding him, as I then thought, such an intolerable perverter of plain texts of Scripture. I can now see that it was myself that was abusing the plain declarations of God's most holy word; and he was perverting them in my then opinion, because he did not depart from their literal rendering, and give them the spiritual interpretation which I had been taught to do.

I can now see, and am free to admit, that the two doctrines are closely conjoined. Not that every Christian who believes in and embraces the first, will also receive the second; because facts would not bear me out in this remark. But he who has been truly sanctified is better prepared to look at the doctrine of Christ at the door: he is qualified by patience, by lowliness, and by the indwelling influences of the Spirit to set himself down to the investigation of God's word on this subject, until he arrives at the truth: the ties are rent that once held him to the earth, and he is not only willing, but anxious to soar away and meet Jesus in his descent from the skies.

I never directly preached against the doctrine of Christ's second advent at hand; though I have often



aimed incidentally to tear up some of the superstructure on which the friends of it were endeavoring to build their theory. I had prophesied much evil against all who connected themselves with this cause. I received their books and newspapers, as I could not do otherwise without treating those indecorously who presented them to me. Some of these I read, more perhaps from curiosity than from anything else; just as one might look on and witness a contest between two pugilists, without feeling any special interest in the success of either party; others I carefully stowed away, intending, at the expiration of 1843, to bring them to light again, and hold them up as a monument of religious folly; then, I was intending to correct the presumption of all the foolish and ignorant who had dared to exalt themselves above the wisdom and erudition of the pulpit. Brethren, do not be guilty of as great a sin, lest you provoke the wrath of the Almighty. Only one day previous to the great blessing which God conferred upon me, and of which I have spoken, I declared that I would not be seen in a Second Advent meeting. Those composing them, were, I saw, as a class, of too low an order for me to associate with. I had no sympathy for their noise, and for their broken harangues. But how quickly is the arm of God to abase the proud, and to humble the lofty! On the next day after, so marvelous had been God's dealings with me, that I could not keep away from just such a meeting as I had heretofore despised. My soul wanted to give utterance to its emotions of love to Christ, and to *all* whom he had truly purchased with his blood; and now I was determined that the last vestige of pride should be

crucified and driven out of my heart, if, indeed, any yet lurked there. Accordingly I repaired to the church where those despised followers of the Lamb were holding a series of meetings; and there, to the rejoicing of many hearts, I told what great things God had done for my soul. I was now favorably disposed towards the doctrine of the Advent near, and was willing to read on the subject, as I did occasionally, while I thought, weighed considerations, and prayed more.

It should have been remarked, that at this time my mind was perfectly free from all care and concern. Bro. H.——, conducted the series of meetings which we had soon determined on holding: Christians were quickened, and sinners were pricked in their hearts, and cried out, "Men and brethren, what shall we do to be saved?" For about four weeks I did not myself preach a discourse. The minister's usual anxiety, which attends a revival, was not felt by me. I gave the church, souls, myself, and all into the keeping of God's hands, while I secluded myself in my study, in obedience to what seemed to be the movings of God's Spirit, searching the Scriptures, and weeping and praying before God that he would make *truth* known to me. I was aware that there was some truth left, which my mind did not apprehend; and this conviction I expressed to a ministering brother who called to see me on the day after I was so signally blest. I sought interviews at various times with the clergymen of the town, hoping that some words would be providentially dropped that would give me a clue to that for which my heart was anxious. But I always left them with disappointed hopes. At times I fancied

that it might, perhaps, be my duty to unite myself with another denomination, where there might be more vital piety, more scripture truth, and a greater field for usefulness. But my views on the leading doctrines of the Bible were unchanged, and I did not and do not feel like sacrificing them on any account. Indeed, these doctrines, as held by our church, never seemed to stand out so prominently on the pages of inspiration as at this moment; they are all harmonious, beautiful, glorious. Well, I would ask myself, with what denomination can I unite? I could fix upon none, a connection with which I felt would satisfy the strong desires, and calm the restless feelings of my heart. Now my soul was all ecstasy and devotion, and then indescribable darkness and wretchedness would succeed. I wondered that my peace and enjoyment were not as deep and as continuous as those of others who had been baptized with the Holy Ghost; for I was fully conscious of striving, in all things, to please my heavenly Father; was much in prayer, and felt willing to submit myself entirely to the divine will. Never did I so feel my weakness, my liability to err, my need of the prayers of Christians. O how I longed to say to each member of my church, and to every one who had access to a mercy-seat, pray for me, how my soul yearned to make known to my dear people my peculiar exercises of mind, that I might have their sympathies.

Greatly was my soul refreshed and comforted on one occasion, about the first of February, during one of our vestry meetings, to hear a number of praying souls arise, and say that it had been deeply impressed upon their minds that they must pray

more than ever for the pastor. One of them stated that the burden of his own prayers had long been for me—that the moment he had undertaken to pray for himself, he almost unconsciously and involuntarily found himself praying for me. Three of these individuals were neither members of our church, nor believers in the doctrine of the Second Advent near, although devoted christians, having come in to enjoy the season of revival. And now my soul flowed out like water, in gratitude and thankfulness to God for the intelligence that others were bearing my case continually up to heaven. Immediately we all bowed before God, and my soul wrestled and agonized before the throne, that God would keep my feet from stumbling, take me into his hand, and reveal to me not only all truth, but show me what he meant by the peculiar strivings of his Spirit. On returning to my residence, again I knelt to pour out my desires unto God; and no sooner was my knee bent, than again I found myself, as on the first of January, in the awful presence of Jehovah; fear and trembling seized all my reins, while glory seemed to envelop me. At once, with as much clearness and force as though an audible voice had thundered it in my ear, and down into the very depths of my soul, I was given to understand something to this effect: the glorious reign of Christ—my own responsible connection with the accomplishment of his triumph over the wicked—brevity—lightning. Immediately, and for several days following, my mind dwelt with overwhelming interest on what these things might mean. Now, I thought I could interpret them in this way: God is about to convert the town, and perhaps a large

portion of the earth; the day for a temporal millennium is fast dawning; I am to be used as an instrument in effecting these glorious things for Zion; my life is just at its close; all is to be done with the speed of lightning. Again, this was my interpretation: Christ is about to make his personal appearance, for the destruction of the ungodly, and the gathering home of his saints; I am to sound the Midnight Cry; the day of probation has just run out, and all are to be hurried into eternity; these things are to be closed up with the speed of lightning! Impressions of this kind were invariably made upon my mind, whenever I got near to God in holy, agonizing prayer; and whenever my mind wavered in regard to the near approach of Christ to reign on earth either temporally or spiritually, I was completely wretched; though previously I might have been in religious raptures. Frequently, when in prayer, I would have such heavenly manifestations, and such convictions wrought on my soul, that I would rise from my knees with the fullest persuasion that Christ was truly at the door. Still I had not studied the Bible with careful reference to the doctrine of the Advent near. I thought the task to be a difficult one, and I did not feel that I had time then to enter upon it. But I could have no inward rest until I made a commencement.

I now began to search the Scriptures, without note or comment, for myself. I took the chart used to illustrate the visions of Daniel, merely to aid in keeping everything clear and distinct before my mind. It was humbling, notwithstanding all that God had done for me, to study the Bible with the aid of a chart, on which I had heretofore looked

with so much contempt. There was the figure of a man in a certain attitude! and then, in different postures, the figures of various and most hideous beasts! The repugnance with which I regarded that chart cannot be well conceived. I thought it to have been conjured up by some dreamy, silly person, who was seeking to make everybody like himself. But why should I have had this deep-rooted prejudice against these symbols? There is man, a being proud of his capacities, allied to God, and the destined associate of angels: what symbol more appropriately chosen to illustrate the occurrence of the greatest events which the world has or will ever witness? There is the lion, the lord of the forest, at whose roar man himself trembles and turns pale; and there are the other mighty beasts of the field, next to man in the scale of being; what symbols more appropriate than these with which to mark the scale of time? These symbols, those *pictures*, hideous as they appear, why, they are the language of the Bible. And supposing there should be just such a transfer to paper of all events recorded in the word of God, what kind of a scene would be presented before the eye? But the chart is in perfect obedience to the command of God, "Write the vision and make it plain upon tables, that he may run that readeth it." I was totally ignorant of just what the chart was designed to illustrate, and knew not what was the reasoning from it.

I cannot here relate what were my feelings as my investigations went on. I was astonished and humbled to observe the Babylonian kingdom represented by the head of *gold*; the Medo Persian by the breast and arms of *silver*; the Grecian by



the belly and thighs of *brass*; and the fourth kingdom by the legs of iron, and its divisions by the feet and toes of iron and of *clay*. And then to admit that our own and other proud nations were represented by the feet and toes, "part of iron and part of potter's clay," I could hardly brook; still I would believe it if I had good and sufficient proof for it. Pursuing my study, I was amazed, surprised, delighted, on discovering such a complete correspondence between the vision of Nebuchadnezzar and that of Daniel; and then finding such a perfect likeness between that seen by Daniel and by John the revelator, even to the number of days when the vision should expire. I could but think that John must have been very familiar with the book of Daniel; or that some of his book must have been penned without much inspiration. But I could reconcile the matter easier than this: it was of God, and he was taking these various means to remind man, at different and remote intervals from each other, that he was not slack concerning his promises, and that he might have some gauge by which to ascertain how fast and at what period the sands of time should all run out. My Polyglot Bible was on my table, and aided me wonderfully in making speedy references to other portions of God's word. Such was the harmony between the books of Daniel and John, and other books of the Bible; so plainly did the book of Daniel and all the passages to which I had reference for the purpose of comparing scripture with scripture, teach the doctrine of the near approach of Christ, that I began to be suspicious of the edition of my Bible, and actually turned to the title-page to see by whom and when it was pub-

lished. I know the reference column is the work of man; but still it appears singular, that man, years ago, and probably without any intention of teaching the Second Advent near, should make such happy references.

