

THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, JANUARY 20, 1844.

[No. 6.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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.

WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 20, 1844.

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz: each evening in the week except Saturday, and three times on the Sabbath.

The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time, where Lectures will be given regularly each evening, and three times on each Sabbath.

The Lectures at the Engine House, on Fifth Street, will be continued on Sabbath next, at 11 o'clock, A. M. and 3 P. M.

There will also be a Lecture at the Wesleyan Methodist Church, on Ninth street, on Tuesday evening next.

THE MEETINGS.

The Lectures on Sabbath last were attended with their usual interest. The Lawrence Street Church was filled with attentive hearers throughout the day. In the evening a goodly number came forward for prayers. The house on Fifth street was well filled in the morning and afternoon, and the new Baptist Church on Webster street was crowded in the evening. The meetings each evening, so far in the week, have been well attended. The Lord is still with us. Souls are awakened and converted; to God be all the glory.

TO CORRESPONDENTS.

We have some lengthy articles which we have not had time to examine. They will be carefully considered before our next number is issued.

CONVENTION.

The last "Midnight Cry" contains a call of the Second Advent brethren in the city of New York, for a Convention about the last week in January; but the time was not yet positively fixed.

THE WESTERN CHRISTIAN ADVOCATE.

This week's number of this sheet, has an article of a column and a half, headed "Millerism and Annihilation." Stung with mortification at seeing their most valuable members and local preachers leaving them on every hand; and finding nothing in all God's book, nor even in their discipline, with which to combat the views of Second Advent believers; they have put forth this tremendous effort to fasten upon us the doctrine of "Annihilation," to raise a prejudice in the public mind. But we think Mr. Elliot will soon see that his labors are lost, for many of his people are making a free use of the Bible, and have a very especial regard for truth, as well as "love for the appearing of Jesus." They are not, therefore, to be duped with such arguments as the following which we extract from his article.

"We see no connexion between Millerism in the way of rational induction, in drawing a logical inference or conclusion from premises. Yet, Millerism may stand in the relation to annihilation of cause to effect in some such way as the following. Millerism embraces or adopts

its leading principles without adequate support from either Scripture or reason. [Plain as daylight.] The Millerites then, being versed in the art of receiving doctrines without proof, [all clear again. If any one doubts it, let him ask Mr. Elliot, for he says so.—Ed.] may also very easily receive the doctrines of the destructionists without proof. If the want of evidence is no impediment in the reception of Millerite doctrines and assumptions, it is no hindrance in receiving any other doctrines without proof. Hence, the connection between Millerism and annihilation, and all other errors or principles however absurd, immoral or injurious to mankind."

If the reader wishes for a short mode of laying down premises, and drawing conclusions, when he has any troublesome truth upon his mind, the above is a sample for you. Our readers should know the fact, that Mr. Elliot had in his possession a copy of Dr. Storrs' "six Sermons," and although he has called his name in question, he has not touched one of his arguments in the whole of his long article in favor of the "eternal life" of the wicked. If we should call upon this editor for proof of another assertion he has made, viz: that the "Millerites in and about Cincinnati, generally believe and teach, that the souls of the wicked will be annihilated," we might get similar proof to what he has given above relative to the unsoundness of their doctrines, but are quite sure we should get no other.

BRO. J. M. MAULL.

The recent conversion of this brother to the Second Advent doctrine, has produced no little excitement among the Methodist people of this place. He has, we believe, been considered one of their most valuable Local Preachers, and for some years past has been preparing for the itinerancy of that church. Upon embracing the great truth of the Lord's soon coming, he was like Daniel, "sick certain days," which set adrift the popular cry that is used when argument fails, viz: "crazy," "deranged," &c. He felt called upon by the Lord to expose the corruption, and wickedness of the M. E. Church, which he did in an address of three hours in length to a crowded congregation, in the Lawrence street church, on Thursday evening last. The interest seemed to be intense. To say, that as a body of Second Advent believers, we could sanction all the doctrines Br. Maull advanced, is more than we are at present prepared to do; yet we shall probably notice his discourse more particularly next week.

