

THE MIDNIGHT CRY!

VOLUME I.

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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."

BY JOSHUA V. HIMES.

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Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution. *Read and circulate.*

WHEN we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days;" again, 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 habitation;" and 31st verse, "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;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. IN PLAIN LANGUAGE, BY YEARS, MONTHS, OR DAYS, AS THE CASE MAY BE.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs?

Not on the records of divine inspiration. For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

To be continued.

TIMELY HINTS.—The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things, have fervent charity among yourselves. 1 Peter 4: 7.

The elders that are among you I exhort. . . Feed the flock of God, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but ensamples to the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—Peter (1: 5: 1, 2, 3, 4.)

Can this relate to any thing less than Christ's coming to judge the world? Who will dare to say that he may not come to-morrow. He has given us signs by which we may know when his coming is near, even AT THE DOORS. Can ye not discern the signs of the times?

SYNOPSIS OF MR. MILLER'S VIEWS.

MY DEAR BROTHER,—You have requested a synopsis of my views of the christian faith.—The following sketch will give you some idea of the religious opinions I have formed by a careful study of the word of God.

I believe all men, coming to years of discretion, do and will disobey God, and this is, in some measure, owing to corrupted nature by the sin of our parents. I believe God will not condemn us for any pollution in our fathers, but the soul that sinneth shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could have no agency, can and will be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be cleansed by the blood of Jesus Christ, through our repentance and faith. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the gospel. I believe in practical godliness as commanded us in the Scriptures, (which are the only rule of faith and practice,) and that they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God as given us in the Bible, which is the word of God. I believe in God, the Father of our Lord Jesus Christ, who is a Spirit, omnipresent, omniscient, having all power, creator, preserver, and self-existent. As being holy, just and beneficent, I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, divine in his nature, human in his person, godlike in his character and power. He is a Savior for sinners, a Christ to God, a mediator between God and man, and King of Zion. He will be all to his people, God with us forever. The spirit of the Most High is in him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth.

I believe the Bible is the revealed will of God, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they may refer;—for instance, what may be understood to-day might not have been necessary to have been understood 1000 years ago. For its object is to reveal things new and old, that the man of God may be thoroughly furnished for, and perfected in, every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance to understand, and that it is to be understood as literal as it can be and make good sense;—and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case allowed to speculate on the Scriptures, and suppose things which are not clearly expressed, nor reject things which are plainly taught. I believe all of the prophecies are revealed to try our faith, and to give us hope, without which we could have no reasonable hope. I believe the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to

meet the Lord in the air. Then the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of man will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth until 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God, to his Son, be accomplished: "I will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession." Then "the whole earth shall be full of his glory." And then will the holy people take possession of their joint heirship with Christ, and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will done in earth as in heaven." After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadth of the earth, out of the city, a great company like the sands on the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever.

I understand that the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day. I believe that the saints will be raised up and judged about the year 1843; according to Moses' prophecy, Lev. xxvi. Ezek. xxxix. Daniel ii., vii., viii.—xii. Hos. v. e.—3. Rev. the whole book; and many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still, and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, be ready for these things. "The end of all things is at hand." I do ask my brethren in the gospel ministry to consider well what they say before they oppose these things. Say not in your hearts, "my Lord delayeth his coming." Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, "Come, Lord Jesus, come quickly."

This is a synopsis of my views. I give as it a matter of faith. I know of now Scripture to contradict any view given in the above sketch.

Man's theories may oppose. The ancients believed in a temporal and personal reign of Christ on earth. The moderns believe in a temporal, spiritual reign as a millennium. Both views are wrong—both are too gross and carnal. I believe in a glorious, immortal and personal reign of Jesus Christ with all his people in the purified earth forever. I believe the millennium is between the two resurrections and two judgments: the righteous and the wicked, the just and the unjust. I hope the dear friends of Christ will lay by all prejudice, and look at and examine these three views by the only rule and standard, the BIBLE.

THE MIDNIGHT CRY.

TUESDAY, NOVEMBER 22, 1842.

Lectures, Afternoon and Evening.

Brother Litch lectures every afternoon, at 3 o'clock, and every evening at 7 o'clock, at the corner of Catharine and Madison streets. On Wednesday evening he will speak on the return of the Jews.

THE BIBLE CHART.