Having given the book of Daniel a thorough investigation, which I had never before done—supposing if that or any other book of the Bible really taught the doctrine of Christ's speedy coming, those who were more aged, learned and pious than myself, would be likely to ascertain it; and that when *they* sounded the note of alarm it would be time enough for me to awake,—I was astonished to find the mass of Scripture testimony in favor of this doctrine. My mind had seemed to sympathize with that of Daniel throughout the whole vision; and I waited in fearful suspense for every word of explanation and revelation which the angel gave him; and when his last words were uttered, as contained in the last verse of the last chapter of Daniel, my interest was overwhelming; and I asked, what do these things mean? They cannot have but a very partial reference to Daniel's people after the flesh. Daniel could not have understood them thus. Had they been a plain, literal account of what was to befall his own people, he could not have been so amazed and astonished; he would have more readily comprehended the meaning of the angel's instructions. Besides, there are things in the book which cannot be interpreted as having a mere reference to the Jews; there is a mist, a veil, drawn over the whole book when such an application is made of it. On the other hand, all is clear and harmonious, when it is applied to teach mainly the

captivity and the deliverance of the children of God, together with the setting up of the kingdom of Christ.

I accordingly found that if I was still resolved on making the Bible my chart in these perilous times, *I must believe* that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that it introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven, to receive his dear disciples home to everlasting habitations, the burning of the earth, and the destruction of the wicked.

When I found it admitted, on all hands, that the seventy weeks were weeks of years, and that near the expiration of 490 years, Messiah the Prince was cut off according to the vision; the inference appeared both natural and necessary, that the *days* should be considered as prophetic days or solar years; but finding that events corresponding exactly to those referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision; and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did; that the *days* in the last verse of that chapter included the occurrence of those great events which Daniel *himself* was to witness; and that if it were allowed that this chapter does refer to the final judgment, (and before this controversy, it has always been supposed to,) then it seemed to me to be a very strange appendage to affix to the vision which included events which had transpired centuries ago—a wonderful leaping from 164

B. C., when *Antiochus* died, or 68 A. D., when *Vero* died, to the time of the judgment, &c. I accordingly felt that I *must* give way to the clear and sober convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world; and I thought that if we had not, and were not witnessing these *signs* at the present day, then my imagination could not conceive of what those signs spoken of by our Saviour could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited.

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hersey and brother Himes, I could do it now without a struggle. Light began to break in upon my mind by degrees, until the conflict of old and long-cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet with dreadful solemnity of mind; and whereas for the past two months, although I had received great light on the doctrine of holiness, yet, as remarked, I had felt as though some undiscovered truth was still to be perceived, not even *supposing* that it was the doctrine of the Advent near; and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, I could



now look up to the natural heavens, which were then as clear as crystal, and feel that my mind was *just like* those heavens; all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read; that I had obtained the mystical key, by which I could open at pleasure and lay my hand on each and all the sparkling gems and precious pearls of the holy treasury; that the Holy Spirit had conferred upon me *the white stone*, with the new name written thereon, which no man knoweth save he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness.

On the next Sunday I preached the blessed doctrine of Christ at the door; and O, the power of God which came down upon me! I was amazed and confounded at the words which God poured from my lips; for I can call God to witness that it was not *me* that spoke, it was the Holy Ghost that spake by me! The awful solemnity of that day, of that place, and of that audience, can *never* be forgotten. After the close of the afternoon services, I feared to open even the lids of the Bible, for the truth came almost independent of the Bible, rushing and streaming, and blazing into my mind like waves of light; God's Holy Spirit still continued to increase upon me, until my body was entirely *prostrated*, my strength gone, and I was compelled to cry out after the example of my Master, "Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done."

Yes, singular, and almost blasphemous as it might appear to some, I could but pray that light might

be in a measure withdrawn from my mind, and glory from my soul, if agreeable to God's will. Nevertheless, without the divine will, I felt ready to die under it. Before retiring to rest, God heard; and my soul, that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.

And now, dear brethren, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months, at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all christendom in defence of these things. God has wrought it into my very soul; he has given me the *evidence* of it there. Ah! that is significant language! O that I had seen these things years ago! How have I been in such a *dungeon* all my life! What a *Babylon*, what a *Babylon* I have been inhabiting; like the feet and the toes of the image, which were part of clay and part of iron, so the world, our country, philosophy, religion, are a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians, each having a portion of the truth; while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has most of the love of Jesus—most of vital godliness, I know not: this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body.



I must say that the religion of Protestants, as it is now held, is, to use the weakest language, tinctured with a little atheism, and deism, and Unitarianism, and Universalism, and philosophy, and mysticism. I am grieved to say it, but it is even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead—the body is to rise, if at all, in some ethereal, invisible form; and heaven, and Jesus, and all holy intelligences are of the same subtle nature. With many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the *second* time, as he comes to every man the second time when he *dies*. Whereas Paul says that he shall appear the second time, when he comes, “without sin unto salvation.” O, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian’s God, the Christian’s Saviour, the Christian’s Comforter, the Christian’s Bible? O, to weep tears of blood! The Bible, the Bible! The *Old* Testament we have all, long since, thrown over to the carnal Jew: and as to the *New* Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and so-called. O, what a pity! How it has pained my very soul for the past few months! Where is the Christian’s Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth FEAK-

LESSLY, without any regard to popular opinion, station, and at the peril of their idol—reputation and influence? Come down into the streets of this blazing Babylon; enter the houses of merchandise, and the gorgeous palaces of the professed disciples of our dear Master, who had not where to lay his head: and then look abroad and see a heathen world plunging down to hell! O, is this, is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why, the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole; and yet some tell us that the temporal millennium is to commence this very year, or hereabouts; and perhaps in the next breath, that the treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter *despair*, finding it worse than useless to cry out, “Come over and help us!” while it is boldly confessed that we need a “*History of Moral Stagnation.*” And it is verily so.

O, why do not the dear disciples see that Jehovah is reining in the carriot steeds of earth, and shouting, “Thus far and no farther?” Where are the means, but above all, where is the *disposition* to convert the world to Christ! Where is the Christian nation that will be the first to advance in this enterprise? England, according to her own confession, is fast going back to heathenism. America, I fear, is in danger of a like predicament; she is exporting Bibles and missionaries to Germany, and importing, in exchange, German neology, the direct tendency of which is to rob the Bible of its

inspiration, miracles, and divine authority. She is quite in the arms of the papal hierarchy; the tramp of the iron foot of the Pope already breaks upon our ear from over the hills and valleys of the great West. I am truly confounded, as I look and behold the death-like slumbers of the church: and I do solemnly believe that there is nothing that can save us but the interposition of his arm who is the Almighty. Unless the Prince, the mighty Conqueror, Jesus Christ, the Son of God, does speedily appear, all is lost. But for myself, I entertain no fears. Christ will come, and deliver us according to the word of God, ere such a crisis shall occur. I believe it with all my soul. I believe it with as much confidence as I believe that the doctrine of regeneration is a doctrine of the Bible; with as much, and perhaps more assurance than I believe that I have a personal interest in the blood of Christ. I am willing to peril everything on it. In thus proclaiming, I am well aware that I incur a most tremendous responsibility. Granted; so did Noah, and Jonah. But hear, beloved brethren; God has made me take upon myself this awful responsibility; and you *must* feel that I should be the last man to bear it, had not God himself laid it upon me. Once I should have trembled to have stood up in the face of the world and the church, feeble as I am, to preach this startling, awful, and yet, to the Christian, glorious truth. But God has ordered; God is on my side; and God is witness to what I write. O, that I had been more diligent for my Master; that I had labored more faithfully for souls; that I had more frequently denied self, and made greater sacrifices for him who died for me, and who is now

coming to take me to be with him forever! At the eleventh hour, and when the last cry that "the Bridegroom cometh," is just ready to be uttered, I am graciously brought in, to blow the trumpet in Zion, and to sound the alarm in God's holy mountain.

My soul is now content, and in a state of greater peace and joy than ever; Jesus has seemed to smile affectionately; and the Spirit, which had so long been striving with me in relation to something, seems to have left me to go about my Father's business.

Beloved brethren, do not censure me for the confidence tone in which I speak; for it is the confidence of my soul. God has wrought this great truth on *my* soul, too, "as with a *pen of iron!*" I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary, I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ's advent; it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come.

In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall teach it with a modesty becoming

my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with truth, promising that I will heartily renounce my present for more scriptural views, when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of our Lord. I am wedded to no party, and to no stereotyped theory. What I have learned of late, I have, I believe, been taught by the word of God. I have not read Mr. Miller's lectures, neither know what they are.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation to this charge, I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism, and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life, brethren, as you are acquainted with it. You know that I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? It in the present instance I am deluded, then I was deluded fourteen weeks since, and sixteen years ago, when first converted to God. The same kind of arguments by

which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered; when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out, I am like a vessel at sea, with the storm beating, the winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty, and been no more mindful of the safety, comfort and good of his children? The Spirit and Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit which now influences me to give the midnight cry. It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "stupid"—



and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manoeuvre? *I must hazard the issue*, in connection with many whom I am gratified and surprised to find had an experience just like my own on this subject; *they* are good men, whatever *I* may be.

In months and years gone by, the preaching of "Christ at the door" has resulted in the conversion of souls, who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insauity, then should the doctrine of final judgment be a proscribed theme, on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue, and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defense against one enemy, will be washed away by the first storm that sets in from the opposite quarter.

One good, at least, has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the

Scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved, in all their native freshness and power, unto the coming of our Lord and Saviour Jesus Christ.

And now, dear brethren, I take my leave of you; and in so doing, let me ask you as friends to me and the cause of truth, will you account for what I have experienced? If disposed to reject all natural phenomena, as indicative of Christ's coming, as christian philosophers will you account for the present religious phenomena in the moral heavens! How is it? I had never read the experience of any soul on this subject, until I read my own experience in theirs. Here are ministers of the gospel, and christians of all sects, in all parts of our land, without any previous knowledge of each other, exercised alike by the Spirit and power of God, and led into the unshaken belief that the Judge standeth at the door. *And nothing as yet advanced by their opponents can persuade them to the contrary.*

Brethren, I could write much, but time is short and forbids it. I have not given you the argument on this great subject, for it was not my design so to do. I only give you my *experience* in connection with it. Others have prepared works on this subject, to the investigation of which I now invite your prayerful attention. My present aim is merely to conciliate your feelings in behalf of this great truth. God's word is intelligible; you may understand it; search for it with childlike simplicity; cry after it, and you shall find it. Consider, God is the same as ever; and hence it would not be strange,

if he should cause the midnight cry to swell up first from among the poor and illiterate. He is a mysterious God!