OLIVE BRANCH.

The junior editor of this paper, (published in Boston,) in a notice of our sheet, says

"We do not doubt brother Jacob's sincerity, and we wish him success in doing good, but really we think he might devote his time to some purpose which would be more profitable to the souls and interests of his fellow men, than publishing the views of Mr. Miller on the doctrine of '43. Come, brother J. just take hold again with the good cause of Protestant Methodism, get souls converted, and then all will be well for the Lord come when he will."

We thank this editor for his invitation. But before we comply, we must have satisfactory answers to a few questions.

1st. What is "more profitable to the souls and interests of our fellow men" than truth?

2d. What spot in the argument of Mr. Miller, relative to the coming of the Lord, is unsound or untrue?

3d. Is "the good cause of Protestant Methodism" any better than the cause of God?

4th. What are the scriptural evidences of a soul's conversion?

It may be some satisfaction to this editor to know that we are laboring for the conversion of souls, as much harder than we used to do, as we believe the coming of

the Lord, and end of probation, to be nearer than we once did; and we have the satisfaction of seeing scores and hundreds converted. Please answer one more question. What church should they join, according to Scripture?

QUERY.—How is it, that among all the modern spiritualising so few salaries are spiritualised away?

We have thought best to open the following department for the benefit of the "Daily Commercial," and any other of the Cincinnati editors who may choose to join him.

SCOFFERS DEPARTMENT.

A TIMELY HINT FOR PARSON MILLER.—The last Jackson (Miss.) Southern says: "Parson Miller has certainly missed a figure in his calculations. The continued rains for the last six weeks have so completely saturated the earth that it will not burn during the present year, and no mistake. He will have to put off his burning until some time during the summer, or make a complete failure.—Daily Commercial."

TO THE UNCONVERTED.

When the poor culprit under sentence of death, lies within his dark and gloomy cell, awaiting the awful day when sentence of the law is to be executed upon him; a deep and tender sympathy is awakened—the humble follower of Jesus seeks his solitary prison house to minister comfort, and apply the balm of Gilead to his bleeding heart. Every effort is put forth, the most pointed truths are brought to bear, in order to direct him to the Lamb of God who alone can effectually pronounce his pardon. But now we see a world in this condition. Millions on millions are soon to be hurried to the Judgment Seat by the sounding of the last Trumpet.

We, as believers in the great leading truth of the Bible, that "the day of the Lord is at hand and hasteth greatly," cannot be consistent with ourselves, unless we put forth our dearest efforts for your souls salvation.—And in doing this, we shall endeavor to be guided by the instructions of the Lord to his Prophet, Eze. ii. 7. "And thou shalt speak My words unto them, whether they will hear, or whether they will forbear." And of Paul to Timothy, 2d Ep. iv. 2, "Preach the Word." We follow this in preference to "standard authors" because, "This word is a lamp unto my feet, and a light unto my path." Psa. cxix. 105. Then behold, O thou judgment bound man, what this word says to thee! "Seek ye Lord while he may be found: call ye upon him while he is near." Isa. lv. 6. That you should immediately obey this command, we subjoin the following

REASONS:

1st. You have strayed from him and worshiped other Gods. As every one will deify something, so you have worshiped, or given your supreme affections to the world—yourself—your honor, your sect—your party, in fact, every thing but the Great God.

2d. You are Lost. "But if our gospel be hid, it is hid to them that are lost (How!) in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." 2 Cor. iv. 3, 4. Lost, for the want of humility. "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of heaven." Mat. xviii. 4

3d. You have no life. "In the day that thou eatest thereof thou shalt surely die." "The soul that sinneth shall die." The only principle of life within you—the blood flowing in your veins, is working your dissolution. Your immortality has been forfeited by sin, and can only be regained in Christ. Therefore, "Except a man be

born again, he cannot see the kingdom of God," John iii. 3. You must have a new principle of life as really begotten within you, as you had the natural principle of life when born into the world, or you can never share in the first resurrection; for "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John iii. 5.

"Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John iv. 14. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11.

CHRIST THE ONLY WAY.

"He came to save that which was lost." "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts iv. 11, 12. "Wherefore God hath highly exalted him, (because he had become obedient unto death, v. 8,) and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11. "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also that which is to come, Eph. i. 19-21. So the name of Christ is still greatest in the world to come, whatever may be intended, by his "giving up the kingdom to the father." "And if any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii. 1, 2. "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: But I will destroy the fat and the strong; I will feed them with judgment." Eze. xxxiv. 16. Christ, then, is the only Saviour—the fountain alone that can cleanse polluted souls.

HIS WILLINGNESS TO SAVE.

If there are doubts, or differences of opinion upon this point, we shall be sure to have the truth when his word alone, gives the answer.

The faithful watchman's reply to the inquiry, "What of the night?" is, "The morning cometh, and also the night: If ye will inquire, inquire ye: return, come." Isa. xxi. 12. Here is a free invitation to those who will return, and that too, just before the rising of the sun of righteousness to usher in the great eternal day.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: Hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. lv. 1-3. The last clause of this verse, or the promise, is explained in Acts ii. 29, 30, and Rev. iii. 21. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till he come and rain righteousness upon you." Hosca x. 12.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye

shall find rest unto your souls. For my yoke is easy, and my burden is light." Mat. xi. 28-30.

"Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage," Mat. xxii. 4. "They refused to comply and he sent out other servants, to bring them in from the highways and hedges.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink! He that believeth on me, as the scripture hath said, from him shall emanate rivers of living water. But this he spake of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." John vii. 37-39.

"And the Spirit and the Bride say, come. And let him that heareth say, come. And whosoever will, let him take of the water of life freely." Rev. xxii. 17.

The following text will save a long list of references to the Old Testament Scripture. "To him gave all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins," Acts x. 43.

HIS ABILITY.

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25.

DUTY OF THE UNCONVERTED.

1st. To Repent. This was the burden of the first sermon of John, in the wilderness of Judea, and the first of Jesus in Galilee, after having proclaimed that the time was fulfilled. See Mark i. 14, 15; and Dan. ix. 25. To repent is to break off sinning, and not to break off living. "Break off thy sins by righteousness, (doing right) and thine iniquities by showing mercy to the poor." Dan. iv. 27.

2d. Be honest in whatever calling the gospel finds you, if that calling be a lawful one. "And the people asked him, [John] saying, What shall we do then? He answereth and saith unto them, he that hath two coats let him impart to him that hath none; and him that hath meat, let him do likewise; then came also Publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to none, neither accuse any falsely; and be content with your wages." Luke iii. 10-14. The soldiers were not required to quit their employment, unless called upon to fight. In such case the injunction was plain, "do violence to no man." Pilfering, or taking that which is not our own, is a result of idleness. They were to cease from this, and be "content with their wages."

No excuse is to prevent immediate obedience, though that excuse might be the saving of your own life, "he that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Mat. x. 39. You are also, to value obedience more than the prospect of gaining the whole world, "For what is a man profited if he gain the whole world and loose his own soul? * * * * * For the Son of man shall come * * * * * then shall he reward every man according to his works." Mat. xvi. 26, 27. The reward is not according to what you believe, unless that belief produce righteous works. Inactive faith is dead.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my father honor." Follow him; not only when all the people cry, "Hosanna! Blessed is he that cometh in the name of the Lord. But follow him when the popular cry is, "Crucify him! Crucify him!" follow him to the cross, for by the cross, the world must be crucified unto you, and you unto the world. The world will, by it, become as dead and uninteresting to you, as you are to that.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 30, 31.

COUNT ALL LOSS FOR CHRIST.

"But what things were gain to me, those I counted loss for Christ." Phil. iii. 7.

THE KIND OF FAITH.

"And whatsoever we ask, we receive of him, (why?) because we keep his commandments and do those things that are pleasing in his sight. (What things?) And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." 1 John iii. 22, 23.

