

# THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, DECEMBER 16, 1843.

[No. 2.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## EXAMINATION OF

### The Inconsistencies of Colver's Literal Fulfillment of Daniel's Prophecy.

THE Lectures of Rev. N. Colver, the substance of which were first preached in his own pulpit, and again in the Marlboro' Chapel, are now published in a small 24mo. tract, entitled, "The Prophecy of Daniel literally fulfilled; considered in three lectures." We listened to their delivery on both of those occasions, and intended to have reviewed them; but we are now satisfied that the tract carries within itself its own antidote. Our object at this time will be only to point out some of its many inconsistencies.

It is prefaced by a request for its publication from T. Gilbert, P. Gill, and N. Hill, that others may share in their "increased pleasure in reading the Scriptures." Doubtless it would add to the pleasure of many to have it proved that the Scriptures contain no intimation of Christ's coming.

The first lecture consists mostly in an attempt to show that if the days of Daniel are to be understood as years, that there are many instances in the Bible where days are used, which to understand as years, would lead to an absurdity. As no one claims that in any of those instances, days are to be so understood, we shall have no occasion to dwell on that argument. Because days are to be understood as days, where all admit they are to be so understood, and because there it would be absurd to understand them differently it does not follow, that where prophetic time can only be understood a day for a year, that it would be also absurd.

With regard to "prophetic time," we fully adopt the rule laid down by Prof. Stuart, in his "Hints," p. 68, that "every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, primary, and literal sense, unless good reasons can be given why it should be tropically understood." By this rule, a day, in Scripture, always denotes a day, and a year a year, unless such good reason can be given. If therefore we find that a series of events were not, and could not have been fulfilled in the literal days specified, we have good reason to prove that they are to be tropically understood. The question then arises, What is a day ever used in the Bible as a type of? On turning to Num. xiv. 34, and Ezek. iv. 5, 6, we find that a day is used as a type of a year. Therefore, when we are, from the necessity of the case, obliged to understand the days tropically, we know that if they are a type, they are a type of years.

When any prophecy is given in plain and obvious language, we generally find that the time is literal time. But when all the events of the vision are foretold, under types and symbols, like the visions of Daniel, and it can be shown that they cannot have been fulfilled in literal days, we know that the time, as well as the events, must also have been given by a type; and we accordingly interpret it by the Bible rule for all such cases.

Also, when it can be demonstrated, that a part of any prophetic period has been fulfilled in years, the rational inference is, that the remainder of the same period will be fulfilled in like manner.

Mr. Colver says, of the prophetic days, in Daniel, that "If Daniel means years in these numbers, there may be some plausibility in the 1843 interpretation," but only some plausibility; for the fixing of their date from the origin of the seventy weeks, in the night vision, is both gratuitous and arbitrary. But if, on the other hand, Daniel means what he says, 'days;' then is the whole scheme as baseless as an uninspired vision of the night." When he delivered the same lecture on the Sabbath, to his own people, he stated that if they were years, the world would end in 1843; and that any school-boy could see it, for if 490 terminated at the death of Christ, the 2300 days would terminate in 1843; and that then the world must end, unless it can be shown that some other event is then to take place, and he did not see how that can be done. He also admitted, at the same time, that the great body of our standard Protestant commentators had understood them as years; and gave as the reason, that some one had first so called them, and the "others had followed in the same track, until they had got the cart rut so deep that they could not get out." He also admits in his book, "From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors, 'that, in the prophetic writings, a day stands for a year.'" p. 12.

There is probably no point on which Protestant commentators have been so well agreed, as that the days in Daniel and John are so many years. Faber, Prideaux, the learned Joseph Mede, Scott, Bishop Newton, Sir Isaac Newton, and many other writers of note, have considered this a settled question. And the only way in which our modern theologians can defend themselves against the doctrine of Christ's coming, is by going back upon the old abandoned Popish ground, and finding in Antiochus Epiphanes the hero of Daniel's prophecy. Indeed, so universal has been this interpretation of these periods, that Prof. Stuart says in his "Hints on Prophecy," page 77, "It is a singular fact, that the GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the days designated in Daniel and in the Apocalypse, as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM."

To overturn, or set aside such an "UNIVERSAL CUSTOM," will require more than mere assertion. Even Mr. Colver admitted, in his second lecture, in the Marlboro' Chapel, that to prove his case, it would be as necessary for him to show their fulfillment in literal days, as it would for him to produce a tally with the same figures as those on the tag of his trunk, in order for him to get such trunk from the railroad depot; that if the tag of his trunk had the figures 1290, 1335 and 2300, he must produce tallies with PRECISELY THE SAME FIGURES, or he could not get his trunk, and that he must show those periods fulfilled in days,

or he could not get his case. This, however with many other things which he uttered in his own desk, and at the chapel, he has wisely omitted to give in the printed copy (!) of those lectures. We shall endeavor to show that as he has produced no tally with those numbers, that he cannot have his "trunk," and has not proved his case. That the "seventy weeks" are weeks of years, he dare not deny, but says of them, "It is somewhat amusing to notice the peculiar process to which these 'seventy weeks' are subjected. It is admitted by all that they cover a period of four hundred and ninety years. But still, it is insisted that the angel meant weeks of days, and that, to understand him, we must first reduce them to days; and then, that we must consider each day the symbol of a year, giving four hundred and ninety years. That is, he did not mean weeks, but days,—that is, he did not mean days, but years." p. 15.

We admit that there is nothing said about days, at this time by the angel, neither is there anything said about years. The Hebrew is seventy heptades, or seventy sevens. Now a "seven" among the Jews, when applied to time, signified a week; and they had their weeks of years, and also weeks of days. It is, therefore, correctly rendered "seventy weeks." The question, then, is, are they weeks of years, or weeks of days? The angel told Daniel that he had come to make him understand the vision; and he could give him no understanding of the vision, unless the 70 weeks were weeks of just such periods of time as were denoted in the vision. If, therefore, the 2300 days were simply days, the seventy weeks were weeks of days; but if they were years, then the seventy weeks are weeks of years.

When we reflect that the sanctuary (it was to be 2300 days long, as the angel told that the sanctuary will then be cleansed, when Daniel had seen, from the 25th of the 4th year, that the seventy years that they were to see, the king of Babylon were accomplished, and that he then prayed, (Daniel ix. 16, 17), "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake:"—who does not see that he supposed that the 2300 days ended with the 70 years, and that the sanctuary would then be cleansed? for we find that he prayed for the very thing which God had promised to do at the end of the 2300 days. And when it is seen that, at the beginning of his supplications, the same angel GABRIEL that had explained all of the vision of the 2300 days, but the time, to Daniel, is commissioned to fly swiftly, and informs Daniel that he "has now come forth to give him skill and understanding," and exhorts him to "understand the matter, and consider the vision," and then begins where he left off before, shows him that "seventy sevens are cut off," (for

the best scholars admit that such is the original, to "anoint the Most Holy;" that after that the people of the prince that shall come, shall destroy the city and SANCTUARY, (not cleansed yet,) and that "for the overspreading of abominations he shall make it desolate till the CONSUMMATION, and that determined shall be poured upon the desolate,"—who cannot see that the sanctuary cannot be cleansed till it shall cease to be overspread by abominations at the consummation; that that determined must have reference to the 25th of Jeremiah, which Daniel was considering, which extends down to the end of the world; that the 2300 days must therefore extend to that time; and that therefore the "seventy sevens are cut off" from the 2300 days, are periods of the same length of time, and mark this commencement? When, therefore, it is proved that the seventy sevens are years, will it not consequently follow that the 2300 days are years?

§ The title of Mr. Colver's book is, "The Prophecy of Daniel, literally fulfilled." The question then is, has he shown a *literal* fulfilment of these prophecies, and that those days were fulfilled in *literal* days?

To prove its fulfilment in days, he makes Antiochus the HERO of Daniel's prophecy, and quotes largely from Rollin—a *Roman Catholic*—to prove that instead of the vision being fulfilled in 2300 days, a *single act* of Antiochus covered that length of time. Porphyry, a *heathen*, is also referred to, in support of the same views.