"In the LAST DAYS, perilous times shall come, for men shall be lovers of their own selves, covetous."

If this were not a striking characteristic of the present age, how could multitudes in Europe pamper themselves in luxury, while EIGHTEEN MILLIONS of the people are absolute beggars, and three or four times that number are in want of what we consider the common comforts of life? Could the British House of Lords have remained unmoved when Lord Brougham made the following startling statement? "Thousands of persons were without food for DAYS, he could not say that it was for one day alone, without a morsel of food. In some cases the poor were unable to leave their beds. They thus starved for DAYS; because, as it was said, while lying down, the pangs of hunger were more easily endured. They were living on things that ought not to be eaten by men, and literally envied the husks to the swine, which they could not eat."

The correspondent of the Journal of Commerce says, the House of Lords, (who had perhaps just surfeited themselves on the luxuries of the four quarters of the globe,) received the declaration of such heart-rending facts without a single note of sympathy, or sound of commiseration.

If the landholders, (who control the parliament,) were not extremely covetous, could they insist that the overflowing harvest of our great west should be shut out from their starving poor?

That covetousness is characteristic of the present age in this country, is too evident to need proof. Look at the suffering in our great cities and villages. Think of the accumulated horrors of slavery, and contrast these with the extravagance and dissipation of those who are "lovers of pleasures, more than lovers of God."

EDITORIAL CORRESPONDENCE.

NEW HAVEN, Nov. 21, 1842.

Bro. Southard.—Bro. Miller commenced his lectures in this place in the Methodist E. Church, on Saturday evening last. The audience was large and attentive. Although the church was large, it was crowded yesterday, and in the evening many went away for want of room. To-day (Monday) our Bible class and lectures have been well attended, and the interest on the subject of the Messiah coming next year, is very great. All classes of people are talking about the matter, and many are discussing the great question with much earnestness.

The clergy in general stand aloof. The Rev. Mr. Law, in whose church we met, has received us with much kindness, and is, with his flock, candidly hearing on the subject. He is not a believer; yet he and his people cooperate with us in our efforts to bring souls to Christ.—The good work is already begun. Several have been converted, and the number of sincere seekers is multi-

plying. My prayer is, that the good work may spread, and that all the churches in the enlightened city may share in the work. I need not inform you that a revival is wanted here. There is more learning than religion.—And though the learned look upon us with contempt, as "ignorant fanatics," yet God may take such instrumentalities to humble, and bless them. More anon.

Yours,
JOSHUA V. HINES.

Mr. Miller's Brief Argument.

We commence this to-day and shall finish it to-morrow. Study it carefully. It is not a single argument, but a combination of prophecies, with their fulfilment, which, together with the signs of the times, have led multitudes of honest and intelligent inquirers irresistibly to the conclusion that the day which God hath appointed, "in which he will judge the world in righteousness," is now emphatically AT THE DOORS. Reader, your doubts will not defer the day. Be ye also ready.

QUESTIONS ANSWERED.

The questions which follow, are from the AURORA. We give them with the answer to each appended.

A FEW QUESTIONS FOR PARSON MILLER.—Before this old gentleman gets any further, we should like to have him give us and the public a little instructive information on the following topics:

"By what authority does he give '25 years' to Joshua, in his 'Biblical Chronology,' when there is nothing in the Bible on the subject?"

By the authority of Josephus, as he states in his chronological table. The Bible relates the facts in the case, and Josephus gives the chronology.

"By what authority does he give '18 years' to the Elders after Joshua, when the Bible gives none?"

By the authority of Josephus.

"By what authority does he give Samuel '24 years,' when the Bible says nothing on the subject?"

By the authority given in the chronological table on our last page.

"By what authority does he make it '617 years' from the Exodus to the building of the Temple, when it is expressly said, (1 Kings, vi. 1) that it was '480 years'?"

He does not. The Aurora will please look again. He makes what he gives from the authority referred to in the table. Jahn's Hebrew Commonwealth shows the 480 years of 1 Kings vi. 1, to have been an error originating with some transcriber. Paul's testimony, Acts xiii. 20, allowing 450 for the Judges, shows it to be an error. The book of Judges, also, in the references given in Mr. Miller's table, as also Josephus, all prove that period to be erroneous, and Miller correct.

"By what authority does he give Cyrus '6 years,' when the ancient historians all give him '9 years'?"