And now, brethren, often have I wept and agonized in prayer to God for you. You have my heart; I love you; and because I love you, I want you to see the truth. You have labored anxiously and faithfully for God, and now I want you to lift up your heads and rejoice, for your *redemption* draweth nigh. You need not be assured that it is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so *I* once was, and should be now but for the sovereign power and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will *soon* be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, solemnly study, and independently act, *now* is that moment. They hazard souls more than we do; for if Christ should come suddenly, how many poor souls will they be the means of destroying! Brethren, need I remind you of your own individual responsibility at this interesting period? Will you suffer one soul to perish through your indifference to the cause of truth.

Brethren, I have written hastily and familiarly. I have left much unsaid, and some things unexplained. By a reference to page 26, you will perceive that I allude to one brother in particular, who had for weeks and months prayed much for me although we had had but a partial acquaintance. He knew not, as he has since confessed, why he should

have such feelings for me. But when God so signally blest me at the opening of this year, then with a heart full of emotion and tears gushing from his eyes, he said God had heard his prayers, and made all plain to him. I have learned, too, that many praying souls had agonized in prayer to God for me, that my eyes might be opened to the momentous truth of the approach of our Lord to gather home his children; and they had gained an evidence at a throne of grace that their prayers were accepted, and should be answered. My own people had felt, and publicly declared their convictions, that persecution and suffering awaited me for the truth's sake; and hence their prayers ascended to God in my behalf, little thinking, as well as myself, from what quarter, and on what ground the trial and pain would come. Their impressions were well founded; the fiery trial has overtaken me; but as I then said, so I now say, let the storm come; I was never before worthy of persecution. God however, is my daily support and consolation; and I am thankful to be one to suffer reproach for his sake; for I have the promise that if I suffer with him, I shall also reign with him. And now it is my prayer that this brief narrative of God's gracious dealings with me, may be blest to your everlasting good.

May the grace of our Lord and Saviour Jesus Christ be with you all forever. AMEN.

Your beloved brother,  
Boston, April 19th, 1843.

## SECTION 3

### VARIOUS ARTICLES CONCERNING THE DIFFERENT ASPECTS OF THE 1<sup>ST</sup> **ANGEL'S MESSAGE:**

- "THE RESTORATION OF ISRAEL." - SIGNS OF THE TIMES OF THE SECOND COMING OF CHRIST, SEPTEMBER 1, 1840 – BY HENRY DANA WARD.
- "CHRIST IS COMING TO JUDGMENT NEXT YEAR!" – THE MIDNIGHT CRY, NOVEMBER 21, 1842 – BY LEWIS HERSEY.
- "BEWARE OF THE DOCTRINE OF A TEMPORAL MILLENNIUM." – THE MIDNIGHT CRY, JUNE 15, 1843 – BY CHARLES FITCH.
- "PLAN OF CALCULATING THE PROPHETIC PERIODS. SCALE OF TIME FROM CREATION." – THE MIDNIGHT CRY, JULY 20, 1843.
- "PROPHETIC TIME." – THE WESTERN MIDNIGHT CRY, MARCH 9, 1844.
- "THE RETURN OF THE JEWS." – BY GEORGE STORRS – THE ADVENT REVIEW, AND SABBATH HERALD, MARCH 3, 1853.
- "PREPARE TO MEET THY GOD." - THE ADVENT REVIEW, AND SABBATH HERALD, NOVEMBER 15, 1853.
- "A TEMPORAL MILLENNIUM." - THE ADVENT REVIEW, AND SABBATH HERALD, JULY 11, 1854.



### THE RESTORATION OF ISRAEL.

REV. MR. HIGGS.—The kind reception of my former communication encourages me to attempt the following.—It is objected to the doctrine of the speedy return of our Lord, to judge the world, in the resurrection of the dead, that the Jews must return to Canaan, and Jerusalem be rebuilt, and the glory of the nations be given to her king.

In the common acceptation, this is a formidable objection—I propose briefly to examine it.

The restoration of Israel is sure, even as the resurrection of the dead, (Rom. xi. 15.) The Lord himself is now preparing in heaven the mansions of the New Jerusalem, into which his people, *Israel*, will be gathered with joy and singing. (John xiv. 2, 3. Isaiah xxxv. 10.) The glory of the nations will be given to her KING, who is the King of glory, and he shall reign over the house of Jacob forever (Rev. ii. 24, Luke i. 33.)

But who are "*the house of Israel*?" Who are *Israel*? What city is this *Jerusalem*? Not that certainly where our Lord was crucified, not they who slew the just: not the carnal house of Ephraim and Judah. "They are not all *Israel* who are of *Israel*," (Rom. ix. 67.) The children of faith are the heirs of the promises. Do ye not know that they who are of faith, *these* are the sons of Abraham? (Gal. iii. 7.) The children of the flesh, the *natural* Jews are the natural seed; who have inheritance with the children of promise, except by faith, no more than Hagar's son inherited with Sarah's son. (Gal. iv. 22, 26.) But the natural seed always persecuted the spiritual seed: nevertheless, what saith the Scriptures: cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. Indeed brethren, we are not children of the bond woman, but of the free woman. (Gal. iv. 29th, to the end.)

The restoration of *Israel*, then, is not a promise to the *natural* Israel. The *natural* Israel belongs to the *Jerusalem* which now is, and is in bondage with her children; but the true *Israel* belongs to the *Jerusalem* above which is free, and is the mother of us all. (Gal. iv. 25, 26.) Her children are born *from above*, (John iii. 3.) They are born of the spirit; and have assurance. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise, (Gal. iii. 29.) Their restoration is a promise, and their possession of the land for an *everlasting* inheritance is a part of the same promise, which *time* cannot fulfil

Now it is manifest that Abraham received the type of the chosen seed, his son Isaac, from the deadness of his own age and that of Sarah, in token of the truth, that the promises to his seed were not to be fulfilled, except in the resurrection of the dead. (Rom. iv. 19 and following.) And so it is, that all the literal promises of a restoration were made during and previous to the Babylonish captivity of the natural seed, and were fulfilled in their return from that captivity; but the spiritual sense of these promises remains to be fulfilled in the restoration of the true *Israel* from the captivity of "*this evil world*," *Babylon the Great*, to the liberty of the sons of God in the resurrection of the dead—glorious gospel of the kingdom of God, whose children are manifest, being the children of the resurrection!

So Abraham the father of the natural and also the spiritual seed, sojourned on earth, seeking after a city, which hath foundations, whose builder and maker is God. Yet he sought it by *faith*, not by sight; he looked for it in heaven and not in this world. In this he is our pattern, the pattern of all the chosen and faithful: he sought a *better country, even an heavenly*. So should all his seed. They ought never to indulge a hope of the *Jerusalem* that is now in bondage, and is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. They ought to cultivate the faith and hope of that heavenly *Jerusalem*, which Christ our Lord will bring with him, at his coming down out of heaven with the voice of the archangel and the trump of God, in clouds, with all his saints.

"*The times of the Gentiles*" are fast fulfilling; when fulfilled, they end. *Time* must end, when fulfilled; and the times of the Gentiles must also end, when once fulfilled. And there is not to be a restoration of the natural Jews; but the resurrection of the dead. When the times of the Gentiles run out, eternity comes in; and not the natural Jews; the meek inherit the earth, and the restitution is made, when God shall send Jesus Christ, and fold up this heaven and earth, as a garment, and they shall be changed. (Heb. i. 12.)

Then we expect the new heavens, and an earth which shall be pure and holy, say the Nicene Fathers, the land of the living and not of the dead.

WARD.





For the Midnight Cry

**BEWARE**  
OF THE DOCTRINE OF A  
**TEMPORAL MILLENNIUM.**  
BY CHARLES FITCH.

Beware of the notion that all the world is to be converted, and that there is to be a long period of universal peace, previous to the coming of Christ to judge the world: a golden age of purity and bliss, in a world accursed of God and by his own "word kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men"—Gen. 3: 17, 18; Pet. 3: 7. Of this doctrine beware, because it is a doctrine opposed to the plain declarations of the word of God, having nothing but perversions of scripture for its support, and is in its influence in the highest degree delusive and dangerous.

1. This doctrine is opposed to the plain declarations of the word of God. In the 7th chapter of Daniel we read, "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." The judgment here mentioned, is the judgment upon a beast that should devour the whole earth, and tread it down and break it in pieces. Dan. 7: 23. At this judgment, the body of this beast is to be destroyed and given to the burning flame. As the beast was to devour the whole earth, it must be true that all the earth is included therein—it being a symbol of the entire secular government of the world. Destroy that beast, and the whole earth is destroyed, it being contained therein. Now until this judgment, this destruction of the world, the enemies of the saints are to prevail against them. Hence this looked for time of peace before the judgment of the world—**CAN NEVER COME.**

Again—our Savior has taught us in the 13th of Matt. that the wheat and the tares, the children of the kingdom, and the children of the wicked one, are to grow together until the harvest, and that the harvest is the end of this world—when He will send His angels and gather out of His kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire—and that then the righteous shall shine forth as the sun in the kingdom of their father.

From this we learn most fully, that the saints will not enjoy their time of peace until after the judgment, when the wicked are to be destroyed out of the earth—to look for a temporal millennium previous to the judgment, is therefore vain. It will never be seen.

Again—Paul told the Thessalonians, in his day, that the day of the Lord would not come until there had been a falling away, and the man of sin had been revealed, the son of perdition, whom the Lord should consume with the spirit of his mouth, and should destroy with the brightness of his coming. That coming of the Lord, Paul had already described to be from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. Then the Man or Six is to remain in the world, until Christ is revealed from heaven to take vengeance on them that obey not the gospel. There can therefore be no time of peace for the saints in the earth previous to the day of judgment, because, till then, the man of sin remains. These Bible facts prove that the doctrine of a temporal millennium is directly opposed in the word of God.

It is supported only by perversions of scripture.