Mr. Colver admits that the 11th and 12th chapters cover the same ground that is covered by the 8th; and as those two bring us down to the resurrection, the "little horn" that waxed exceedingly great, must exist to the same time, and the sanctuary will then be cleansed.

On page 33, Mr. Colver says, "Daniel viii. 13: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?' Mark well this inquiry. It is not, How long shall be the time for everything that Daniel saw in the vision; but, 'How long shall be the vision concerning the daily sacrifice,' &c." Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the original, and are so noted in the translation, and that the question is literally, "How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Neither is the word *sacrifice* in the original of Dan. xii. 11—13; so that it reads "from the time 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 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."

These are the periods of which he says, "Let us now look for the events, and for the applicability to them of these numbers." He then proceeds as follows: "Maccabees i. 54: 'Now the fifteenth day of the month Casleu, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda, on every side;' and chap. iv. 52, 53: 'Now on the five and twentieth day of the ninth month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law, upon the new altar of burnt-

offerings,' which they had made.' These two dates, with the accompanying history, will give us a clew to the application of these numbers. It will be seen, that the two dates, in them, make their events just three years and ten days apart. The month Casleu answers to our December. The first of these dates is the time when the image of Jupiter Olympus was set up over the altar of God in the temple; and the latter is the time when the 'sanctuary was cleansed.' Here, then, we have three years and ten days." p. 34. Three years at 365 days, = 1095 days + 10 = 1105 days. This is all the time that Mr. Colver attempts to show, transpired *after* the abomination of desolation was set up, when the angel expressly informs Daniel, that "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Mr. Colver, or the "angel," has therefore made a mistake of ONE HUNDRED AND EIGHTY-FIVE days. To get over this insurmountable obstacle, he assumes, that there were "at least six months, 183 days, BEFORE the setting up of the abomination of desolation;" when the angel said the 1290 days should be from that time. He says: "But from Macc. i. 45, 46, 47, it appears, that 'the daily sacrifice was taken away,' the sanctuary polluted, altars set up, and groves and chapels of idols, and the sacrifice of swine's flesh and other unclean beasts performed, at least six months before the setting up of 'the abomination of desolation' upon the altar in the temple, mentioned in the 54th verse. This, therefore, prefixed or added, gives us the 1290 days." p. 34. Unfortunately for him, there is nothing in Macc. i. 45, 46, 47, that has any allusion to six months, as the text itself will show. "And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days. And pollute the sanctuary and holy people. Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts." The 185 days that he is minus, is a mere assumption, and according to his own admission were BEFORE the "abomination" was set up,—AFTER which the angel dated it. He therefore has no "tally" that corresponds with this "tag" in his prophecy "literally fulfilled."

Let us see how "precisely" his "tally" and tag correspond.

Daniel's "Tag." Mr. Colver's "Tally."  
1290. 1105.

Will the angel give him his "trunk?" or will an intelligent community give him his case? He has come short ONE HUNDRED AND EIGHTY-FIVE days on this period. Having shown so "LITERAL a fulfilment" of this period, he says: "Now let us see if we can find in this catastrophe occasion for the largest number, 2300 days. It will be remembered, that this is given, in answer to a question involving the whole process of Israel's subversion, 'to give both the host and the sanctuary to be trodden under foot.' The inquiry then is, When did this work commence? We know when it terminated—at the cleansing of the sanctuary. It appears, Macc. i. 20, 21, that 'two full years' previous to the invasion of Israel, of which we have been speaking, 'Antiochus returned again, in the hundred and forty-third year, and went up against Israel and Jerusalem with a great multitude. And he entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.'" p. 35. Thus, the only definite time he has given us for the 2300 days, is "three years, ten days," and "two full

years," making five years and ten days = 1836 days, or FOUR HUNDRED AND SIXTY-FOUR days short. To make out the balance, Mr. Colver assumes that, "The commencement of the apostacy, and of the utter subversion which followed, is narrated in the 11th verse: 'In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us,' &c. Verses 13, 14, and 15: 'Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen. Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen; and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.' This took place *some time previous* to the first invasion of Egypt by Antiochus, on his return from which he entered Jerusalem; which gives it a date *something more* than six years preceding the cleansing of the sanctuary. THIS, THEN, GIVES US THE '2300 DAYS,' COVERING THE WHOLE APOSTACY AND SUBVERSION." p. 35. How long Antiochus was in Egypt, Mr. Colver has not shown; and six years would be but 2191 days, which is still 109 days short, so that he makes his "SOMETHING MORE" his "literal fulfilment."

Let us now see how this "tally" corresponds.

Angel's "Tag." Mr. Colver's "Tally."  
2300. 1836.

His "trunk" cannot be recovered with such a "tally." Of this period he has utterly failed to show a "literal fulfilment."

With such success, he says: "We have now only to inquire after and settle the event reached by the 1335 days. Dan. xii. 12: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' This number ends forty-five days subsequent to the cleansing of the sanctuary. Did any event then occur, relative to the people of Daniel and to the scenes transpiring at Jerusalem, of sufficient interest to elicit this additional remark of the angel? History answers, *There did*,—the death of Antiochus Epiphanes, the author of their terrible calamities. Notwithstanding 'Michael stood up,'—'the great prince which standeth for the children of thy people,'—yet it was to them a time of trouble, 'such as there never was since there was a nation, even to that same time.' Dan. xii. 1. The cleansing of the sanctuary, by the victorious arms of the Michael-sustained host of Judas Maccabeus, was not the end of their calamities. Subsequent to this were fought by them two of the most remarkable battles, and victories gained, that are found recorded upon the pages of history. And the angry allies of Antiochus continued to rage upon them, until the news of his death abated their courage, arrested their career, and left the Jews to hail the bliss of returning peace and safety.

"The precise date of the death of Antiochus, or the precise time when the news of it took effect upon the affairs of the Jews, we have not the means of knowing; but enough is found in history to assure us, that this was the event to which allusion was had; and that it is MORE THAN PROBABLE that it occurred at the end of the 1335 days." p. 35. Here again, he fails to show an exact time, and acknowledges that he "HAS NO MEANS OF KNOWING," but thinks it "more than probable," that, "the distance the news had to travel to reach him at Ecbatana, and the subsequent account of his death, leave us little reason to doubt the accuracy of the angel, in fixing the time at

forty-five days." He has, therefore, not shown the time that preceded or followed the 3 years and 10 days—or 1105 days; and the 1335 days must also be dated from the setting up of the abomination that maketh desolate; so that here he comes short TWO HUNDRED AND THIRTY days. We have therefore for the

Angel's "Tag," for Colver's "Tally,"

1335. 1105.

This makes quite a variation in the three periods, as the amount of Colver's "tallies," deducted from the angel's periods, will show.

Angel's Periods. Colver's "Tallies." Difference.

|      |      |            |
|------|------|------------|
| 1290 | 1105 | -1925      |
| 2300 | 1836 | +1046      |
| 1335 | 1105 | —          |
| 4925 | 4046 | -879 days. |

He has, therefore, only come within EIGHT HUNDRED AND SEVENTY-NINE days of showing a "literal fulfilment." Well did he exclaim: "By all the veneration which we feel for the Bible, as 'a sure word of prophecy,' as the light of the world, we protest against such TRIFLING with the word of God. If we are ignorant of the fulfilment of any prophecy, let us be ignorant; but let us take heed how we wrest the Scriptures, lest we do it to our own destruction." p. 24.

He is even so conscious himself that he has made a most signal failure, that he says: "We say not that the various numbers under consideration are all or any of them mentioned in the history of the fulfilments of the predictions; but we DO SAY that their applicability and appropriateness to the events to which we have applied them, to us seem most manifest." p. 37. His questions, therefore, "Has this prophecy been literally fulfilled?—and can the use of these several numbers, in relation to such fulfilment, be satisfactorily accounted for?" are conclusively answered in the NEGATIVE.