Rollin is the authority—he reckons from the kingly authority of Cyrus, two years after the fall of Babylon.

"By what authority does he give Cambyses '7 years,' when the ancient historians gave him '8 years'?"

On the authority of Rollin.

"By what authority does he give Xerxes '13 years,' when every ancient historian of authority give him '22 years'?"

By authority of Rollin. These last three questions relate to periods not fixed by the Bible. In the space between the Old and New Testaments, we adopt the common chronology. Why sneer at that? It is proved to be correct in the total by the fulfilment of the 70 weeks, or 490 years. See Clue to the Time, in our paper, No. 3.

"By what authority does he date the 'going forth of the command to build Jerusalem' from a letter of Artaxerxes, (Ezra vii. 12—28) which does not contain a syllable on the subject?"

On the authority of Ezra, Prideaux, Adam Clarke, Ferguson the Astronomer, and a host of others.

"By what authority does he determine the '2300 days,' Dan. viii. 14, to be the true reading, when some copies of the Bible read '2200 days,' and others '2400'?"

By the fact that no Hebrew copies of the Bible can be found which have 2200 days. And if that were the true reading, it would have ended a hundred years ago; which it did not.

The 2400 is found in no Hebrew copy. The error in the Septuagint occurred in transcribing, as the following remarks from Begg's Connected View, p. iii., will show:

"It is in mercy to his people, although it will add to

the condemnation of the wicked, that God has given such clear and determinate intimation of the 'things that are to come hereafter'; and any attempt to throw unnecessary doubt upon the certainty of the 'times' revealed, calls for severe reprehension. To this charge there is reason to fear the Examiner of Mr. Irving's Opinions, in the Edinburgh Christian Instructor for 1828, (p. 476.) has exposed himself, when, in order to strengthen his argument for the impossibility of determining the commencement of 'the mighty year of God's glory,' he fixes upon a misprint of one of the dates in our version of the Septuagint translation of the Old Testament. 'In regard to the long period of Daniel,' there is, in reality, no reason for its being 'disputed, whether we should read with the Hebrew, 2300, or with the Septuagint, 2400 years.' Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of Inspiration. For a full statement on this subject, see 'The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined by William Cunningham, Esq. of Lainshaw.'

"By what authority does he make '2300 morning and evening sacrifices' mean '2300 years'?"

By authority that there is no such thing as sacrifice in the text—but simply 2300 evening-morning, the Hebrew notation for a day.

POPERY.—One Question Settled.

We intend, soon, to speak at length respecting this "abomination of desolation," which has fulfilled so many predictions, in Daniel, Thessalonians, and Revelations. In Daniel 7: 26, it is said, "They shall take away his DOMINION, to consume and destroy it, unto the end." This is the event, or rather chain of events, which closes the prediction in the 25th verse, "He shall speak great words against the MOST HIGH, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of time." That this expression means 1260 prophetic days is demonstrated by Rev. 12: 6, 14, and it is admitted by the host of expositors, including Dr. Brownlee, to mean 1260 years. Has this period terminated? Has the DOMINION been taken away, to be consumed and destroyed unto the end? We say YES, and think the reader will say so too, after considering a few facts.

The pope has possessed power over kings to "compel" them to "destroy ALL heretics marked by the church, out of the lands of their jurisdiction," and if they refused to "purge their land from this heretical filthiness" they were excommunicated and deposed from their thrones. More than twenty sovereigns have been thus deposed, within the last 1300 years. Has the Pope any such power now? Look at the following anecdote from the Liverpool Albion:

A Quaker, who had been shocked at the desecration of the Sabbath in France, mentioned the subject to "His Holiness." The Pope assured the Quaker that he was not ignorant of the open violation of the Sabbath in France, and was extremely anxious that it should, as it ought to be, kept holy. The time was when the person occupying the chair of St. Peter could directly interfere in the affairs of foreign States, and when Emperors, Kings, and Princes attended to the behests of the Vatican; but the times had changed; he could not now exercise ANY TEMPORAL AUTHORITY beyond the limits of the Papal States.

But we do not rely wholly on current reports, however authentic. In his encyclical letter of September, 1840, the Pope says to his cardinals and bishops: "Are we not compelled to see the most crafty ENEMIES of the TRUTH ranging, far and wide, with impunity! * * * Hence it is easy to conceive the state of anguish into which our soul is plunged, day and night."