The perversions to which I allude are such as the following. The judgment spoken of in Dan. 7 chap., until which, the horn (popery) is to make war with the saints, and prevail against them; a judgment and de-

struction of a beast which had devoured the whole earth—when the Ancient of Days is to appear with His throne like fiery flame, and His wheels burning fire—a fiery stream issuing and going forth from before Him, thousand thousands ministering unto Him, and ten thousand times ten thousand standing before Him—the judgment set—the books opened—the body of the beast destroyed and given to the burning flame—all this is said to have been fulfilled in the death of Antiochus Epiphaneus, and the overthrow of the Syrians about 164 years before the Christian era. From the time of this judgment, "the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever." Did the saints take the kingdom 164 years before the Christian era? Between fifty and sixty millions of the saints have since that time been persecuted to death. Then that surely was not the judgment at which the saints are to take the kingdom. Such an attempted exposition of the Bible, is a gross perversion of it.

It is said by others that this is to be a judgment on the papacy alone, after the destruction of which, the world will be converted, and the glorious millennium, the golden age of an accursed world be ushered in. The Bible does not tell us, however, that the horn, popery, shall alone be destroyed in this judgment, but the body of the beast that had devoured the whole earth. Hence it must be the destruction of the whole earth, and up to that time the enemies of the saints are to make war and prevail. There is then no temporal millennium previous to the destruction of the world.

Another perversion of scripture claims that Christ does not teach in the 13th of Matt. that the wheat and the tares are to grow together till the harvest at the end of this world; but that notwithstanding all that our Savior has there taught, there may be a glorious millennium before. When Christ has taught that it is not until *the tares are burned*, that the saints shall shine forth in the kingdom.

Another perversion still claims, that the spirit of Christ's mouth, and the brightness of His coming, at which the man of sin, the son of perdition, is to have an end, is only the outpouring of the Holy Spirit for the conversion of the world. Paul, however, says that that coming is to take vengeance on them that know not God, and obey not the gospel. That is a strange hallucination of mind, that can make the terms "consume and destroy" to mean the same thing as to convert and save. If this is not perversion, then it is impossible to pervert language. As it is making it mean precisely the opposite of its plain import.

The only basis for a temporal millennium is laid by taking the promises of eternal blessedness in an immortal kingdom, and cutting them down to a mere temporary state of things; and this is another perversion of God's blessed word. When it is said that the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever, after the judgment on the body of the beast, that should devour the whole earth—it is said that this means a very long period of great prosperity in the world that now is. When it is said "Thy people 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. Thy sun shall no more go down, neither shall thy moon withdraw itself, the Lord shall be thine everlasting light, and thy God thy glory; and the days of thy mourning shall be ended," this also we are told means only a temporary state of prosperity in the present life. We dare not take such liberties with the word of God.

**THE INFLUENCE OF THIS DOCTRINE.**

Said a professor of religion, I was troubled when I heard of the immediate coming of Christ: but when my minister preached the temporal millennium, all my fears were quieted, and I felt as easy as I would have

done about my goods when all insured." Said another individual, "I used to hope that I should live till the millennium, as I thought I would then become a Christian of course."

Thus the influence of the doctrine is to quiet the worldlings of the professed church in their carnality, and lead sinners onward in present impenitence, with the hope of getting in at the strait gate *without striving*, at some future time. Multitudes also, who call themselves Christ's followers, are encouraged in eager chase after wealth, in untiring effort to acquire money, by flattering expectations of doing great things for the world's conversion, when they shall have amassed a fortune; and in aggrandizing themselves with the glittering splendors of earthliness, in order to render the religion of the despised Nazarene respectable among the men of this world. How delusive is this notion! Surely, say multitudes, the conversion of the whole world to God must be a good object—let us live for it: and in the very effort of doing this, they become lost in vain dreams of worldly peace and prosperity, lose their spirituality of mind, become filled with pride and love of earth, and instead of exerting an influence for the spread of holiness, and that shall lead others to seek a treasure in heaven, that faileth not; others by their example are made more eager for the perishable things of time.

On the contrary, when the thoughts are fixed on the immediate coming of Christ to judge and destroy the wicked before the world shall be possessed by the saints, the affections and the desires are turned aside from earth's decay and emptiness, to seek a treasure in the heavens that fadeth not. The false glory of an accursed world fades away, and the whole being is overwhelmed with the importance of receiving an unfading inheritance in the New Earth, wherein dwelleth righteousness.

Know then, reader, that the doctrine of a temporal millennium only flatters you with a delusive hope of peace and safety, when sudden destruction is just about to come upon you—it cries "peace, peace, when God has said there is no peace." "It glitters to deceive—it dazzles to blind." There is no peace for this world, till it has been purified with fire, and God has made it a new earth wherein dwelleth righteousness. Then "there shall be no more curse, no more death, nor sorrow, nor crying, nor any more pain, the tabernacle of God shall be with men, and He shall wipe away all tears from their eyes." But before that day dawns on the world, know, on God's own word, that "the wicked shall be cut off from the earth, and the transgressors rooted out of it." Then, "the upright shall dwell in the land, and the perfect remain in it." We have now a "sure word of prophecy to which we do well that we take heed." This has told us what events should precede the judgment and destruction of the world, and we find the predictions all fulfilled. It also tells us how long the world should be trodden down of the wicked, and we find that time just expiring. Reader—you must be prepared to enter the new earth, wherein dwelleth righteousness—or else, with all "the workers of iniquity, you must be cut down as the grass, and wither as the green herb," for know the God of heaven has said, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away." What does your own conscience testify, respecting your own fitness for the immortal kingdom of God? Have you been diligent to make your calling and election sure, that an entrance may be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ?

Reader, listen! You know that you must be born again, or never see the kingdom of God. You know also that now is the accepted time, and now the day of



salvation. Will you improve this day or sink to hell  
forever! Reader, say!

Thou canst not say thou knowest not  
That sin must lead to hell;  
Thou canst not say thou hast forgot  
Where wicked ones must dwell.

Reader! the sinner's fearful end,  
Full well is known to thee;  
Wilt thou the voice of God attend,  
And ways of folly see!

Or wilt thou drown that voice of love,  
In laughter loud and vain;  
Live, the delights of sin to prove,  
Then sink in endless pain!

Dear reader, stop—and learn to fear  
The God—whose voice of love,  
Would check thy guilty, mad career  
And raise thy thoughts above.

The God whose well beloved Son  
Died on a cross for thee,  
Oh wilt thou not by love be won  
To immortality!

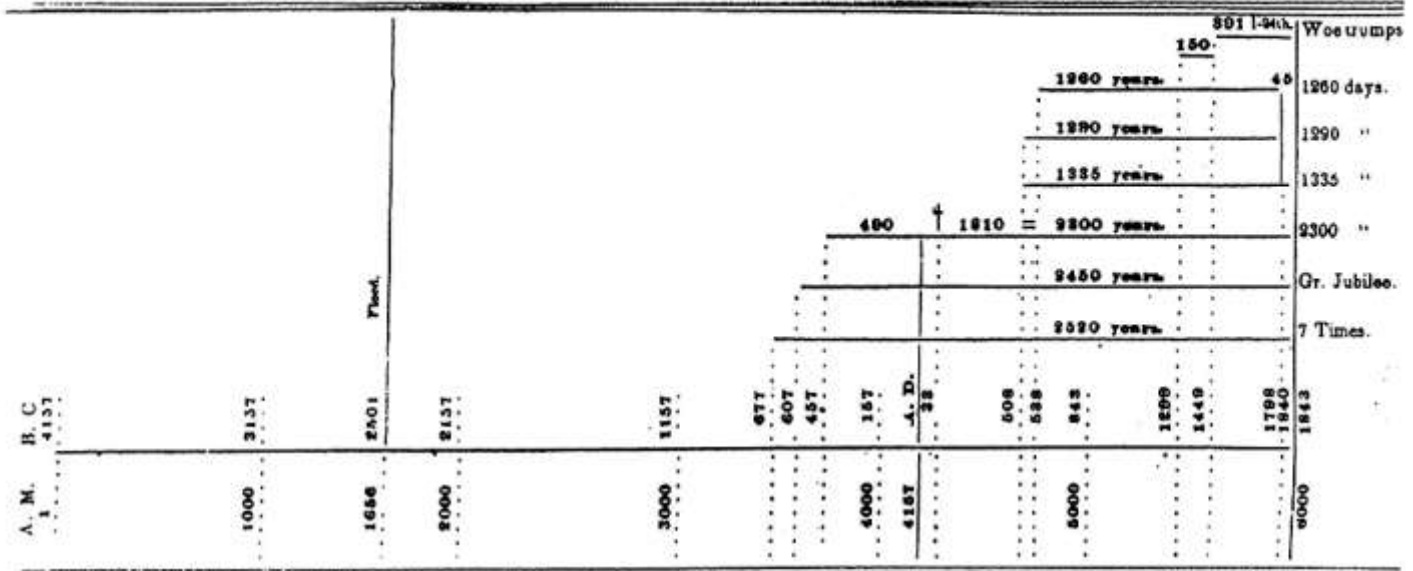
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**"PLAN OF CALCULATING THE PROPHETIC PERIODS. SCALE OF TIME FROM CREATION."**

— THE MIDNIGHT CRY, JULY 20, 1843.

**PLAN OF CALCULATING THE PROPHETIC PERIODS.**

SCALE OF TIME FROM CREATION.



**THE TWO THOUSAND THREE HUNDRED DAYS.** Dan. vii. 14.

2300
Began B. C. —157 Ezra vii. 12—26.
Ends A. D. 1813
2300
Take 70 weeks—190 Dan. ix. 21, 25.
1810
Add A. D. 33
1843

**THE SEVENTY WEEKS.** Dan. ix. 25.

7 weeks × 7 = 49 days
62 " × 7 = 434 "
1 " × 7 = 7 "
70 " = 490 "
Began B. C.—457 Ezra vii. 12—26
A. D. —33
1810
A. D. 1843

**THE FIFTH AND SIXTH TRUMPETS.** Rev. ix. 6, 15.

Fifth Trumpet began, A. D. 1299, July 27.
5 months = 150 days = 150 years.
Sixth Trumpet began, A. D. 1449, July 27.
1 year = 360 days
1 month = 30 "
1 day = 1 "
1 hour = 1-24th "
391 1-24th " = 391 years 15 days.
Sixth trumpet ended A. D. 1840, Aug. 11.