Notwithstanding such failures and admissions, yet he claims that the prophecy of Daniel "has been shown to be most FAITHFULLY and most literally ACCOMPLISHED." "Indeed," he says, "it may be well QUESTIONED whether ANY other prophecy, in the whole volume of God's word, the account of the fulfilment of which depends upon history, can be shown with greater, if it can with EQUAL CLEARNESS, or with so much minutia of accomplishment. If any word of prophecy is sure, this is SURELY IT." p. 37. Again he says: "We have come to the very numbers themselves, and have examined the last objection, namely, 'that they do not admit of a literal interpretation or fulfilment;' and the result of our inquiry is, that they admit of none but a literal interpretation,—that any other than a literal fulfilment is impossible in the very nature of things. We have gone further, and have shown the literal fulfilment of that prediction, and the appropriateness and applicability of all those numbers to the events by which that prediction is fulfilled—yes, so strikingly, circumstantially, and obviously fulfilled, as to draw from the infidel the charge of its having been written subsequent to the events. Here, it would seem that we might rest the matter, with the conviction that our work was done, and that these numbers were FOREVER RESCUED from the strange use to which they have been recently subjected." p. 38.

He might not only as well "rest the matter," but might have "as well never have attempted," for all that he has done to prove his position; for such "monstrous absurdities," and "terrible trifling," will only open the eyes of the sincere inquirer after truth.

The third lecture he occupies in showing "the distinctness of the morning vision from the night vision."

Mr. Colver attempts to show this "distinctness" by drawing a parallel between the "little horn" of the 7th, and the EXCEEDING GREAT HORN of the 8th chap., which he says, "to avoid circumlocution and repetition, we shall call them: *Antiochus and Nero*." He forgot, however, that to call them so, would not make them so. He then proceeds to show that the *origin, character, &c. &c.* of *Antiochus and Nero*, are not the same; and no one claims they are, or that even ROME was the same in every respect as *Papacy*. We shall not dwell on those points, as they do not touch the question, and we are not disposed to review, where he labors in vain.

It was predicted in Daniel vii. 25, that the "little horn" "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Mr. Colver says, p. 44, "How strikingly is the work of this fulfilled in the persecution of the 'saints' under Nero! Mark the prediction: 'He shall wear out the saints of the Most High.' Here is a new application of the term *saints* in the language of prophecy. The Jews, as a people, are nowhere so called. They are called the 'holy people,' the 'chosen people,' &c. &c.—terms which comport with their *typical or select* character; but not *saints*. It is quite obvious that a new people are in the eye of the prophet." Again, he says, p. 48, "The term 'saints' is never applied to the Jews, as a nation; and it will be remembered, that no such work, as *wearing out the saints*, is assigned to the little horn of the morning vision; all the terms used in it, such as, 'people of the covenant,' 'holy people,' the 'host,' &c., show, conclusively, that it had to do with the people under the Jewish polity. But, in this vision, the title of 'saints' is given to the people of the new kingdom of the Messiah; with whom the little horn in it comes in contact. And it is asserted, that 'they shall be given into his hand, until a time, times and the dividing of time.' This was literally fulfilled. History informs us, that the persecution of the saints under Nero continued BETWEEN three and four years; and terminated with his tragic end."

Here again, he utterly fails to show any time from any history, and for a definite period of three and a half years, he only gets BETWEEN three and four years!! either of which is 180 days aside of the mark, and which, added to the difference of his previous "allies" and Daniel's periods—879 days—makes ONLY ONE THOUSAND AND SIXTY-TWO days that he varies in all those prophetic numbers from a "literal fulfilment." His assertion that the Jews as a nation, are nowhere called *saints*, is a mere quibble; for if they were not, it does not follow that the pious Jews were not so called; and that they were, he will probably not deny, after consulting 1 Samuel ii. 9. 2 Chronicles vi. 41. Job v. 1; xv. 15. Psalm xvi. 3; xxx. 4; xxxiv. 9; xxxvii. 28; l. 5; lxxxix. 5, 7; xcvi. 10; cxvi. 15; &c. &c.

In his lecture at the Marlboro' Chapel, he stated that the term "holy people" was applied exclusively to the Jews, and that it did not imply moral character. Thus, he said, if a priest had a straight back and straight nose—by which we suppose he meant, free from any bodily defect—if he was the vilest man that ever lived, he was a holy priest. After showing CONCLUSIVELY that Antiochus and Nero were not twins, he says,

p. 52, "With what clearness all this has been shown, every one of course will determine for himself. If we have succeeded, then the synopsis, which we gave in our first Lecture, is correct. And then, too, are the numbers '2300,' '1290,' and '1335 days,' connected with the morning vision; and had their accomplishment in its fulfilment. Yes, farther; then is the attempt to graft their date upon that of the seventy weeks, (or sevens,) in the night vision, fanciful, arbitrary, and erroneous; and the whole fabric built upon the perversion of these numbers falls."

It may not be here amiss to show the opinions of Dowling and Stuart on the literal fulfilment of these periods, and their admissions, that they cannot be shown to have been fulfilled in the literal days.

Dowling attempts to show that the 2300 days are only 1150 days, and that the temple was defiled that length of time, but he admits that "we are not informed by any historian EXACTLY how many days elapsed between the time when Athenæus stopped the daily sacrifice, and the setting up of Jupiter in the temple." He has no doubt, however, that if we could find such historian, it would be the exact time; the nearest he can come to it, according to his own admission, is 55 days.

The 1260, 1290 and 1335 days, Mr. D. admits to be years, and, while he rejects Mr. Miller's interpretation, says, he does not feel bound to furnish any other.

Prof. Stuart admits that the three and a half times of Dan. vii. (which he claims was also fulfilled by this event,) cannot be shown to have been fulfilled with any more exactness. Josephus, however, says that the time of this defilement was just three years. But Prof. Stuart only claims to show an almost exact fulfilment, and excuses it by saying, "No one can reasonably expect a more exact fulfilment of the time specified." (Hints, p. 90.) And on page 93 he says, "A little more, or a little less, than three and a half years, would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness." Thus, according to Prof. S., God in prophetic time does not always aim to tell the truth.

In the 1290 days of Dan. xii., Prof. S. (see p. 95) thinks is an "exact specification" of the time, and this is the only place where he admits that God did speak the exact truth, when he has specified time. And the only evidence that there was anything here fulfilled, in literal days, is that "we may naturally conclude" that Antiochus "arrived opposite Jerusalem in the latter part of May."

Of the 1335 days of Dan. xii., he only proves their exactness by "supposing now that Appolanius captured Jerusalem in the latter part of May, B. C. 168, the 1335 days would expire about the middle of February, in the year B. C. 164." The only way that he finds the commencement, is by "assuming that the terminus a quo of the 1335 days, is the same as that of the 1290 days;" and then he says, "no more probable time can be fixed upon for" the death of Antiochus, than "some time in February, B. C. 164." p. 97.

The 2300 days, Prof. S. applies to the defilement of the temple by Antiochus, and he only shows their commencement by "counting back" from December 25th, 195 B. C., which he assumes as their "terminus ad quem, and we come to Aug. 5, B. C. 171." p. 101. Here he does not attempt to prove an exact fulfilment from any history.

The "70 weeks," which all admit to be so

plain, the Professor calls a "*locus vexatissimus*," gives them a hard name, and leaves them. p. 105.

The prophetic periods in the Apocalypse are despatched by the Professor in the same summary manner. Of the "*five months*," (Rev. ix. 10,) he says, "Of course, a period strictly definite does not appear to be here designated." p. 144. The 42 months of Rev. xi. 2, he commences with, "If we suppose now that the former part of Feb. was the month when war was declared," &c. p. 117. The 42 months of Rev. xiii. 5, he attempts to show fulfilled exactly, with "only a few days of excess beyond that measure of time." He says, "By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness would or could be aimed at? Enough that only a few days at most can be considered as supernumerary." p. 128.