Is not his dominion gone? Yes. Let those who say it is to continue till 1866 or 2016, show how it can yet be taken away. We say, therefore, that the 1260 years have terminated, and will show, in a future paper, that they ended in 1798, and that 45 years from that time, Daniel, and all the saints with him, will have their glo-

rious resurrection. Reader, are you ready to join their company?

PROPHECY IN THE "SUN."

As a specimen of the testimony which our daily papers bear to the "perilous times," "perplexity," "distress of nations," and "fearful looking after those things that shall come on the earth," we copy the following from the New York Sun of last Saturday:

"CONDITION AND FATE OF ENGLAND."—There is a nation whose banner is unfurled in every sunbeam that flashes from the heavens; whose vessels whiten every sea; whose gigantic step has pressed the sands of every ocean; whose cannon look into every port; and whose name strikes terror to the hearts of one hundred and fifty millions of people. This nation exists on an island not larger than New York; but there she has concentrated all that is fearful in war or beautiful in peace; all that is splendid in art or magnificent in intellect, and before her *dicta* bows down the world of mind with a servility as soul-crushing and absolute as ever degraded an oriental devotee before the sacrificial altar. This nation has thrown her colossal shadow from the burning plains of India to the forests of Nova Scotia; Asia, Africa, Europe and America have trembled beneath her tread, and her thunders have shook the world. Her regular income would build cities; her navy, if placed four miles apart, would stretch from Liverpool to New York; the price paid for her noblemen's luxuries would relieve the hunger of two millions of people, and the salary received by her clergy would, in a few years, put the Bible into the hands of every being alive.

"Such is her power! How has she gained it? Let the millions speak who are crying for bread in her dominions! Let the thousands upon thousands answer, whose wealth has been subsidized—whose children have been enslaved, and whose governments have been subverted to swell a power already unwieldy from gluttony, hoary from age, and bloody with crime.

"Thus sits that nation; her nobles protected by a system of oppression which time has erected, and her throne guarded by swords, whose concentrated flashes would throw a dimness on noonday. Already has the red-cross

"travel a thousand years
The kettle and the breeze."

and the Queen, and the nobles, and the capitalists, and the clergy, and the army, suppose the reign of this nation to be eternal. Are they correct? If so, crime and lust and despotism are the deities of this world, and we might as well bow at once before their disgusting altars, and shout psalms in their blood-stained temples.

"Can England exist! Can her power much longer cause the earth to tremble? Can her nobles still grind down the foreheads of the people? Can the clergy still use the shield of christianity for the perpetration of enormities which would make a pagan blush! Can this horrible wailing—these seas of blood—these sights of horror—these writhings of the giant of humanity—these sins, over which seraphs weep and demons exult—can all this still blacken and disgrace the universe? If so, then may we no longer look into the pages of history for instruction. The whole order of human affairs is reversed and a new command has been promulgated from the great Law-Giver,

"But it is not so! Individual and national crime must still be punished, and that speedily. England has entered and passed her perihelion—the ship is approaching the breakers. Her national debt presses upon her—her dominions must fall to pieces from their extent and weight—she has not built the moral arch according to the eternal laws of moral architecture. Her masses are rising—her church is tottering—her throne cannot stand without its ancient supporters. Let any one look at the statistics of the empire and he will be convinced of these facts.

"In speaking of the uprising of the masses, Mr. Lester has well well quoted Wallace's lines—

"A stern deep voice comes rushing down,
Like the voice of God, with 'a wo to the crown!'"

"The fate of the British Empire is sealed. God will not permit her much longer to exist, a living blasphemy on his name."

We believe these predictions will speedily be verified, though in a way far different from that contemplated by the popularity-seeking editor of the Sun. "Is Saul also among the prophets!"

BIBLE CHRONOLOGY.—(See last Page.)

Two things are generally impressed on the public mind: first, that the world is but 5,846 years old; and, second, that it must continue about 6,000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to appeal from Archbishop Usher, (the great standard in Chronology) to the Bible. He

spent three days in tracing the times of the Old Testament, and, to his surprise, found 4,157 years, clearly proved from the creation to Christ, leaving but 1843 to complete the 6,000 years! Do you ask how this can be! Consult the texts he has referred to for yourselves, and see if the argument is not too overwhelming to be fled with. Those who have read our learned Commentators on the Book of Judges, must have seen how they have labored to make the period shorter than the Bible seems to represent it. This they have done by *lapping* the periods on to each other. They have thus reduced 448 years to 295 years,—mainly on the authority of a text in 1 Kings, 6: 1. which Jahn, in his Hebrew Commonwealth, shows to be at least *doubtful*, as it now reads.