**THE TIME, TIMES AND A HALF** Dan. vii. 95.

3 1-2 times.
12
42 months.
30
1260 days.
A. D. 538 Papacy established in Rome.
A. D. 1798 Papacy lost civil power.
45 time of the end.
A. D. 1843

**THE SEVEN TIMES.** Levit. xxvi.

7 times.
12
84 months.
30
2520 days.
B. C. —677 begun. 2 Chron. xxxiii. 11
A. D. 1843

**THE 1990 AND 1335 DAYS.** Dan. xii. 11, 12.

Began A. D. 508
1990
Ended A. D. 1798
Time of the end 45
1843
Began A. D. 508
1335
Ends 1843

**ISRAEL'S CAPTIVITY.**

Under Babylon	140
Media and Persia	205
Greece	171
Pagan Rome	666
Kings	30
Papacy	1900
Time of the end	45
2520	
Began B. C. —677	
1843	

**NOTE.** The design of the above chart and tables is to present at a glance the methods of computing the various prophetic periods, for a full explanation of which reference must be had to "Miller's Lectures," "Life and Views," &c.

The chart at the head of the page gives a scale of time for 6000 years from creation, with the average length of the prophetic periods, the dates of their commencement, termination, &c. For proof of the age of the world being 6000 years, see Miller's Life and Views, p. 36.

The seven times of Levit. xxvi. give us the 2520 years that the people of God are to be trodden down by their enemies till the times of the Gentiles are fulfilled, and which began when Manasseh was taken captive and carried to Babylon, B. C. 677. The various periods that the Church have been subject to different powers, is shown under the head of Israel's Captivity. See Sec. Adv. Library, No. 14.

The 2300 days of Daniel viii. extend from the going forth of the decree of Artaxerxes Longimanus, B. C. 457, to the consummation of all things; and denote the length of the vision in that chapter. These days are proved to be years, by the fulfilment of the 70

weeks in 490 years, A. D. 33—in just as many years as there are days in 70 weeks. And the 490 years terminating in 33, the 2300 must terminate in 1843, or 1810 years from the end of the 490. See Miller's Lectures, p. 39.

The 1990 and 1335 days of Daniel xii., began with the abolishing of Paganism in A. D. 508, when also the abomination of desecration was set up; for in that year was the first ecclesiastical war, and Papacy was pushing as a horn, but did not gain the supremacy till Rome was conquered by Justinian, and the Arians were given into its hands, A. D. 538. The 1990 days reached till the time of the end, when the king of the south (Egypt) pushed at Bonaparte, 1798; and the 1335 reach to the end itself, when Daniel and all the redeemed stand in their lot and shine as the firmament forever, even forever and over. See Miller's Lectures, p. 100.

The time, times and a half, began with the supremacy of Papacy, in A. D. 538, when the Pope first had power over the lives of Christians to put them to death for heresy, and terminated with the overthrow of the Pope when taken prisoner by Berthier, a general of Napoleon's, in 1798, at which time the iniquation was

abolished, and since which the Papists have had no legal power over the lives of Christians; or have not dared to execute it. See Sec. Adv. Library, No. 6, p. 45.

The Fifth and Sixth Trumpets are two of the three wo trumpets of Rev. ix. The Fifth Trumpet began to sound on the 27th of July, 1299, when the Turks made their first attack upon the Greek empire; and continued five prophetic months, or 150 years, to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks, but continued on the throne by permission till 1463, when Constantinople was besieged and taken. The Sixth Trumpet began to sound when Decazes asked the consent of Amureth to reign, in 1449, and continued "an hour, a day, a month, and a year," in prophetic time, or 391 years and 15 days from the end of the 150 years, and terminated on the 11th of Aug. 1840, when the Sultan made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch when this trumpet began to sound in 1449. See Sec. Adv. Library, No. 20, p. 151.

**PROPHETIC TIME.**

I. **THE GREAT JUBILEE.** This is a period of 7 times 7 jubilees, 49 jubilees of 50 years each, or 2450 years, which include the time of all the Jewish Sabbaths, during which the land was to enjoy her rest. This period we commence when the Jews, with Jehoiakim, were carried to Babylon, in the fourth year of his reign; since which, the Jews have never kept their jubilees. According to the best chronologists, this event was B. C. 607. From 2450, deduct B. C. 607, and there can remain but about A. D. 1843.

II. **THE 2300 PROPHETIC DAYS, (YEARS.)** This prophetic period, of the viii. of Daniel, was to commence with the meridian glory of the Medo-Persian empire, to mark the continuance of the vision, and reach to the cleansing of the sanctuary, when the horn that waxed exceeding great is to be broken without hand. According to the best chronologists, that kingdom did not reach its greatest height until the 7th year of Artaxerxes Longimanus, B. C. 457. 457 from 2300, must end near 1843.

III. **THE SEVENTY WEEKS.** This was given to Daniel, as recorded in Daniel ix., as an explanation of the 2300 days, from which they were cut off. Sixty-nine of these weeks, 7 multiplied by 69, equal to 483 years, were to reach to the Messiah, and to begin with the going forth of the decree to rebuild Jerusalem. This decree, according to Ezra vii., was given in the 7th year of Artaxerxes Longimanus, B. C. 457. From 483, deduct B. C. 457, and there remains A. D. 26. This brings us down to the time our Savior was baptized, and acknowledged from Heaven as the MESSIAH. The one week, or 7 years, to complete the 70 weeks, carry us to A. D. 33. Deduct 490 years, in 70 weeks, from 2300, and there remain 1810. Add 1810 to A. D. 33, and it brings us to A. D. 1843.

IV. **THE 1260 DAYS.** This period was to mark the supremacy of Papacy. In Dan. vii. 25, it is called "a time, times, and dividing of time = 3½ times, that the saints were to be given into the hands of the little horn; also in xii. 7. In Rev. xi. 2, 3, it is called 42 months that the Gentiles were to tread the court of the temple under foot; and a thousand two hundred and threescore days that the two witnesses were to be clothed in sackcloth. In Rev. xii. 6 and 14, it is called a thousand two hundred and threescore days, and a time, and times and half a time, that the woman was to be nourished in the wilderness. In Rev. xiii. 5, it is called forty-two months, that power was given unto the beast to continue. These periods are all of the same length, and evidently mark the same period of time. According to the most authentic histories, the events predicted to mark the commencement

of these periods, were all fulfilled by A. D. 538; and those which are to mark the termination in A. D. 1798, just 1260 years from the commencement. Since 1798, the saints have been out of the hands of Papacy, which has continued to make war with them, and prevail against them, as it was predicted it should, till the Ancient of Days should come.

V. **THE 1290 DAYS of Daniel xii.—** This period was to commence with the taking away of the daily, and the setting up of the abomination that maketh desolate. According to the best historical evidence, the daily pagan rites ceased to be sustained by law in Rome, about A. D. 508, when the papal horn was also revealed in the first ecclesiastical war. These days were to continue till the time of the end, when the king of the south (Egypt) was to push against the Roman power. 1290 years, commencing in A. D. 508, would expire in 1798; and in this year we find the fulfilment of the events which were to mark the termination of this period.

VI. **THE 1335 DAYS of Daniel xii.—** This period was to commence at the same time with the 1290, and to continue to the time Daniel should stand in his lot: at which time, all who waited and came to the end of the days would be blessed. 1335 days, beginning in A. D. 508, carry us down to about 1843.

VII. **THE FIVE MONTHS of Rev. ix. 10.** This was to be the time that those like locusts were to have power to hurt men during the sounding of the fifth trumpet. We suppose that this trumpet began to sound on the 27th day of July, 1299, when, according to Gibbon, the Turks made their first attack upon the Greek empire. Five months, 5 multiplied by 30, equal 150 prophetic days (years.) 150 years, commencing with July 27th, 1299, carry us down to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks; but continued on the throne by permission till 1453, when Constantinople was besieged and taken.

VIII. **THE HOUR, DAY, MONTH AND YEAR of Rev. ix. 15.** This period was to mark the time that the same power was to be permitted to kill men. 1-24th of a day, 1 day, 30 days, and 360 days, equal to 391 1-24th prophetic days, or 391 years and 15 days. Commencing this period in 1449, when Decazes asked the consent of Amureth to reign, at the end of 150 years from July 27th, 1299, and it would terminate August 11th, 1840. And at that time the Sultan of Turkey made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch, at the end of the 150 years. Then ended the SIXTH Trumpet, when the SEVENTH was to sound quickly. See Rev. x. 7, and ix. 15.



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 purpose, 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. iii, 9: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones 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" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John viii, 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 verse 44, "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. ii, 9: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Chap. iii, 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. ii, 28, 29: "For he is not a Jew which is one outwardly; neither is that circumcision which is outwardly;

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. lxx, 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 mine 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, but ye shall cry for sorrow 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. xxi, 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, gives us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, in verse 19, "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. xxi, 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."

Now see Rom. ix, 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. iv, 28: "Now we, brethren, [We. Who? Believers—whether from among the Jews or Gentiles] as Isaac was, are the children of promise."

**THE RETURN OF THE JEWS.**

BY GEORGE STORRS.

It is said, "The world cannot come to an end yet, 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 Mormons, or Mohammedans, or Papists, or liars, 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. Chap. iii. Christ, says Paul to the Ephesians, [ii, 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

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 verses 30 and 31, 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 son of 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 verse 26: "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. Nowhere! It's not there! It's 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 that such words are Bible language, they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. xi, 25: "For I would not, brethren, that ye should be ignorant of this mystery, (lost ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness 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 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 then who are not Jews, be aroused to seek salvation immediately. This year, remember, "our 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 eleventh 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. Wot ye not what the Scripture 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 it is 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, 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 vi, 7,] the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did not obey [Chap. x, 16, 21,] "were blinded." The Apostle then goes on to say, [verses 9, 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 their back always."