"Jesus said to him, (the young man in the gospel) if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Well, will it be for you, if you do not, as that young man did; go away sorrowful at this saying. "If any man will come after me, let him deny himself, and take up his cross and follow me." Mat. xvi. 24.

"Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

YOUR DANGER.

It is not that Christ is unable, or unwilling to save you. It lies not in the fact that your condition, duty, and glorious privilege is concealed from you: It is here "ye will not (not cannot) come unto me that ye might have life." John v. 40.

Christ is at the door—the signs are all fulfilled except the "sign of the Son of man in heaven." The longest prophetic period given by the prophets, which brings us to the "last end of indignation," and the "cleansing of the sanctuary" will very soon end, upon the hypothesis of understanding a day as the symbol of a year, as authorized by the prophets—as understood by the church in all ages, and as demonstrated by the proclamation of Jesus Christ, Mark i. 15, and Dan. ix. 25. God will soon demonstrate what is meant by "cleansing the sanctuary," and are you willing to wait till the close of this Jewish year, unconverted and unprepared to meet your God? O will you madly rush upon this fearful verge! The very fact, of your not understanding these momentous truths, is another sad proof of your danger, for if our understanding of them were wrong, you would understand even this, if truly wise.

By way of encouraging you to flee from your danger, we will briefly lay before you

YOUR PRESENT PRIVILEGE.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Luke xv. 7. So it is your privilege to cause joy in heaven.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice, ye in that day and leap for joy; for behold, your reward is great in heaven, for in the like manner did their fathers unto the prophets." Luke vi. 22, 23.

It is your privilege to be happy while despised, and persecuted. "If ye be reproached for the name of Christ, happy are ye; for the spirit or glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." 1 Pet. iv. 14. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12. "But if thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart, and with all thy soul. * * * * * When thou art in tribulation, and all these things come upon

thee, even in the *latter days*, if thou turn to the Lord thy God, and shall be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them." Deut. iv. 29, 31. "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." Psa. ix. 10. Thus much, God hath spoken relative to your present privilege. Now turn your eye to the promises of a glorious

REWARD.

"Then shall the righteous shine forth as the sun in the kingdom of their father." Mat. xiii. 43. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying, death is swallowed up in victory." 1 Cor. xv. 53, 54. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away." Rev. xxi. 4.

O happy day! O blessed reward for the "willing and obedient!" Then sighs and groans will be exchanged for heavens choicest music, and aching heads—worn limbs, and bleeding hearts, become immortal, and shine as the sun in the kingdom of God.

EXHORTATION.

This may be your last warning—the last invitation that will reach you before the judgment sits. Your danger lies in postponing to another hour what may be done in this. A spark of fire near a magazine is easily removed, if done at once; but if suffered to remain till fanned by the winds of a portending storm, the consequent destruction can never be repaired. A skillful physician can remove disease, if timely application is made; but when death has marked its victim, his remedies are useless.

O how soon, in the room the almost unceasing cry, Come to Jesus! Come to Jesus! Your ears will be saluted with the imperative demand, Come to Judgment! Come to Judgment!—Call on the Lord! and not hang your head in mute, and sullen silence. There are, no doubt, thousands of premature professions of conversion in these last days, growing out of the circumstance, that such professions are countenanced, and set down for genuine, where there has been no "calling on the Lord." Pride, and delicacy, has been consulted, and the faint whisper of "I feel better," has been set down for conversion. Thus, their "hurt" has been "slightly healed," for "from the prophet, even unto the priest every one dealeth falsely." Jer. vi. 13. See to it, that the cry of peace arising from motives, other than your eternal salvation, does not close your heart against this solemn call.—Now you may submit to Christ as a Saviour. The next hour he may be your Judge. Now he may be found; but soon, to find him will be to pray for falling rocks, and wild tornadoes to shelter you from the renovating glories of his face.