The world will be SIX THOUSAND YEARS OLD in 1843, if we reckon its age by the common chronology, except in the Book of Judges; and for that time follow the plain reading of the Book itself, or, which is the same thing, adopt the inspired testimony of Paul, as given in presence of the rulers of the synagogue at Antioch and recorded by the accurate Evangelist, Luke, and preserved in Greek by the whole Christian Church. If you say Paul made a mistake of 155 years, we might as well

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

suppose that Daniel Webster, in a speech at Faneuil Hall, would say it was about 430 years from the landing of Columbus to the Declaration of Independence, when it was but 284 years, and that Jared Sparks would leave it on record, and the whole American literature would never discover the mistake! Dr. Clarke says this text in Acts has been called *Cruz Chronologorum*. It crushes some men's notions.

| No. | Names of Patriarchs, Kings, &c. | Age. | A. M. | B. C. | Book. | Chapter. | Verse. | Remarks. |
|-----|--|------|-------|-------|-----------------|-------------------|--------|--|
| | Creation | | 1 | 4157 | Genesis | i., ii. | | |
| 1. | Adam | 130 | 130 | 4027 | " | v. | 3 | |
| 2. | Seth | 105 | 235 | 3922 | " | " | 6 | |
| 3. | Enos | 90 | 325 | 3832 | " | " | 9 | |
| 4. | Cainan | 70 | 395 | 3762 | " | " | 12 | |
| 5. | Mahalaleel | 65 | 460 | 3697 | " | " | 15 | |
| 6. | Jared | 162 | 622 | 3535 | " | " | 18 | |
| 7. | Enoch | 65 | 687 | 3470 | " | " | 21 | |
| 8. | Methuselah | 187 | 874 | 3283 | " | " | 25 | |
| 9. | Lamech | 182 | 1056 | 3101 | " | " | 28 | |
| 10. | Noah | 600 | 1656 | 2501 | " | vii. | 6 | To the Flood. |
| | The Flood | 1 | 1657 | 2500 | " | viii. | 13 | |
| 11. | Shem | 2 | 1659 | 2498 | " | xi. | 10 | |
| 12. | Arphaxad | 35 | 1694 | 2463 | " | " | 12 | |
| 13. | Salah | 30 | 1724 | 2433 | " | " | 14 | |
| 14. | Heber | 34 | 1758 | 2399 | " | " | 16 | |
| 15. | Peleg | 30 | 1788 | 2369 | " | " | 18 | |
| 16. | Reu | 32 | 1820 | 2337 | " | " | 20 | |
| 17. | Serug | 30 | 1850 | 2307 | " | " | 22 | |
| 18. | Nahor | 29 | 1879 | 2278 | " | " | 24 | |
| 19. | Terah's life | 205* | 2084 | 2073 | " | " | 32 | * The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4. |
| 20. | Exode | 430† | 2514 | 1643 | Exodus | xii. | 40, 41 | |
| 21. | Wilderness | 40 | 2554 | 1603 | Joshua | v. | 6 | |
| 22. | Joshua | 25‡ | 2579 | 1578 | | xiv. 7; xxiv. 29. | | |
| 1. | Elders and Anarchy § | 18 | 2597 | 1560 | See Josephus. | | | † Exode in Egypt from Abraham to wilderness state. |
| 2. | Under Gideon | 8 | 2605 | 1552 | Judges | iii. | 8 | ‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then. 85 when he entered Canaan, and 110 when he died, leaves 25 years. |
| 3. | Othniel | 40 | 2645 | 1512 | " | " | 11 | § Judges begin. See Judges ii. 7—15. |