Why were their eyes darkened? Because they rejected the true light, the Lord Jesus Christ. But the Apostle adds, [verse 11,] "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 xiii, 45, 46: "But when the Jews saw the multitudes, 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 the 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, [verse 12,] "if the fall of them be the riches of the world, [or 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 espoused 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 convert-

ed. 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 unbelieving 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. ii, 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 16,] "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 verse 5,] 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. xi, 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 17-23. 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 boastest 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 spare 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, [verse 25,] "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 28,] "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 Sion 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. lix, 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 for ever."

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 28, that, "As concerning the gospel, they [the unbelieving Jews] are enemies for your sakes, [for 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 xiii, 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. vii, 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 would, 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. xiii, 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look toward 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 forever."

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 vii, 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 them into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not 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. xi, 8-10.—"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 sojourned in the land of promise, as in a strange country, dwelling in taberna-

cles 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.—"Those 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 dwelt in the Promised 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. xxvi, 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. xxviii, 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 wherein thou liest, to thee will I give it, and to thy seed.—And thy seed shall be as the dust of the earth; and thou shalt 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 these promises are made. See Gal. iii, 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 testifies 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. iv, 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. iii, 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 chapter.

"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 thus 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; but God gave it to Abraham by 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 baptized 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 seems to me impossible to settle any question.

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. ii, 22.—"But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

See, also, Malachi iv, 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. xi, 15-18. "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 come; 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. Isa. xxxiii, 15-17, 20-22. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of op-



prossions, 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: broad 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." Isa. xxxv, 3-9, 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 sing; for in the wilderness shall waters break out, and streams in the desert. No lion 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. lv, 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 briar 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. lx, 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 shall be 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 Eze. xxxiv, 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 seasons—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 they 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 "heirs 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. i, 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 v, 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.

**Prepare to meet thy God.**

"Who may abide the day of his coming? and who shall stand when he appeareth?" Mal. iii, 2. It is indeed true, that when he comes again, it will be to execute judgment, because he is the Son of man, to gather the wheat into his garner, but to burn the chaff with fire unquenchable. To send forth that tremendous edict, Those mine enemies who would not that I should reign over them, bring hither and slay them before me. Would it not be wise to consider in time whether you are able with ten thousand to meet him that cometh against you with twenty thousand; or else to desire conditions of peace."— These conditions he not only freely offers you, but has sent his servants to beseech you in his stead to be reconciled unto God. For he hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him. Let no feeling of past sin, however aggravated, deter you from coming, since it is written, that the blood of Jesus Christ cleanseth from all sin. 1 John i. 7. Be no more a stranger and foreigner, but, accepting his offer, become a fellow-citizen with the saints, a member of the household of God; be content, with Abraham, Isaac, and Jacob, and all the saints of God, to confess yourself a stranger, and a pilgrim on the earth, and with them to look for a city that hath foundations whose builder and maker is God.

Perhaps, though not altogether regardless of divine things, you have been going about to establish your own righteousness, and have not submitted to the righteousness of God. Perhaps you have been saying in your heart, "God, I thank thee that I am not as other men are," or "I am rich and have need of nothing, and know not that you are wretched, and miserable, and poor, and blind, and naked." No wonder, under such circumstances, that you do not desire to hear of the Lord's coming. If you think you can do well enough without him; if your salvation depends not on your union with him that is to come; if you feel not your present wretchedness, you cannot desire to exchange your "mourning for joy, or your spirit of heaviness for a garment of praise." If such you are, I beseech you to consider in time the sentence passed upon the guest whom the King perceived to be without a wedding garment; however you may be self-satisfied now, before Him that is coming you will be speechless, and the most appalling sound that ever vibrated in your ear, will be the words, "Bind him hand and foot, and take him away." Realize to yourself the idea of his speedy approach. His faithful messengers are saying, "Come for all things are now ready." He has provided for you the garment in which He expects you to appear, "even the righteousness of God, by faith of Jesus Christ, unto all, and upon all them that believe;" unto all as a gift, and upon all as a covering.— *Word of Warning*, No. 13



### A Temporal Millennium.

The theory of a temporal millennium, as now held by many in the Christian community, is of modern origin. Less than two centuries have elapsed, since the doctrine, in its present form, was first promulgated.

Daniel Whitby, a learned doctor of divinity, was the author. From him were derived those sentiments which have since been so widely diffused, and accredited. The Christians of other days looked for the coming of their Lord, as at hand, but the dissemination of notions of a later origin, delay his coming for many years. To this favorite idea is to be attributed, in a great degree, the present lethargic state of the church and the world, respecting the near approach of the everlasting kingdom. The immediate coming of Christ to judgment, finds no response in the millenarian's bosom,

But be not deceived: all the New Testament writers declare the judgment as near at hand. The apostles and their coadjutors preached, "Behold he cometh quickly." The church has, through all subsequent time been anxiously watching for the consummation of her hope, waiting the return of her first love. The present age is, however, an exception, they heed not the admonition of their Christian fathers, to expect that eventful period as soon to dawn upon them. They place the coming of Christ far in the future, far beyond the limits of their earthly career?

Those passages which are usually cited to support a temporal millennium, can only be fulfilled in the "new heavens, and the new earth," where "the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

On examining the prophecy of Daniel, we find presented a series of events which are to extend into the eternal state. The character of the several kingdoms which were to exist, are there delineated. These kingdoms were to be earthly, sensual and estranged from God, and to remain for a given period, when they are to be destroyed, and the kingdom of God, which is to stand forever, even forever and ever, will be established.

These kingdoms are prefigured several times, by different representations, and extend to the end of time. The judgment, the resurrection from the dead, is immediately to succeed the present condition of human government.

The little horn, mentioned in the vii. chapter was to wear out the saints for a certain period, time, times and dividing of time—when his dominion was to be taken away—still he was to continue and prevail, though gradually consumed, and finally destroyed at the judgment day. The spirit of Anti christ, was to prevail. "until the ancient of days came."—its blighting influence will be felt while time endures. Antichristian powers, earthly kingdoms, are to bear rule until Christ comes to judgment—till the God of heaven shall set up a kingdom, which shall never be destroyed.

The fifth universal kingdom is not a temporal kingdom, but the eternal inheritance of the saints: when once the saints get possession, they occupy, not for a limited period, but "*forever, even forever and ever.*" An endless dominion, when the kingdoms of this world become the kingdoms of our Lord and his Christ, he shall reign forever and ever,

We would refer the reader to our Saviour's declarations when on earth, "My kingdom is not of this world," "Thy kingdom come," "In this world ye shall have tribulation," also to the parable of "the tares of the field."

St. Paul also declares, that the Man of sin—Papacy, shall be revealed, whom the Lord shall destroy with the brightness of his coming."

If we look at the revelation of St. John, we find he has not revealed anything which indicates the world's conversion, to be followed by a state of glory before Christ's coming, but otherwise. John saw things which should be hereafter, and he heard an angel flying through the midst of heaven, saying with a loud voice, wo, wo, wo to the inhabitants of the earth. Can any one really believe that the angel would have cried wo, wo, wo, (and the last wo comes when the seventh angel sounds,) when gladness, joy, and peace, were to fill the earth. Paradoxical indeed, would be such an inference.

We might refer to the opinions of the "Fathers." The Council of Nice.—The creeds of the respective, evangelical Churches, and show that they all anticipated the personal appearing of the Lord from heaven—a millennium prior to that event, never received their sanction.—*Mid. Cry.*, 1844.



## SECTION 4

### ARTICLES ON THE SIGNS IN THE HEAVENS:

- **"AND IN THE MOON."** – THE SIGNS OF THE TIMES, AND EXPOSITOR OF PROPHECY, MAY 11, 1842.
- **"SIGNS IN THE SUN."** – THE MIDNIGHT CRY, SEPTEMBER 21, 1843.
- **"THE LETTERS G O D."** – THE MIDNIGHT CRY, OCTOBER 19, 1843 - EXTRACT FROM A LETTER FROM JONAS D. JOHNSON.
- **"REMARKABLE SIGHTS IN THE HEAVENS."** – THE MIDNIGHT CRY, NOVEMBER 30, 1843 – BY L. D. MANSFIELD.
- **"LETTER FROM LONDON."** – THE MIDNIGHT CRY, JANUARY 25, 1844 – BY E. LLOYD.
- **"WONDERS IN HEAVEN ABOVE."** – THE MIDNIGHT CRY, FEBRUARY 8, 1844 – BY DAYTON F. REED.
- **"JERSEY CITY WONDER."** – THE MIDNIGHT CRY, FEBRUARY 29, 1844 – BY HENRY JONES.

**"AND IN THE MOON." — THE SIGNS OF  
THE TIMES, AND EXPOSITOR OF  
PROPHECY, MAY 11, 1842.**

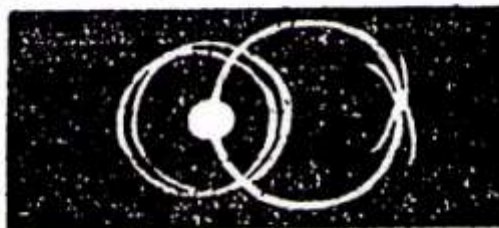
*"And in the Moon."*

LUNAR PHENOMENON.—SANDUSKY, Jan. 29. On the night of Tuesday, the 24th inst., our attention was called to the extraordinary appearance of the moon. It was truly a singular, but most beautiful sight. The moon was at the full, or within a few hours of it. At the time there was a thin haze in the atmosphere, and there were seven distinct circles around the moon, displaying all the colors of the rainbow, with nearly, if not quite, equal brilliancy. It is not easy to designate the different colors of the circles with exactness, but we made the following note at the time: "Within the inner circles, a bright white (or rather a dead white,) then a brown (circle) then a green, then a faint blue." The last was discernible. This appearance lasted ten or fifteen minutes after we first saw it, and it is said that a similar appearance was presented about half an hour afterward — *Clarion*.