Again he says, "A statistical exactness cannot be reasonably supposed to be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric." p. 130.

Thus we see that the best authorities against us admit that these periods cannot be proved to have been fulfilled in literal days. Those who claim that they were thus exactly fulfilled, are challenged to show the historical evidence of it.

Having thus cleared the way, he says, "Let us now attend to some other considerations, which go to confirm these views.

"As an introduction to the explanation of the morning vision, the angel says to Daniel, (chap. x. 14.) 'Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.' Proof positive this, that the matters of the vision pertained to Daniel's people, the Jews! After this intimation, for the angel to talk to Daniel of the little horn of Popery; and what it should do, a thousand years after his people and the place of their sanctuary should be destroyed; would be, to say the least, to preach a sermon very foreign to his text. If the matters of the vision did not befall the Jews, Daniel was imposed upon; for his people are no more concerned with the doings of Popery, than any others of the Gentile world." p. 52.

That the "*latter days*" denote the *gospel days*, is the uniform opinion of all commentators. "Kimki," says Owen, "gives it for a rule, that the expression, in the latter days, always denotes the times of the Messiah, which I suppose is not liable to any exception." [Owen on Hebrews, Vol. I, page 157.]

Professor Stuart says, "but last days, in particular, is used to denote the future period in which the Messiah was to appear. Isaiah ii. 2; Hosea iii. 5; Micah iv. 1. This phrase, (as it would seem from its usage in these places,) early passed into a kind of technical designation of the time of the Messiah, or rather, of the new dispensation under him. Thus Rabbi Nachmanides, on Gen. xlix. 1, says, 'all our doctors agree that last days mean the times of the Messiah.'" [Stuart on Hebrews, Vol. 2, page 44.] p. 13.

It therefore follows that the angel had reference to the people of Daniel, under the *gospel dispensation*, notwithstanding Mr. Colver thinks "Daniel was imposed upon."

He says, "It might have been expected by some, that we should have noticed more particularly the opposing views of others to our interpretations. But for several reasons we have not

done it. Among them are, *First*, They are so numerous and various, that the task would have been endless. *Second*, Those views are entertained by many whom we love in the Lord; and we desire to shun even the appearance of a personal conflict with them. But, *Third*, our main reason is, that a blow at the root is better than many among the branches. The error which we have been combatting, is a radical one. If we have done anything to correct it, we shall rejoice; and in so far as we may have failed, we have no doubt that the year 1843 will prove effectual in its removal, even should our Lord come before its close. For, come when he may, we have no idea that he will sanction such a rule of interpretation, as that which we have opposed." p. 53.

We would inquire of Mr. Colver if he has any idea that such a rule of interpretation will be sanctioned as he has advocated? And although some may "regard the Bible with increased pleasure," does it follow that he has done anything to prove it an inspired book? We greatly fear that such interpretations will do much to bring discredit upon God's holy word and advance the cause of infidelity.

He says, "Two objections to our interpretation and application of these prophecies are urged, on each of which it may be well, in this place, to offer a few remarks.

"Obj. 1. That the '*throne*' and the '*judgment*,' seen in the night vision, warrant the conclusion that this vision extends to the end of the world." p. 56.

This he gets over by a quibble, and proceeds to the "Obj. 2. A resurrection is mentioned. (See Dan. xii. 2.) 'And many of them that sleep in the dust,' &c.'" p. 57.

Here he thinks is "pretty strong evidence that a literal resurrection is not intended;" p. 58; and says, "We fully believe that the language in the text is to be understood as FIGURATIVE." Thus much for "the prophecy of Daniel literally fulfilled: considered in three lectures, by N. Colver."

There is however one other idea which he has advanced, viz., that the *midnight cry* will not be given by man, (see p. 60,) but that it will be given by the descending Judge. We would like to enquire, if it was usual for the Bridegroom to give notice of his own approach, and if so, if he would say "go ye out to meet him?"

We will now offer some objections, which are fatal to Mr. Colver's "*literal exposition*."

I. THE "*LITTLE HORN*" IN DANIEL VII. 8. CANNOT BE NERO.

1st. The ten horns of the fourth beast denote the ten kingdoms that were to arise out of the Roman empire, the last of which, the Lombards, did not arise till A. D. 483. The little horn was to arise AFTER them, (v. 24;) whereas Nero died in A. D. 68, which was 288 years before Hungary, the first of those horns, arose, A. D. 356.

2. Taking Colver's own ground, that the ten horns were ten *individual* kings, then the little horn must be the ELEVENTH Cæsar. But according to Prof. Stuart, Nero was the SIXTH. ("Hints," p. 121.)

3. Three of the first ten horns were to be plucked up before the little horn. The Ostrogoth, the third subverted division of the Roman kingdom, was not conquered by Justinian till A. D. 508, after Nero had been dead 440 years.

4. Upon Colver's own ground, there were no three individual kings plucked up to make way for him. He says, "three were plucked up by the roots to make way for Nero to the throne. Tiberius was strangled, Caligula was assassinated, and

Claudius, husband to the mother of Nero, Agrippina, was poisoned." p. 42. Those three, however, could not be said to be plucked up by the roots to make way for Nero; because Nero was not born till A. D. 37, whereas Tiberius was strangled A. D. 36, one year before Nero was born; and Caligula was assassinated A. D. 40, when Nero was only three years old; so that in those acts no reference whatever could have been had to Nero. If they were to be included because they were assassinated, then it would be necessary to include Julius Cæsar, and which would make four horns plucked up; and Prof. Stuart says, in his Hints, there were "*five fallen*;" (p. 121;) but a variation of two is probably of little consequence with Mr. Colver's "*literal interpretation*," if we may judge from the exactness of his "tallies."

5. The little horn was to come up AMONG the ten horns, (v. 8;) showing that the ten horns were to be in existence as horns when it should first arise. But of the twelve Cæsars only one was in existence as a horn or king at the same time; and Nero, instead of reigning among them, reigned alone.

6. The little horn was to be DIVERSE from the other horns, (v. 24.) But Nero was not diverse from the other Cæsars.

7. "He shall subdue three kings," (v. 24;) but Nero did not subdue any of his predecessors, or any king whatever.

8. The little horn was to make "war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." (verses 21, 22.) But Mr. Colver has not attempted to show that Nero reigned till those events. Upon his own hypothesis, Nero must be still alive, and waging war, for the time has not yet come that the saints POSSESS the kingdom.

9. The saints of the Most High were to be given into the hand of the little horn. But there was no power on earth who could give them into Nero's hands; and will he claim that God gave his saints into Nero's hands?

10. "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." But the dominion of Nero was not taken away before his death.

11. The saints of the Most High were to be given into the hands of the "little horn" "until a time, times, and the dividing of time," or 1260 days; but according to Prof. Stuart, Nero persecuted the Christians from the middle of Nov. A. D. 64, till the 9th of June, A. D. 68, which was 1302 days, or an excess of FORTY-TWO days. Hints, p. 127. Probably, however, Mr. Colver will unite with Prof. Stuart in saying, that, "By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness would or could be aimed at?" Hints, p. 128.

12. The little horn had "eyes like the eyes of a man, and a mouth speaking great things," (v. 8.) "And he shall speak great words against the Most High." v. 25. Nero was in no respect distinguished for these characteristics above his predecessors; but, on the contrary, while some of them were truly great, he was one of the lowest and vilest men that sat upon the throne of the Cæsars, and was only noted for acts of meanness and cruelty.

13. The little horn was to be the last horn of the beast, and was to continue till the death of the beast; and the beast itself could have but

(To be continued)

## WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 16, 1843.

## THE PAPER.

We sincerely hope our friends from abroad will make no delay in collecting and forwarding funds for the paper, as the burden is now falling heavily upon a few.

## THE CAUSE IN THIS PLACE.

Our meetings continue to increase in interest. Some are daily coming into the faith of the Bible, which teaches that the Lord is at the door.