| 4. | Eglon | 18 | 2663 | 1494 | " | " | 14 | |
| 5. | Ehud | 80 | 2743 | 1414 | " | " | 30 | |
| 6. | Jabin | 20 | 2763 | 1394 | " | iv. | 3 | |
| 7. | Barak | 40 | 2803 | 1354 | " | v. | 31 | |
| 8. | Midianites | 7 | 2810 | 1347 | " | vi. | 1 | |
| 9. | Gideon | 40 | 2850 | 1307 | " | viii. | 28 | |
| 10. | Abimelech | 3 | 2853 | 1304 | " | ix. | 22 | |
| 11. | Tola | 23 | 2876 | 1281 | " | x. | 2 | |
| 12. | Jair | 22 | 2898 | 1259 | " | " | 3 | |
| 13. | Philistines | 18 | 2916 | 1241 | " | " | 8 | |
| 14. | Jephthan | 6 | 2922 | 1235 | " | xii. | 7 | |
| 15. | Ibzan | 7 | 2929 | 1228 | " | " | 9 | |
| 16. | Elon | 10 | 2939 | 1218 | " | " | 11 | |
| 17. | Abdon | 8 | 2947 | 1210 | " | " | 14 | |
| 18. | Philistines | 40 | 2987 | 1170 | " | xiii. | 1 | |
| 19. | Eli | 40 | 3027 | 1130 | 1 Sam. | iv. | 18 | ¶ This ends the Judges—448 years. Acts xiii. 20; also chap. viii. |
| 20. | Samuel, prophet | 24¶ | 3051 | 1106 | " | vii. | 2—17 | ¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king. |
| 1. | Kings—Saul | 40 | 3091 | 1066 | Acts | xiii. | 21 | |
| 2. | David | 40 | 3131 | 1026 | 2 Sam. | v. | 4 | |
| 3. | Solomon | 40 | 3171 | 986 | 1 Kings | xi. | 42 | |
| 4. | Rehoboam | 17 | 3188 | 969 | 2 Chron. | xii. | 13 | |
| 5. | Abijam | 3 | 3191 | 966 | 1 Kings | xv. | 2 | |
| 6. | Asa | 41 | 3232 | 925 | " | " | 10 | |
| 7. | Jehoshaphat | 25 | 3257 | 900 | " | xxii. | 42 | |
| 8. | Jehoram | 5 | 3262 | 895 | 2 Kings | viii. | 17 | |
| 9. | Ahaziah | 1 | 3263 | 894 | " | " | 26 | |
| 10. | Athaliah, his mother | 6 | 3269 | 888 | " | xi. | 3, 4 | |
| 11. | Joash | 40 | 3309 | 848 | " | xii. | 1 | |
| 12. | Amaziah | 29 | 3338 | 819 | " | xiv. | 2 | |
| | Interregnum** | 11 | 3349 | 808 | " | xv. | 1, 2 | ** See 2 Kings, chapters xiv. and xv. |
| 13. | Azariah | 52 | 3401 | 756 | " | " | 2 | |
| 14. | Jotham | 16 | 3417 | 740 | " | " | 33 | |
| 15. | Abaz | 16 | 3433 | 724 | " | xvi. | 2 | |
| 16. | Hezekiah | 29 | 3462 | 695 | " | xviii. | 2 | |
| 17. | Manasseh | 55 | 3517 | 640 | " | xxi. | 1 | |
| 18. | Amon | 2 | 3519 | 638 | " | " | 19 | |
| 19. | Josiah | 31 | 3550 | 607 | " | xxii. | 1 | |
| 20. | Jehoahaz, 3 months | | 3550 | 607 | " | xxiii. | 31 | |
| 21. | Jehoiakim | 11 | 3561 | 596 | " | " | 36 | |
| | The 70 years of captivity began here, ended 1st } year of Cyrus | 70 | 3631 | 526 | 2 Chron. | xxxvi. | 5 | |
| | Cyrus | 6 | 3637 | 520 | Rollin, vol. i. | page 354 | | |
| | Cambyses | 7 | 3644 | 513 | " | " | 366 | |
| | Darius Hystaspes | 36 | 3680 | 477 | " | ii. | 9 | |
| | Xerxes | 13 | 3693 | 464 | " | " | " | |
| | Artaxerxes Longimanus | 7 | 3700 | 457 | Ezra | vii. 10—13 | | |
| | Birth of Christ †† | 457 | 4157 | | | | | †† See Ferguson's Astronomy; also Prie- deaur's Connection. |
| | Add present year, 1840 | 1840 | 5997 | | | | | |
| | To 1843 | 3 | 6000 | | | | | |