**"SIGNS IN THE SUN." — THE MIDNIGHT  
CRY, SEPTEMBER 21, 1843.**

**SIGNS IN THE SUN.**

We have been an attentive reader of newspapers for many years, but we have never till this year, seen a notice of the wonderful solar phenomena which have, within a few months, excited such attention in various parts of the country. The Portsmouth (N. H.) Journal, of Sept. 9, contains the following—accompanied by an engraving representing the appearance of the heavens:



"On Wednesday last, about noon, when the atmosphere was clear with the exception of a few light clouds and some thin vapor, a circle was formed around the sun, of about 40 degrees in diameter, as definite as the deepest we ever saw around the moon. A second circle was then formed of the same size, of which the sun was about 10 degrees from the centre. A third circle, nearly as definite as the first, was also formed, the edge of which passed over the disk of the sun and extended north, about sixty degrees in diameter. Sections of other circles were formed on the north of the large circle. South-east and north-west of the sun, about 40 degrees distant, were sections of a large circle, in the colours of the rainbow. The sky presented a clear blue in some parts where the circles were well defined. It was noticed in our town generally for nearly two hours."

We do not say that philosophers cannot give reasons for all these things, though they have hitherto entirely failed to find such as would satisfy one another. But though they should be fully explained, that would not prevent their accomplishing Christ's predictions of the events which should precede his coming in the clouds of heaven, with power and great glory.

"THE LETTERS G O D." — THE MIDNIGHT CRY, OCTOBER 19, 1843 - EXTRACT FROM A LETTER FROM JONAS D. JOHNSON.

THE LETTERS G O D.—We have received a letter from Bro. Jonas D. Johnson, dated Pembroke, Genesee Co., N. Y., which says: "There is a brother in this place who saw what, I am satisfied from a critical examination of the time and circumstances, was seen by Mr. Francis, steersman of the steamboat Penn, on its way to Cincinnati, last March. The letters G-O-D were formed, one after another, from a long, narrow, crooked, (or serpentine,) silvery colored belt; being preceded by an extra light, which first drew his attention. His neighbors, without exception, give him the character of an honest man. He was travelling on foot and alone, and it was very late at night, so he could call no one to witness it."

We think it hardly possible that this could be *the same* which was seen near Cincinnati, but we publish it as another, added to the hundreds of testimonies already received, that there are "signs" in "the heavens" over every part of the land. Br. Johnson concludes by saying: "Thank the Lord, the *serpent's* reign is almost over, and our GOD is about to take to himself his great power and reign."

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**REMARKABLE SIGHTS IN THE HEAVENS**

Bro. Southard, — I copy a portion of a letter from Bro. Pinney containing some items of deep interest, pertaining to the phenomena of the heavens which Christ said should precede this world's fearful catastrophe. They are so well authenticated that they can unquestionably be relied on. I see no reason why second advent believers should be slow to credit the numerous testimonials that are given of remarkable appearances in the heavens, when Christ said that there would be "fearful sights from heaven."

Bro. P., after speaking of his labors at McDuffie's Corners, says :

"While there I saw two young ladies that had witnessed a very remarkable appearance in the heavens. They were persons of respectability, and their word can be relied upon. About 10 o'clock in the evening, they stood looking at the sky, when they saw a light like the blaze of a candle, which increased in size, until it was as large as a common dining-table; it then changed into the exact appearance of a man, ("Then shall be seen the sign of the Son of Man in heaven," Matt. 24 : 30,) having in his hand what had the appearance of a mallet, with which he commenced, and continued striking some time. — ("Thou shalt rule them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2 : 2.) Neither of the young ladies believed in the second advent, and never had heard anything on the subject.

"There was also another remarkable phenomenon witnessed by several persons, (I believe six or eight.) It was the appearance of a vast plain, upon which appeared a large army in perfect order, and all their movements perfectly regular. Soon after appeared another vast multitude, without any order or regularity in their movements. In a short time, the army that first appeared advanced against the multitude, and drove them off the east end of the plain, and soon all disappeared. ("And the armies which were in heaven followed Him upon white horses," &c. Rev. 19 : 14.)

"I cannot refrain from believing that the above are some of the signs God has given in mercy to awaken this guilty world, and it seems to me they are calculated to arouse and startle from their slumbers, a class, upon whom lauded expositions of prophecy would be lost. May they be the means of awakening souls is the prayer of

Your brother in Christ,  
L. DELOS MANSFIELD."

**LETTER FROM LONDON.**

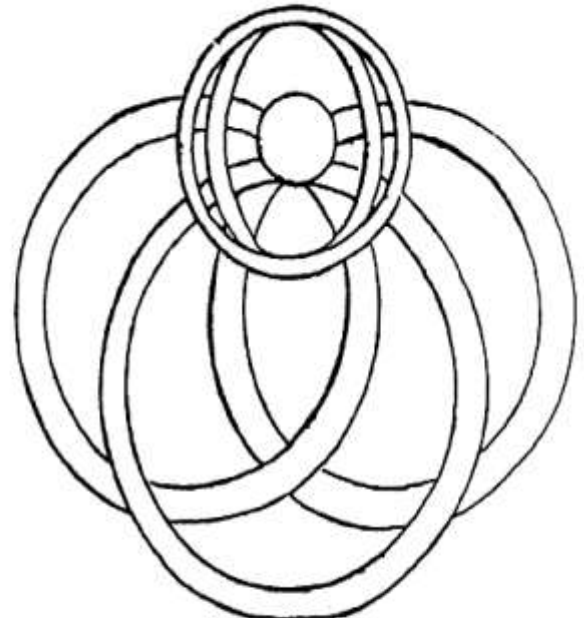
Dear Bro. Himes,—I most gladly embrace the present opportunity of sending some account of the cause in England. The books you sent are nearly all circulated, and we have openings for the distribution of many more, as we have additional help, I refer to our dear brethren who are now going forth in different directions. In addition to brethren Winter and Burgess, we have brethren Bouton, Gunner and Barker. They met at our house on the first of January, with other friends, and held a conference. It was agreed that brethren Burgess and Bouton should go into the northern counties, and brethren Barker, Winter and Gunner into the eastern counties and lecture and distribute publications. Bro. Bonham was present.

We received a letter from brother C. Dealtry, stating his arrival at Liverpool. He had lectured there to an attentive audience, and thought of visiting Manchester and the principal towns on his way to London. Bro. Winter wishes me to say that since he wrote to brother Litch the Lord has greatly blessed his labors; not only in professors being quickened, but many sinners have been brought to God, and rejoice in the prospect of the glory that is to be revealed in that day. There are several clergymen of the Church of England who have examined the American publications, and are preaching the doctrine and distributing the works among their parishoners.

There are many in this country who seem constrained, independent of these works, to study the prophetic parts of Scripture—chiefly among the clergy of the Establishment. Yet there are some, who, although till of late they have been asleep on the most important parts of Scripture, through the reading of your works on the prophecies have discovered the nature and importance of the subject. "Litch's Exposition" has been of great use to ministers and students of prophecy generally. Storrs' "Bible Examiner" has been much called for, and "Litch's Address to the Clergy," in short, they are all excellent and useful, and evidently are prized by those who have read with unprejudiced minds, to be the purest and most complete body of sound divinity ever laid before the British public. They are sweeping away the mists of error which have so long been palmed upon the religious public.—They are bringing sinners to God, and awakening the sleeping virgins to trim their lamps, and cause the sons of Zion to shout for joy to know their deliverer is nigh.

There has been a remarkable "sign in the sun," seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about

12 o'clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just before Bro. Winter, Burgess and Bouton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there.



Our faithful correspondent has sent us a colored drawing, of which we insert an exact, though reduced, engraving. The small inner circle represents the sun, of a light orange hue; the outer part of the two larger circles, at unequal distances from the sun, appeared of the same hue; but the inner part of these circles was a very deep yellow; the sky within these circles appearing of a dusky brown color; and the three large circles, passing through the sun, appeared a distinct bright light.

The brethren intend, on their return to the country, re-visiting Norwich. Some of the friends there have formed themselves into a committee for the purpose of opening a spacious building for them, which will hold several thousand people. We received a very encouraging letter from Bro. Hutchinson, of Montreal; also a number of his papers, which are excellent. It is like a two-edged sword, cutting both ways, as it strikes at the root of the "temporal millennium" and "return of the Jews;" also gives a correct understanding of the prophecies. Had we known before that he had been waiting for a call direct from England, he would have had it long ere this. There is no doubt his labors would have been a great blessing to thousands in this country. I thank God I feel anxious for that day when death shall be swallowed up in victory. O, what harmony, grandeur and beauty there is in the blessed book of God. Human language fails in setting it forth in its richness and fulness, and many parts, which at one time seemed like a dead letter, now seem the best, since the Lord has so mercifully sent a light to shine upon it. O that I had the ability to do more for the spread of this glorious truth. O, for a trumpet voice on all the world to call. E. LLOYD.

21 Parker's Terrace, Necenger Road, Bermondsey,  
London, Jan. 3, 1844.

**"WONDERS IN HEAVEN ABOVE."** — THE MIDNIGHT CRY, FEBRUARY 8, 1844 —  
**BY DAYTON F. REED.**

For the Midnight Cry.

**"WONDERS IN HEAVEN ABOVE."**

The following facts were not given in the other accounts of signs in Canada, and have not been published in any Second Advent paper. They ought to be. I hope you will not decline publishing them. They were witnessed in the present year.

Elder McCall, a Scotch Baptist preacher, of Dunwich, Canada West, may be referred to for the credibility of the testimony from eye witnesses; that one evening a singular spectacle was seen in the heavens; about midway from the horizon to the zenith, presenting the appearance as of a window admitting a magnificent blaze of light as from a region beyond.

Also, Mrs. McPherson, of Dunwich, C. W., and a young lady, daughter of Mr. Marsh Edison, of Vienna, O. W., solemnly testify that on one occasion they saw just before the sun set, on it the distinct appearance of a horse and rider—the rider being armed with a bow, and having upon his head a crown.

Reuben Crandall, of Southwold, C. W., a young man of undoubted veracity, is one of the witnesses who declare there was one night, between sun-down and dark, the precise appearance in the heavens of a beautiful flame-colored form, presenting to the eye the precise appearance of a person—though seeming no larger than a child 7 or 8 years old.

Yours in haste,                      DAYTON F. REED.

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JERSEY CITY WONDER.

Bro: Tullock:—As you proposed, I crossed the river yesterday, into Jersey City, to ascertain the correctness of the report in "The Sun," of Wednesday 21st Inst, concerning an extraordinary occurrence in that place, on the day previous, but before giving the result of my own investigations thereon, I first give the facts as already reported, being the only account of it, I have yet seen published; now taken

From the New York Sun.