On Sabbath last, the Lawrence Street church was crowded with apparently deeply interested congregations. We lectured in the morning upon the Seven Churches, Rev. 2: and in the P. M. gave the scripture History of Babylon, and in the evening, lectured upon its Fall. We were told that the house had never before been so crowded. At the close of the lecture twenty-five came forward for prayers, and some obtained pardon from the Lord. On Monday evening we concluded the lecture upon the Seven Churches, which was commenced on Sabbath morning. The house was full, and the interest great. In the prayer meeting twenty-four came forward for prayers, including almost a whole class of Sabbath School scholars, eight or nine in number. O what an interesting scene! There was the parent and the child—the grey headed, the middle aged and the youth, all imploring mercy at the hand of the Lord. An aged man, as he was led to the place of prayer by his companion exclaimed, "I have come at the eleventh hour." Overflowing joy filled every heart, as one after another bore their testimony to the power of God to forgive sins.

"What heavenly music did we hear,  
Salvation sounding free!  
The souls in bondage lend an ear;  
While near the Jubilee."

Brother Kent from Connecticut, arrived on Monday, and lectured on Tuesday evening, from 1st Peter ii. 7. An animating discourse, at the close of which, eighteen came forward for prayers, six or seven of whom obtained peace. Wednesday evening we lectured upon the "taking away of the dominion of Papacy," forty-five years after which, Daniel is to stand in his lot. At the close of the lecture 24 came forward for prayers, filling all the seats that were provided; some were blessed. Our sheet goes to press too soon to give an account of the meeting on Thursday P. M. and evening. The present prospects are, that we shall have one of the greatest revivals with which this city has ever been visited.

## BROTHER J. B. COOK.

Reports have been in circulation here, that this brother had abandoned the doctrine of the Second Advent in 1843, (Jewish year) and some of the friends feared that it might be true.

A letter from him, dated at Pittsburgh Nov. 23d, is published in the last Eastern "Midnight Cry," in which he rejoices at having found a brother "Wheeler," that had believed the Saviour would come in 1843, for the last twenty years.

Br. Cook has since written to the "Cry," from Warren O., Dec. 1st, in which he says, "the friends here are trying to detain us, but, as we are well, and have means to travel, we feel that we should go every where, Preaching the word of the Kingdom." Who next will these troubled Watchmen misrepresent?

Our friends at the east must excuse us in neglecting to forward private communications, as the intense interest that is awakened in the meetings, in connection with the management of the paper, has hitherto taken all our time.

Will brother J. B. Cook direct how brother Kent can make a remittance to him from this place?

## LAST RESORT.

We copy the following from the "Watchman of the Valley," of December 7th, a paper published in this City, said to be "devoted to the promotion of experimental religion, the maintenance of essential truth, and the advancement of the benevolent enterprises of the age," edited by one Mr. Goodman, who, we believe, is also a minister of the Congregational Church. He too, it appears, has copied from another Christian paper, equally interested with himself in the "maintenance of essential truth."

MILLERISM AND ITS FRUITS.—Some weeks since the Christian Mirror published a note which an undecieved Millerite, sent to one of the churches in Portland, to be read on the Sabbath, confessing his error, and stating he had given away all he was worth, some four hundred dollars, to the cause; he was thus reduced to poverty, and solicited public charity if such folly could be forgiven. He has since sent a statement to one of the papers, showing how he was deluded and sponged. Let others read it and be wise.

PORTLAND, November 10, 1843.

To the people called Millerites:—

This is to show that I am in want of help. I have been a believer, and spent all my money in promulgating the doctrine. I did as I thought would be for the best good of the cause; some of the brethren thought I was going too fast, but I did not. The end of the world looked so near to me that I was afraid to have any money—so I got rid of it as fast as my wife would let me. She was opposed to my doing as I did, and is now at work in a Lowell Factory. She thinks she should have some of the money back, which I gave away while not in my right mind; and those that look it thought I was not. There were many of the Millerites thought I was not in my right mind, and when Mr. French came here, I became wiser in mind than before. There were many who thought Christ would come on the fourteenth of April. I was one. So Mr. French taught us. When the day arrived I was afraid I should be lost if I had any money about me. I have heard them say they would not want a dollar when the Lord came. I gave brother — \$5. I had an impression on Sabbath morning to go and give — \$5. I went to Portsmouth where I had another impression to give brother — \$5. [And so on and so forth. It is unnecessary to continue the catalogue.—Ed.] The end of the world has not come—but the end of my money has come.

REUBEN H. BROWN.

We have given place to the above article entire, in order that our readers may see the final resort to which these professed advocates of "essential truth" are driven, to prove that Christ will not soon come.—This article is emblazoned before the world, in the columns of the "Watchman," over the bold signature of REUBEN H. BROWN, an individual that the Millerites endeavored to save from his folly: if we may judge from his own statement. Just as though the deception of Reuben H. Brown, affected the "essential truths" of the Bible, upon which the doctrine of the Second Advent is based! Look at it! Reuben H. Brown has been deceived; not by the Millerites, for they told him, they thought he "was going too fast," but he did not, and now laments his course, which he would not have done, had he trusted in the naked word of God, as all true Second Advent believers do, in the room of what men told him. That this Reuben H. Brown, never was a true Second Advent believer, seems clear from the fact, that when Mr. French came along, he was worse in mind than before." If like a Second Advent believer, he had read his Bible, he would have found a curse pronounced upon him that trusteth in man; and then Mr. French would have failed to make him "worse in mind than before." But this Reuben H. Brown has given away \$15, "and so on and so forth;" not to the Millerites, for they "that took it," thought he was not in his right mind, AND MANY OF THE MILLERITES thought he was not. But he did it because "many thought (not because the Bible said so) Christ would come on the 14th of April, and he was one"—he became "afraid," which is another proof that he was no true Second Advent believer, for they "love the appearing of Christ," and "rejoice in hope of the glory of God"

Look again! Reuben H. Brown has been deceived by somebody; therefore his folly and faithlessness, as to what the prophets and apostles have spoken, is a sufficient reason for the Lord's not coming at the end of the 2300 days. Dan. viii. 14. O what an argument, for a Christian minister. But judging from the hundreds of false reports that we have seen circulated in professedly "experimental religious" papers, relative to Second Advent believers, we doubt not, the whole story, self condemned as it is, has been gotten up as a kind of scare crow, to shield these Christian editors from the force of "essential truth."

Since the above was in type, a copy of the "Western Christian Advocate," of December 15th, has been placed in our hands, which contains the same valuable article, signed "Reuben H. Brown." Arranged by the side of this article, in the same paper, is another under the head of "Pray for your Minister," for several reasons which are given. One of which is, "That his hands may be strengthened; by God's providence restraining the wicked—his grace renewing and comforting penitent believers—and his power preserving his spiritual children in truth, righteousness and peace." Our readers ought to know that this editor a few weeks since, had placed in his hands for publication, a series of questions relating to "essential" Bible "truths" among which were the following:

"I wish you to prove that the 2300 days in Dan. viii. 14, do not mean years. Also, that those 2300 days do not begin at the same time with the 70 weeks or 490 years, Dan. ix. 24. Also, that these 70 weeks did not begin in the seventh year of the reign of Artaxerxes. Also, that the 70 weeks did not end at the death of Christ; and also to prove that the end, spoken of in Dan. viii. 19, does not mean the end of the world." These questions being called forth by some remarks of this editor against Millerism, before a public congregation; he DID PROMISE to publish them, and if he could not satisfactorily answer them, to let them stand in the form in which he received them. Two numbers of his paper has since been published, and said questions have not appeared; but the "essential" letter of Reuben H. Brown has. We have "read it, and are wiser" than we were before, for we now see what arts an editor can practice to get rid of truth.

Will this Mr. Elliot answer the two following questions? 1st. Before we pray for a man to be "preserved in the truth," ought we not first to pray that he be brought into it? 2d. To what age of the world did the prophet intend the following language to apply? Isa. 66: 5, "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."