He is near. The moment you submit, and call upon him, your soul will be converted. We have nothing to promise you in this life—not one solitary claim to the world's friendship; nor even a respectable standing in a popular church. Nothing, but frowns, reproaches, and cries of "delusion" from the whole ungodly throng around you, if you believe the doctrine Jesus taught, "The kingdom of heaven at hand," and use his prayer, "Thy kingdom come." "In the world ye shall have tribulation," for "all that will live godly in Christ Jesus shall suffer persecution." But our coming Lord promises all. If the truths of Gods word will not bring you under the justifying influences of his blessed spirit, in vain may we look to the "doctrines, and commandments of men" to do it. We commend you to God, praying him to dispose you to seek him while he may be found, and call upon him while he is near.

COMMUNICATIONS.

DEAR BR. JACOBS,—Permit me through the medium of "the Western Midnight Cry," to say a few words to my fellow believers in the immediate appearing of our blessed Lord. Nearly twelve months have passed away since I first heard the midnight cry, and with the utmost sincerity and truth, I can say, that from that time the world has been crucified unto me, and I unto the world; all its concerns have appeared to me as mere trifles, entirely unworthy of even a moment's thought. Satan has thrust hard at me many times to induce me to give up my "Millerism," but having had my armor on, my well tried shield has withstood all the fiery darts of the wicked one, no matter from what quarter he has assailed me either from the church or from the world. And now while momentarily waiting, and watching, to catch the first blast of the last Trumpet that is to be the signal for our victorious entrance into our inheritance; I would most earnestly entreat all my fellow believers to stand firm at their post, and not for a moment be found straying from the standard of the cross. We should be particularly careful to guard against every thing that would have a tendency to break our ranks. Our private opinions on different points should be carefully kept to ourselves, and we should remember that all those different points have nothing to do with the preparation that is necessary for being ready to meet our coming Lord. In fact the same life and spirit does pervade the multitude of believers every where; for we are like so many rivulets, all running to the same sea, although not in the same channel; or, like the different strings of a musical instrument, though they have several notes, yet they make up one song of praise and glory to our common Lord. We should most particularly "follow after charity," so that all may say of us, "see how these Christians love one another," let the uniting spirit of Christ Jesus prevail among us, that we may with combined wills and interest as one man, put forth our efforts to advance the common salvation of all our souls, and so bear one another's burdens and forbear one another in love that we may not contend, but for the faith of Christ, nor strive but to enter in at the strait gate. As to the persecution that arises on all sides, I would say heed it not. We have nothing to fear but sin, no one to obey but God, no home but in the new earth, no pleasures but those which are at God's right hand, no crown but that which the Lord the righteous Judge shall give us in the day of his appearing. H. Todd.

LETTER FROM BR. STORRS.

PROVIDENCE, R. I., January 1, 1844.

DEAR BROTHER SOUTHARD,—I wish you a happy new year; and the happiness I wish you is, that you may have a part in the glorious and everlasting kingdom which we believe is now on the eve of being set up. Have we at length arrived at the year so long looked for by apostles and martyrs? Yes; it is even so. Praise the Lord. This year—very soon this year, I do expect our glorious Lord to appear to gather all his redeemed into their eternal inheritance. May we all be found watching and doing our Master's work faithfully when he comes. I have given four lectures in this place, and design to give several more. Some of the notable "Mr. Dowling's" church-members are out to hear, and I learn are like to become converts, not to "Millerism used up," but to "Millerism" itself. What a pity the Philistines could not bind Sampson: but their "green withs" and "new ropes" are no better than "rotten wood." They must try again; but they will succeed no better unless they can get us into the lap of some of their modern "Delilahs," where most of our opponents have had their "heads shaven," not of their "hair," but of sound Scriptural theology. Mid. Cry.

BIBLE PREACHING.