"ANOTHER SHOWER OF FLESH AND BLOOD.—An extraordinary sensation was created in Jersey City, on Tuesday, by the fall of a substance resembling bloody flesh, in pieces varying from the size of a dime to a twenty-five cent piece. The rumor of the mysterious shower, soon spread around the city, and people gathered from all quarters to examine the substance. The Millerites were particularly interested in the matter, and contended that it was one of the very last "Signs of the Times," urging all to look for the immediate dissolution of old mother Earth; several venerable ladies took the hint, and made instantaneous preparation for going off. Even the most sceptical in father Miller's doctrines suspected something might happen, and looked upon the flakes of bloody matter with no little consternation. We confess the affair is rather strange, and calculated to puzzle the wisest heads. It appears that the shower fell upon a small space, probably not over eight hundred feet square; and the flakes resembled pieces of bloody flesh, more closely than any thing to which we can compare them. Wherever the flakes fell on linen, the "blood" gradually spread over the cloth, leaving a thick, fleshy substance in the centre of the stain, which gave out an offensive, fetid smell. The clothes lines within the bounds of the shower, were almost all well stocked with newly washed garments, and the flakes fell so thick that even the smallest garments were stained, all having to be re-washed immediately. It is our opinion that an aqueous meteor did all the mischief."

On going myself into York street of Jersey City, but a block or two from the Ferry, where directed to inquire by the editor of the Sun, I soon found that the above description of the phenomenon, was no hoax, but a reality. In view of hundreds of scrutinizing eye witnesses on the spot, though none of them were "Millerites," so far as I could there learn. The first of those witnesses on whom I called, and whose names and residence I have retained, were a family of the Methodist E. Church, in whose yard, much of this strange affair was witnessed, and whose clothes upon the lines were bespattered or besmeared with the matter which fell. This family unitedly testify that the above description of it in the Sun, is substantially correct, though they saw no spots of it on their fence or clothes, which were so large as there stated, considering however, that the bulk of matter which fell in drops or masses, was equal to that of a "large pea" or "kernel of corn," spreading on the clothes in spots as large as a "six cent piece." This extraordinary matter, they say, when first fallen and wet, resembled "clotted blood," or the contents of a privy, both in color and solidity, the smell of which was as offensive as the latter substance. When dried upon the clothes, the color of the spots, resembles the redness of iron rust. Another family next door to the above, whose name and residence I have preserved, agree to the above statements essentially, comparing the smell of the fallen matter, to that of a putrid "sore," nigh unto "mortification." Both these families showed me some of the white clothes, spotted with the shower, not re-washed, which appeared as above described, with perhaps, six or eight of such spots upon a garment. These spots they said, were very hard to wash out, and that some of them partially remained after the severest washing. But one person, so far as I have learnt, saw the shower, or any part of it in falling, though it occurred early in the afternoon, neither could I hear of

it as extending farther than across one or two blocks, or streets, nor even there except where clothes were hung longest, and not being the usual washing day, as usual here, though many, had it in their yards.

Some ladies it is said, upon first seeing this spotting of their clothes, inquired if there were "bees" about, which could have done it. Other persons conjectured that the matter was cast out from a "turpentine factory," some quarter or half a mile off. But these witnesses say there was no wind at the time, to carry it,—that the masses of matter were too heavy to be thus wafted, that no such thing had ever before been said of that factory, that there was no smell of "turpentine" with the matter, and that it appeared to have fallen "downward," rather than to have come from the direction of the factory as both sides of the clothes and fence were spotted by it, alike; and I should as soon consider it a jack o' Lantern, as an "aqueous meteor," there bursting. And as a proof, that the mischief could not have been done by an ungodly minded person, they showed me a clothes yard, back of the houses, with very high surrounding fences, which was equally visited with the shower; where all agreed that it was impossible for a mere person to have done it, aside from the hundreds, who would have witnessed it, had it been so done. Let others consider this phenomenon as they may, I was constrained to regard it as something supernatural, or out of the limits of natural cause and effect, and if it resulted not from satanic agency, as the "wonders" and "miracles" of the "heathen" of wickedness. (Rev. 18: 13; 14.) I must class it among the prophetic "wonders in the heavens of BLOOD," &c. in "come to pass in the last days," and "before the great and terrible day of the Lord come" (Joel. 2: 30, 31, Acts 2: 19.) so that, understood either way, it seemingly says to us all, "Prepares to meet thy God," "quickly."

Yours in the blessed hope,

HENRY JONES.

New York, Feb 24, 1844.

The undersigned, having examined the above mysterious affair on the premises, with much scrutiny, to avoid deception, having seen the witnesses face to face, and the effects of the phenomenon still visible, would say, that Mr. Jones' statement above, is correct concerning it. In addition to which, I learned that the shower fell on the houses, the benches, and pieces of boards in the yards, and also upon a young woman at Mr. Pratt's, in York street, as she was passing through the yard, observing but a moment before, the clothes all clean, and then at once all spotted with the shower. They also say, that the matter, when first fallen, somewhat resembled the spawn or eggs of fish, though smaller in size. Mr. Pratt, a carpenter, showed me his rule with one of those spots dried upon it, now resembling the color of blood spilt upon it, more than any thing else in my mind. This family state that there was a dark cloud which passed over at the time, though not specially cloudy on the occasion.

In expressing my own opinion of it, what it was, and what it meant, I know not that I could do it with more accuracy, fullness, and brevity, than as already expressed by brother Jones.

SAMUEL B. SMITH, Baptist,

115 Chambers St.

New York, Feb. 25, 1844.

Will some of our readers furnish us with the accounts of the "shower of flesh and blood," as published in many papers, in Aug. or Sept. 1841, and about Oct. 1843, and also the "shower of manna" in the east, sometime in the summer or fall of 1841.

T.

1884 GREAT CONTROVERSY, CHAPTER XIV – “THE FIRST ANGEL’S MESSAGE.” – pages 222 – 229 – Ellen G. White.

CHAPTER XIV. - THE FIRST ANGEL'S MESSAGE.

The prophecy of the first angel's message, brought to view in Revelation 14, found its fulfillment in the Advent movement of 1840-1844. In both Europe and America, men of faith and prayer were deeply moved as their attention was called to the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. The Spirit of God urged his servants, to give the warning. Far and wide spread the message of the everlasting gospel, "Fear God, and give glory to him; for the hour of his Judgment is come." [REV. 14:7.] {4SP 222.1}

Wherever missionaries had penetrated, were sent the glad tidings of Christ's speedy return. In different lands were found isolated bodies of Christians, who, solely by the study of the Scriptures, had arrived at the belief that the Saviour's advent was near. In some portions of Europe, where the laws were so oppressive as to forbid the preaching of the Advent doctrine, little children were impelled to declare it, and many listened to the solemn warning. {4SP 222.2}

To Wm. Miller and his co-laborers it was given to preach the message in America, and the light kindled by their labors shone out to distant lands. The testimony of the Scriptures pointing to the coming of Christ in 1843, awakened wide-spread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were but few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the Advent truth was accepted by many thousands. {4SP 222.3}

Everywhere was heard the searching testimony warning sinners, both worldlings and church-members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree, and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon Heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry, "Fear God, and give glory to him; for the hour of his Judgment is come." {4SP 223.1}

Sinners inquired with weeping, "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish, pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors. That earnest, determined faith gained its object. Had the people of God continued to be thus importunate in prayer, pressing their petitions at the mercy-seat, they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin; and the lack of living faith leaves many destitute of the grace so richly provided by our gracious Redeemer. {4SP 224.1}

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while his servants explained the reasons of their faith. Sometimes the instrument was feeble; but the Spirit of God gave power to his truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds listened in breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God would be felt upon old and young and middle-aged. Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest. {4SP 225.1}

The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. "No man knoweth the day nor the hour!" [SEE APPENDIX,



NOTE 2.] was heard alike from the hypocritical minister and the bold scoffer. They closed their ears to the clear and harmonious explanation of the text by those who were pointing to the close of the prophetic periods and to the signs which Christ himself had foretold as tokens of his advent. Many who professed to love the Saviour, declared that they had no opposition to the preaching of his coming; they merely objected to the definite time. God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent, they were not prepared to welcome Jesus. Satan and his angels exulted and flung the taunt in the face of Christ and holy angels, that his professed people had so little love for him that they did not desire his appearing. {4SP 225.2}

Unfaithful watchmen hindered the progress of the work of God. As the people were roused, and began to inquire the way of salvation, these leaders stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. In this work, Satan and unconsecrated ministers united, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of Heaven themselves, and those who were entering in, they hindered. The blood of these souls will be required at their hand. {4SP 226.1}

Wherever the message of truth was proclaimed, the most humble and devoted in the churches were the first to receive it. Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy, and wherever the people were not deceived by the efforts of the clergy to misstate and pervert the faith, wherever they would search the word of God for themselves, the Advent doctrine needed only to be compared with the Scriptures to establish its divine authority. {4SP 226.2}

Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which he had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore the trial of their faith were the words of the prophet, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed." [ISA. 66:5.] {4SP 227.1}

Angels of God were watching with the deepest interest the result of the warning. When the churches as a body rejected the message, angels turned away from them in sadness. Yet there were in the churches many who had not yet been tested in regard to the Advent truth. Many were deceived by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these souls; for another light was yet to shine upon them from the throne of God. {4SP 227.2}

With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. Worldly business was for the most part laid aside for a few weeks. Believers carefully examined every thought and emotion of their hearts as if upon their death-beds and in a few hours to close their eyes upon earthly scenes. There was no making of "ascension robes;" [SEE APPENDIX, NOTE 3.] but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul,--characters cleansed from sin by the atoning blood of Christ. {4SP 227.3}

God designed to prove his people. His hand covered a mistake in the reckoning of the prophetic periods. [SEE APPENDIX, NOTE 1.] Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said, "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ." {4SP 228.1}

The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the Lord had accomplished his purpose: he had tested the hearts of those who professed to be waiting for his appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers. {4SP 228.2}

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and shielding them from the shafts of Satan. {4SP 229.1}