The Watchman of the Valley, and some other papers, in this city have copied from a Boston paper the *Lib slang* in an article headed "Old Nick and Young Nick," relative to the Tabernacle. O for shame! Christian editors and ministers!! Go and learn a lesson from the Saviour of mankind, and then see if you cannot blush at such consummate meanness. The truth relative to the circumstance may be found on our last page, under the head "Tabernacle."

## FOREIGN NEWS.

The Acadia arrived at Boston the 6th inst. The news reached here the morning of the 13th. There is nothing of importance except the agitation in Ireland, which seems to be increasing. Nothing from Italy.

## NEW PLACE OF WORSHIP.

The Second Advent brethren are making arrangements to open another place for Lectures in the western part of the city. When the arrangement is concluded, notice will be given in the Saturday daily papers.

## THE MILLENNIUM.

### I. IS THE DOCTRINE OF A THOUSAND YEARS OF PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD, CONSISTENT WITH THE SCRIPTURES?

In the parable of the Sower, Matt. xiii. 3-8, our Lord shows the general effect of the preaching of the gospel in this world: I say the general effect, because he mentions no particular age in which the parable is to be applied. Four kinds of ground are spoken of, only one of which brought forth good fruit, and a portion of that, only about one third as much as other portions.

These three kinds of ground, or as we suppose, three-fourths of the inhabitants of the earth bring forth no fruit to the glory of God, as is shown in verses 19-23, while "he that received seed into the good ground, is he that heareth the word, and *understandeth it*: which also beareth fruit, and bringeth forth, some one hundred fold, some sixty, some thirty," not they that hear and practice every thing that claims to be gospel, but "the word of the kingdom." Again, in Matt. xiii. 24-30, in the parable of the tares, the effect, and final result of gospel preaching is shown. The field, which is the world, (v. 38,) is sown with good seed, which are the children of the kingdom. Every child of man is placed in this world a subject of God's kingdom, see Matt. xix. 14, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," but the enemy comes and sows tares, which, according to the previous parable, occupy three-fourths of the world, and Jesus says, verse 30, "let both grow together until the harvest," and, verse 39, the harvest is the end of the world, (or age,) not the Jewish age, but the age when the gospel is preached: we then see what Jesus says of the condition of our world, at the time all the children of the wicked one, verse 45, are to be cast into a furnace of fire. Then, at that time, shall the righteous shine forth as the sun in the kingdom of their Father, verse 43. That this kingdom is in the renovated earth, see Dan. vii. 18, 27. "But the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever." What kingdom?—the one possessed by the four kings, verse 17. "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." Ps. xxxvii. 3, 9, 11, 18, 22, 29, 34. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "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." [He has told us what the inheritance is, and here tells how long it shall last.] "For such as be blessed of him shall inherit the earth; and they that be cursed of him, 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." No promise of it before. Mat. v. 5. "Blessed are the meek: for they shall inherit the earth." Isa. lvii. 13. "The wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain." Prov. ii. 21, 32. "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." Rev. v. 10. "And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. xxi. 1. "And I saw a new heaven and a new earth," verse 4, "And I heard a great voice out of heaven, saying, the tabernacle of God is with men, and he will dwell with them," &c.

Again, our Lord told his disciples, John xv. 20, "The servant is not greater than his lord: If they have persecuted me, they will also persecute you; if they have

kept my sayings, they will keep yours also. If this was intended only for the apostles, as some affirm, he has no where given an intimation, that their successors would share any better fate in this world. Again, in Dan. vii. 21, 22, the persecuting power brought to view by the prophet, is to prevail against the saints, until the Ancient of Days comes, and judgment is given to the saints of the Most High. See Matt. xix. 28. "Ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke xxii. 30. "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." I Cor. vi. 2. "Do ye not know that the saints shall judge the world?" This is the time that the saints possess the kingdom promised in Ps. ii. 8. Again, the destruction of the Man of Sin is represented as being sudden, and not gradual; see 2 Thess. ii. 8; "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," & that coming is as the lightning that cometh out of the east, and shineth even unto the west, Matt. xxiv. 27. Again, when the Son of man cometh, it is to be as it was in the days of Noah, and Lot; if the world was converted then, so it will be when Christ comes. But there are texts, which are supposed strongly to favor the doctrine of the triumph of Christianity in this present world, for instance in Heb. viii. 11, "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 to the greatest. If this is supposed to relate to a state of things in the present world, before its renovation, where is the proof? There is to be no sin, for (verse 23) their sins and their iniquities will I remember no more. All, from the least to the greatest, are to be perfected in the knowledge of God, and that without instruction, for "none shall teach." Nothing short of a new dispensation, can bring about such a state of things. It is also said in Isa. xi. 9, after a brief description of the happy condition of the earth at the time, "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. As there is not a spot in the sea that the waters do not cover, so there is not to be a spot upon the earth, where the knowledge of God is not to exist, and the existence of this universal knowledge is given as the reason why nothing is to hurt or destroy. While death reigns in the world, there will always be something to hurt and destroy—but after the earth has "cast out her dead and no more covers her slain," we may then look for the fulfilment of this prophecy.

In Isa. ii. 4, it is said nation shall not lift up sword against nation, neither shall they learn war any more; then there can be no falling away at the end of a thousand years for the great battle of Armageddon to be fought, for they are to learn war no more. In Isa. xlix. 23, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" this much of the text is quoted, while the remaining part, which explains the whole, is generally left out: "they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." The strongest kind of comfort for a believer in the Lord's soon coming! Where then is the propriety of kings being termed nursing fathers, when their final doom is presented in such dark colors, in Rev. vi. 15, and other places? Isa. lx. 16, gives an explanation. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." In both these texts, by clear inference, we are brought down to the coming of the Lord. The state of things at that time is shown in verse 21, of the last quoted chapter: "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting," &c.

The earth is to be possessed by the saints of the Most High. It is now possessed by the Kings of the earth, who are represented as having eaten out their substance. This is the only way in which we can discover, from Scripture that kings are to be our nursing fathers; when the saints possess in renovated form what they now possess in corrupted form.

It requires an unnatural straining of the Scriptures to apply any of these texts to such a state as has been expected by the nominal Church in this world, under the anticipated triumph of Christianity for one thousand years, while they perfectly harmonize with that state of things that the Scriptures bring to view after the first resurrection, and the earth's renovation.

When all things are made new, see Rev. xxi. 1, 5, we can discover how the earth is to be filled with the knowledge and glory of God—no human teachers of religion are needed—the brute creation dwelling in peace with each other—nothing to hurt or destroy. The reason of all this peace and harmony is obvious, for Christ, who is the life of the world, will then sit upon the throne of his father David, forever. Acts ii. 30; Isa. xxiv. 23; Ps. cxxxii. 11, &c. How often have we heard the promise of God to give his Son the heathen for his inheritance, and the utmost parts of the earth for a possession, plead at the throne of grace, without the least intimation that the rest of the promise would ever be fulfilled; that is "to break them with a rod of iron, and dash them in pieces like a potter's vessel."