The Christian Reflector, a Baptist paper at Boston, bears the following testimony to facts which show how dangerous it is to follow the popular theology of the age. "We have in this age too little Bible preaching, and in its stead too many moral essays, philosophical disquisitions, and hortatory harangues. There is so little scriptural truth, or real gospel, in many sermons delivered by men who doubtless intend well and desire to do good, that the conviction is forced upon us that the preachers themselves are quite unapprised of the exhaustless treasures which the Bible contains. They are so superficial in the presentation of its truths, they manifest so little interest or enthusiasm in their weak attempts to expound and enforce them—or they have so much philosophy and metaphysics in their sermons, that did they not announce a text from the Bible, the hearer would hardly be reminded that such a book was in existence, or if so, that it was a book of any remarkable value. This is one reason, doubtless, why the Bible is

so little read by Christians generally, and why their knowledge of its doctrines is so superficial. If they have made that word their 'choice,' and 'lasting heritage,' they certainly do not show that in this, their

'noblest powers rejoice—
And warmest thoughts engage.'

And are we not correct in saying that it is not the tendency of many of the sermons to which they listen, to lead them to that word, or to inspire them with a desire to search its hidden treasures, and drink from its living springs?

"We are aware that a demand exists, and prevails, indeed, to a wide extent, for preaching which is original, novel, exciting. Certain semi-inside—transcendental preachers, in this community, are said to be very popular. The simple word of life should satisfy the minister whose object it is to honor God and prepare sinful men for a heaven of holiness; and it should not discourage him, or induce him to resort to unhallowed measures of any kind, because *Bible preaching* is unpalatable to the multitude. It is this only that will feed the Christian;—it is this only that will convert and save the soul."—Mid. Cry.

"How hardly shall they that have riches enter into the kingdom of heaven."

MUSINGS.

BY MRS. SARAH J. HALE.

I wonder if the rich man prays—
And how his morning prayer is said:
He'll ask for health and length of days—
But does he ask for "daily bread?"

When at his door, in posture meek,
He sees the poor man waiting stand,
With sunken eye and care-worn cheek,
To beg employment from his hand;

And when he tells his piteous tale,
Of sickly wife and children small;
Of rents that rise, and crops that fail,
And troubles that the poor befall;

I wonder if the rich man's thought
Mounts free, as nature's hymn, to heaven,
In gratitude, that happier lot
By Providence to him is given.

And does his heart exult to know,
He too, like heaven, hath power to give?
To strengthen weakness, soften woe,
And bid hope's dying lamp revive?

And when around his gladsome hearth,
A troop of friends the rich man greet,
And songs of joy and smiles of mirth
Add grace to fattery's homage sweet;

I wonder if his fancy sees
A vision of those wretched homes,
Where want is wrestling with disease,
And scarce a ray of comfort comes.

O world! how strange thy lots are given—
Life's aim how rarely understood!—
And men, how far estranged from heaven,
If heaven requires a brotherhood!

MINISTERS OF THE GOSPEL AT THE LAST DAY.—Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an Omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line on his paper, and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand, behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is that I see? A horrid shape, more deeply scarred with thunder than the rest, around which a thousand dreadful beings with furious eyes and threatening gestures, are venting their raging curses! It is an unfaithful pastor, who went down to hell, with most of his congregation; and those around him are the wretched beings whom he has deceived to death. My soul turns away, and cries, give me poverty, give me the curse of a wicked world, give me the martyr's stake, but O, my God, save me from unfaithfulness to Thee, and to the souls of men.—Dr. Griffin.

SIGNS, PERILS, &c., OF THE LAST DAYS.

NEW COMET.—The New Haven Courier announces the discovery of a Comet in the constellation Orion. It was first seen in the Clark telescope belonging to Yale College, on the 27th of December last.

LUNAR RAINBOWS.—The New Haven (Conn.) Courier of the 1st inst., states that during Saturday evening, some of the most beautiful lunar rainbows we ever saw were visible. Clouds obscured the moon, and as they passed beyond its disc, the most brilliant and gorgeous arches would appear and disappear high up in the heavens. They continued at intervals until near midnight.

Later news from Buenos Ayres has been received. Gen. Oribe was pressing hard on the city of Montevideo—while the inhabitants were in a state of starvation and could not hold out much longer.