So also the declaration, "The Kingdoms of this world are become the Kingdom of our Lord and his Christ, and he shall reign forever." This has been said, prayed, and sung, as proof of the millennium and world's conversion, without a hint that it was a voice from heaven in the ears of the revelator, at the time of the sounding of the Seventh Trump, or third woe; the time, according to Paul, when the righteous dead are raised, &c. 1 Cor. xv. 52; and according to the revelator, when the dead are judged, God's servants rewarded, and the wicked punished. Rev. xi. 15, 18. These patches of sackcloth that have so long covered the two witnesses, (Old and New Testament,) have at length been torn aside, and the word of God is permitted to shine forth in its true glory. The spirit that thus enshrouded in darkness that blessed word, has kept it there until these last days, and that spirit is Papacy. The spirit which denies the right of reading and understanding for ourselves—the spirit that denounces, without rhyme or reason, everybody that is unwilling to wear the mark of the beast. The doctrine of the Lord's soon coming to set up his everlasting kingdom, will now stand or fall, upon the testimony of Scripture. It is that, which has sustained it, which still sustains, and will soon prove its glorious truth. Before the advocate of the modern millennium theory can say this much, he must bring one solitary text at least, from the whole Bible, that either directly or by fair inference, proves the triumph of Christianity in this present world for one thousand years, or even for one year. When efforts fail on Scripture ground, to disprove the doctrine of Christ's coming about 1843, resort is had to reasoning; and we are told that it is unreasonable to suppose that God is about to destroy the present world and bring in a new dispensation, just at the time when our benevolent and religious institutions are in the height of their prosperity; and then declarations are made that the world will stand at least 1000 years, and very probably 365,000 years. The only place in the whole Bible where the thousand years millennium is found, is in Rev. xx. and that period commences with the resurrection of the righteous dead, ver. 4, and terminates with the resurrection and final destruction of the wicked, verses 5, 12, 14, but not the least intimation is given of any change in the happy condition of the saints at the expiration of that period. There being no Scripture to sustain the theory of a thousand years triumph of Christianity before the first resurrection and the renovation of the earth, I ask, if its advocate is

not aware that he will find himself quite as lame in subjecting his theory to the test of human reasoning?

**II. IS THE DOCTRINE OF A THOUSAND YEARS' PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD CONSISTENT WITH REASON?**

I do not introduce this proposition, supposing that it will amount to any thing against the theory, if the Scripture sustains it; for thus to use human wisdom would be to take the infidel's part. I do not bring it forward because Scripture has failed, as in the case of our opponents, but to show that the testimony of the prophets is in perfect keeping with reason, that great leading faculty of man, to which the word of God commends itself. About 6000 years ago, according to the history God has given us, there were two inhabitants on the face of the earth; these multiplied till the earth was filled with violence, Gen. vi. 11, and God destroyed them for their wickedness at the expiration of about 1656 years from the creation.

About 4344 years ago, we find from the same history, the earth to be peopled with only eight individuals.

This population has increased until the earth is now computed to contain 900,000,000 of inhabitants, which would be doubling on an average of about once in 148 years. Let it be remembered, that in reaching this enormous population we have come through what is generally supposed to be a darker period of the world's history, than she will ever again experience: a period in which whole countries have been almost depopulated by the sword, famine, and pestilence; and premature deaths have been visited upon millions and millions of our race, in ten thousand horrid forms, such as are not to be known in that supposed millennium state, when the nations are to "learn war no more." During this period also, the immense amount of moral evils, such as intemperance, licentiousness, and debauchery, has contributed more than any other means to waste and depopulate the earth. These means have decreased the average of human life to a mere span of about 39 years, and yet, wading through these polluting scenes of misery and death, by Fire, Famine, Pestilence, the Sword, and Intemperance, in the space of 4344 years, we have an increase of 900,000,000 added to our population. According to the millennium theory, moral, as well as political evils are to be greatly decreased, if not entirely done away, when all human governments give their influence in favor of Christianity. The average length of human life will then be vastly increased, and there will be nothing to hinder the earth being filled with inhabitants, and even the "wilderness and the solitary place" becoming like the garden of Eden, when all moral and political evils are done away. Let us then see whether God has made provision for such a state of things. The population of our own country has increased, as appears from official returns, so as to double once in twenty-four years, since 1790. The increase by emigration within the same period, has not overbalanced the number destroyed in the last war, and the number that have migrated to various other lands; so we may safely take this country for a guide in this matter, and if there are existing causes in other countries that prevent the rapid increase in the population as in our own country, those causes are all supposed to be removed in the anticipated millennium state.

Suppose the anticipated millennium to commence with the present year, which its advocates do not generally claim; to reach the end of 1000 years, or to the year 2843, we must double the population of the earth 41½ times, which will give the following result:

|   |               |
|---|---------------|
| Commencing with the present population, | 900,000,000   |
| 24 years hence,                         | 1,300,000,000 |
| 41 " " "                                | 3,600,000,000 |

Carry this calculation down to the close of 1000 years, and we have the following enormous sum, 2,638,827,906,662,400,000,000. Figures cannot lie, so if there is no mistake in the

millennium theory, there can be no mistake but that the number of living inhabitants on the earth at the end of the one thousand years will at least equal the above, for we have made but a trifling allowance, if any, for the removal of the causes of human misery which now exist. But what kind of accommodation does the earth furnish for this number of inhabitants? It contains fifty million square miles of surface, including all the Lakes, Mountains, Rivers, Swamps, Deserts, &c.

|                           |                     |
|---------------------------|---------------------|
| Reduced to acres would be | 32,000,000,000      |
| " " rods " "              | 5,120,000,000,000   |
| " " square yards " "      | 154,880,000,000,000 |

The number of square yards on the entire face of the globe, 464,644,000,000,000. Divide the number of inhabitants on the earth at the end of the one thousand years by the number of square yards which its surface contains; and we have for each square yard, 17,037,886

Reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants ten hundred and seventy five miles deep, and the graves of the previous generation only, upward of five hundred miles deep on the entire surface of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about three hundred and fifty miles deep of living inhabitants on land and ocean. If we are told, when the millennium commences, that generation is to cease,—there will be neither marrying, nor giving in marriage,—why not at once admit the point, that the new dispensation, soon to be brought in, is the first resurrection and the earth's renovation, for it is "in the resurrection that they neither marry nor are given in marriage." We may be told that we entirely misapprehend the views of those that believe, and teach the doctrine of the millennium—that they are contemplating a great change, soon to take place in the earth, for it is evident that the earth cannot contain her inhabitants, even at the end of one hundred and fifty years, the way things are moving at the present. We then call upon the advocates of this theory to give us light on what kind of a state of things is expected, when the millennium comes, for some of them have stated, not long since, that they *knew* Christianity would triumph in *this very* world for one thousand years before the Lord comes.

If the doctrine of a thousand years millennium in this present world is still to be taught, we again say to its advocates, speak out! for it is high time the world knew something of its principles. If we are to remain as thick on the earth as our calculation shows, we doubt not but that these modern spiritualizers will very soon begin to pray for the nations and kingdoms to be "dashed like a potter's vessel," as well as given to Christ for his inheritance.

Before I close these remarks there is one thing more worthy of note: that is, the animals will require no inconsiderable portion of the earth's surface during this supposed thousand years of prosperity. If things were to move on in the world for seventy-two years to come, no more prosperously than they have done for the last fifty years, yet equally so, the earth would fail to sustain her burden. These results may be considered a reason why the earth, in its renovated form, cannot be the inheritance of the saints; for we are told if one thousand years to come produces such results, of course those that have died during the six thousand years past, together with the present generation, cannot stand upon the earth in the resurrection at the same time.

Mathematical calculation shall answer this objection. Suppose the earth to have been peopled with 900,000,000 of inhabitants at the creation, and such a population to have passed away every thirty years until the present time, or for the period of six thousand years, the aggregate would be 180,000,000,000. There are 5,120,000,000,000 square rods of land on the earth's surface, which would be just thirty-two rods for each individual. We

will bring our calculation into a smaller space. There are in 230 miles square, 161,075,200,000 square yards; so all the people that ever lived on the earth can stand on a space of two hundred and twenty miles square, and at the same time give each individual a little over one square yard. None can doubt that we have the aggregate of inhabitants, in this calculation, much larger than it really is.

The doctrine of the Lord's speedy coming to set up his everlasting kingdom, like all other scripture truth, commends itself to the candor and sound judgment of reasoning men; but to what faculty does the modern millennium theory address itse lf?

Judging from the past we have no expectation of meeting with a candid reply to this article. Our antagonists understand the unsoundness of their theory too well to venture an exposure in the open field of investigation. Sin and delusion, prosper best in some secluded cloister, and are content to *vegetate* in darkness if they can but receive the honors of the great, and be fostered with Popish or sectarian influence. But not so with truth! She dreads nothing so much as the corrupting influence of sin. She is not only willing but anxious to be searched through and through in the open light of day, by the eye of Omniscience, to have her dress discovered that she may put it away.

In meeting her enemy she scorns the gilded armor of human creeds, and in the humble garb of the shepherd's boy, with the simple sling of truth, walks forth; and although derided by those that ought to be brethren, and scorned by a proud enemy, yet the Goliath of error is sure to fall before her.

COMMUNICATIONS.

LETTER FROM BR. CHAPLIN.

This brother expresses his regret that there is a prospect of the "Western Midnight Cry" being discontinued. He is informed that the paper will probably be published regularly each week hereafter. He can therefore send on subscribers names, and funds. After some business matters, he proceeds

"DEAR BROTHER,—You would now perhaps like to know something concerning the state of the cause. I would say, but little has been done. No experienced Lecturer has sounded the trumpet of warning here. I have myself tried occasionally to raise the cry 'behold he cometh,' in some of the surrounding neighborhoods. But I am young in years, and a babe in the work of the ministry. I have never had a chair to lecture from, and I do not feel able to buy a good one; and if I were, I do not know as one could be sent by mail—I wrote to Br. Cook about coming into Western Indiana, but it seems he was pre-engaged. Could he have come, I think good would have resulted. Perhaps he or some other brother may yet come if time continue into, or through the winter. If no one comes, I intend to try and do a little in giving the alarm—I have much to learn and but limited means available to procure light or do good with. When my Saviour comes I want to meet him in peace, but I still have fears. O for perfect love! the papers are doing good, and there are many opposers. Farewell.

S. A. CHAPLIN.  
N. B. My address is Oswego, Kosciusko Co., Ind.  
Nov. 27, 1843. S. A. C.

\*The Bible is the best chart.

Brother A. C. Kingsley writes from Rochester, December 3d.

DEAR BR. SOUTHWARD,—I have just closed a meeting which continued four weeks, in Ontario, Wayne County, N. Y. Many of the church, with their pastor, are looking for the Saviour. Saints were greatly revived and consecrated to God. There were some 40 conversions. The blessed doctrine of the Second Advent opens to my mind a field of thought and argument that I never had before.

The Bible now, to me is a plain book. I find the doctrine of a spiritual reign of Christ is giving way and yielding to the truth. May the Lord prosper his own word. Next week I expect to commence a meeting at Baldwinville, Cayuga Co.—*Mid. Cry.*

B. Kent lectured in Covington, (across the river) on Thursday evening.

## MOUNT CALVARY.

Come, pre-cious soul, and let us take, A walk, be-com-ing you and me; And  
whither, my friend, Shall we our foot-steps bend; To Cal-va-ry or to Geth-sem-a-ne!

2. "O Calvary is a mountain high,  
T is much too hard a task for me!  
And I had rather stay  
In the broad and pleasant way,  
Than to walk in the garden of Gethsemane."

3. It would not appear such a mountain high  
Nor such a task, dear sinner, for thee,  
If you lov'd the Man  
Who first laid the plan  
Of climbing the mountain Calvary.

4. "I'd rather abide in this pleasant plain,  
My gay and merry friends to see;  
And tarry awhile  
In the joys of the world,  
Than to climb up the mountain Calvary."

5. Your gay companions must lie in the dust:  
Their souls are bound for misery;  
And if you ever stand  
On Canaan's happy land,  
You must climb up the mountain Calvary.

6. "There is no pleasure that I can behold,  
And it is a lonely way to me;  
For I have heard them say  
There are lions in the way,  
And they lurk in the mountain Calvary."

7. It is a peaceful, pleasant way,  
Poor wand'ring soul, could you but see;  
And you shall have a guard,  
Yea, the angels of God,  
To conduct you o'er mountain Calvary.

8. "I'd rather have peace, and live at my ease,  
Than to be afflicted thus by thee;  
When blooming youth is gone,  
And when old age comes on,  
I will climb up the mountain Calvary."

9. There is no better time than youth,  
To travel the mountain, as you see;  
When old age comes on,  
You are burden'd with sin;  
Then how can you climb up Calvary?

10. "O leave this melancholy theme!  
I cannot enjoy any peace for thee;  
There is time enough yet,  
And the journey's not so great;  
I can soon climb the mountain Calvary."

11. O hark, I hear a doleful sound!  
You greatly should be alarmed;  
A blooming youth is gone,  
And is laid in the tomb,  
Who refused to climb Mount Calvary.

12. "Alas, I know not what to do!  
You greatly have alarmed me,  
For in sin I've gone on,  
Till I fear I'm undone;  
Lord, help me to climb up Calvary!"

13. O tarry not in all the plain,  
Lest it prove a dangerous snare to thee!  
But look to the Man,  
Who was slain for your sin,  
And he'll help you to climb up Calvary.

Reports have been industriously circulated in this section, that the Tabernacle at Boston, had been sold for a Theatre. There are many that would no doubt be glad to have it so. To such, false reports are more acceptable than truth. To such as prefer the truth, we recommend the following article from the "Signs of the Times."

## THE TABERNACLE.

The following article was published by us in one of the city papers last week, in consequence of the agent of the Tabernacle, letting the house for a concert, &c., which proved to be very obnoxious to our views and feelings.

The religious papers of the city have made the most of it, to injure, and to destroy our influence at home and abroad.

Our friends everywhere, may depend that the brethren in this city have done, and are still doing all they can to sustain the cause. And that nothing inconsistent with the holiest principles of our faith are tolerated among them. The representations of lying prints have been such, that the truth even is so distorted, that they turn it into a lie. The time has now come when they seem disposed to make capital of any thing to destroy our influence.

THE TABERNACLE.—It will be seen by some of the public prints and placards in the city, that the tabernacle has been occupied recently for a series of concerts, imitations, &c. The representation given of the nature and character of these performances, to the agent, and a part of the committee, were so understood, that they were not inconsistent with the design of letting the house. But it seems that they wholly misapprehended the nature and design of the performances, besides some offensive things were added. When the advertisement came out we were shocked, and the committee unani-

mously resolved to remove it as soon as it could be done. This they did, remitting the rent, except the mere expenses of the house, not willing to receive money from such (to them) sinful proceedings. We regard the whole circle of amusements, from the Theatre down to the Olio, and even the Museum, as it is now conducted, only in the light of deceptive schools of vice and infamy, so that we could not consent to any exhibition of the kind in the Tabernacle, under any circumstances, nor for any equivalent.

It is due to the gentlemen who engaged the house, to say that we attach no blame to them. They explained things as they understood them. And further, while they occupied the house, every thing was conducted with decorum. But the design and nature of the whole performance being wrong, order and propriety cannot justify or sanctify it.

As Christian men, and citizens, we feel that we owe an apology to the friends and supporters of public morals, and especially to the friends of the advent cause, for having given any countenance, (even by misapprehension) to sinful diversions.

A word more. It is well known that there has been a great deal of gossip about the Tabernacle. We wish to say to the candid of all parties, that it was built chiefly by a few individuals for advent lectures. It was not expected they would occupy it all the time. The committee therefore advertised to let the house for moral and religious purposes when they did not want it for themselves. The rent to be appropriated to the support of the meeting. The rent and taxes are \$1,080; other expenses for lectures, &c. are \$1,000. A collection is taken at each service. This, with the rent thus far, has not met our current expenses. A few individuals have to subscribe largely to sustain the meeting.

J. V. HIMES.

Boston, Nov. 29, 1843.

## PERILOUS TIMES.

A Pennsylvania paper says, "the increase of crimes for the last few years, is truly lamentable. We hear daily of Murders, Burglaries, Robberies, and other high crimes, committed with impunity in every part of our country, and in the very heart of society itself; and in almost every case, the perpetrator escapes from arrest and punishment." Sd proof of a millenium before the earth's renovation.

## LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

## SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Boyer. The Bible is the only book studied. Parents and guardians are invited to send their children.

## THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.

All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.

A general assortment of Second Advent Books and Publications are kept at our office, for sale.