NEW YORK MORALS.—The report presented to the board of Aldermen in New York city, says there are 350 houses of ill-fame in one ward alone, and that the majority of the owners of the houses devoted to such infamy are considered as worthy, respectable and pious men. The high rents which houses of this kind pay are probably the motive which induces the owners to let them to such purposes.

FROM HAYTI—INSURRECTION.—A later arrival at New York from Aux Cayes, reports that on the 5th of December there was a large gathering of the disaffected blacks about fifteen miles from that city. General Revere sent one of his aids to ascertain the purpose of their assembling, but they, instead of respecting his mission, committed such violence upon him that he died soon after. Gen. Revere then marched against the insurgents, attacked and routed them taking their leader prisoner. The latter was shot at once, and when Capt. B. sailed all was quiet.

A volcano has burst forth of late in Rabun county, Georgia. The smoke issues from fissures in the rocks in the mountains, and there is a continued rumbling sound.

Abridged from the Signs of the Times.

NEW YEAR'S ADDRESS.

TO THE ADVENT BELIEVERS, WHICH ARE SCATTERED ABROAD—GREETING.

"The curfew tolls the knell" of forty-three,
Another New Year's hallow'd Morn we see!
Another year! How thrilling is the thought,
That ere its close this world may come to nought,
The quick be chang'd, the sainted dead awake,
Prophets and patriarchs their graves forsake,
And all the blood wash'd throng with paeans sweet,
Ascend in air, their glorious King to meet!
Another year has fled! Here let us pause
And mark how God has own'd this glorious cause.
A few short years, and all were slumbering o'er
The advent of the Lord, just at the door:—
Engross'd with pleasures, settled on their lees,
And only dreaming of inglorious ease,
But, suddenly a sound broke on the ear,
And thousands started from their sleep to hear:
The Bridegroom cometh, was the midnight cry;
Go, trim thy lamp, the Master draweth nigh!
The voice of one alone, for years, was heard;
But God his message bless'd, 'twas the sure word.
For that cry years was pass'd by as a dream,
An idle tale—a visionary scheme:
But few believ'd; men heard and turn'd away,
Pursu'd the business of each passing day,
And vainly dream'd, while counting o'er their gold,
That time would never end, as is foretold.
A change came o'er the spirit of their dream,
And men began to love the glorious theme.
Sinners that came to scoff, remain'd to pray;
And cold backsliders cast their sins away.
The bold blasphemer paus'd in his career,
And infidels drew nigh, the word to hear,
And all who lov'd th' appearing of the Lord,
With joy and thankfulness receiv'd the word.
Men search'd the word of God, that they might know
Whether the Scriptures taught these things were so;
And there they found, written by holy men,
Inspir'd of God, that Christ would come again,
To change the living, judge the quick and dead,
And raise the saints from out their dusty bed,
The elements should melt in that great day;
The heavens with a great noise should pass away;
The earth should be dissolv'd, and all therein
Should be burn'd up to make an end of sin.
Nevertheless, the promise standeth sure:
The earth renew'd forever shall endure.

These truths were seen, but then the TIME, how near?

It is reveal'd when Jesus will appear!
Yes! FOUR GREAT KINGDOMS must arise and fall,
And then God's kingdom triumph over all.
Great Babylon and Persia o'er the world,
With Greece and Rome, have each their flag unfurl'd;
Fulfill'd the prophecy, which God has given;
And now the kingdom waits her King from heaven:
Waits, till the Man of Sin is made to yield,
And all the tares are gather'd from the field:
And waits, until the Bridegroom shall appear—
The Saviour, whom we hope to see this year.
The "DAYS" are ending, signs in earth and heaven,
Which Christ has promised have to man been given,
So those who saw believed, and ran to give
The midnight cry, that all who would, might live.
Like magic spread the word from north and south,
From east to west the messenger went forth;
On swiftest pinions flew the joyful sound,
And far and wide the tidings spread around.
Where'er the cry was given, men pants'd to hear,
Surpris'd to think the END could be so near;
Their Bibles read; to their astonish'd sight,
The Lord unseal'd the word: they saw the light.
The Bible now another book became;
Nor seem'd to those who knew it best, the same.
Parts of one perfect whole, each part was seen,
With no link wanting to connect between.
A beauty and a glory, thus came o'er
The sacred page that ne'er was seen before.
The glorious kingdom, that will soon be giv'n
Unto the children of the King of heav'n,
Was brought to view; and paradise restor'd,
Taught men to love the appearing of the Lord,
The doctrine spread, believers multiplied,
Thousand confess'd the truth on every side,
And willing men went forth to give the word,
And preach the speedy coming of the Lord.
The labors of these self-denying men,
Were bless'd of God, and souls were gathered in,
A harvest rich, who trust their sins forgiven,
And joyfully await the Lord from heav'n.

As on the crumbling verge of time we stand,
And cast our eye on towards the wish'd for land
How bright the prospect! how o'erwhelming too!
How awful, and how glorious the view!
The Lord himself we soon expect to see
Descend from heaven with royal majesty,
With the Archangel's voice—a fearful sound,
And which will wake the righteous under ground.
He, who was once for dying sinners slain,
Will come again, a mighty King to reign;
To bruise the serpent's head and earth restore,
That it may bloom as Eden evermore;
To make the wilderness with joy to sing,
And every desert waste, its increase bring.
Then, the kingdom "under the whole heav'n,"
Will to the saints of the Most High be giv'n,
Then, all the godly ones of Adam's race,
From Abel, down to the last child of grace,
Raised incorruptible, and robd' in white,
Will dwell forever in eternal light.
Our Father Abraham will then no more
A stranger be on promis'd Canaan's shore;
He and his seed, in number as the sand,
Who died and saw in faith the promis'd land,
They who were tempted, mock'd scourg'd, ston'd, and
slain,

Will then for earthly loss, receive the gain.
This mortal, then, immortal will put on,
And all the ills and woes of life be gone,
In darkness, then, the blind will grope no more:
The sufferings of the sick will then be o'er:
The dumb will sweetly sing, the deaf will hear;
The lame will leap as spears the bounding deer;
All tears will then be wiped from every eye,
And the grim tyrant, death itself shall die.
The New Jerusalem—our happy home,
Like to a bride adorn'd, from God will come!
Like to a bride adorn'd from God will appear,
With gates of pearls, and walls like crystal clear,
Her streets all pav'd with pure transparent gold,
And precious stones: transporting to behold!
The city then will need no more the light
Of Sun, or Moon; and there will be no night.
The glory of the Father there will shine:
The light thereof will be the lamb divine.
The nations that are say'd will there attend,
Walk in her light and to her Sov'reign bend;
And kings their glory there will freely bring,
In humble adoration of her King,
From out the frone a river pure will flow,
And on each side, the trees of life will grow;—
Their leaf for medicine, their fruit for meat,
Of which the promis'd seed may freely eat.
The wilderness like Eden then restored,
The desert, like the garden of the Lord,
And barren vales with roses blossoming,
All deck'd in beauty, then will sweetly sing.

The curse remov'd will prove his promise true,
Who said, "Behold, I now make all things new."
The Tabernacle of the Lord will then,
In the new earth, forever be with men:
The will of God will then on earth be done,
As now in heaven; and all shall serve the Son,
The knowledge of the Lord will cover o'er
The world, as waters spread from shore to shore;
And no man, then, shall to his neighbors say
Know ye the Lo d, or walk ye in His way;
For, all shall know the Lord, both small and great,
Who gain admittance to that heav'nly state.
Beside still waters then the Lord will lead,
And in green pastures all his flock will feed;
He in his arms, the gentle lambs will bear,
And ere they call, will answer every prayer,
In all God's holy mountain there will be
Nothing to mar its full felicity.
Such is the happy state for which we sigh,
And such the kingdom which is drawing nigh.

Reader, are you a trav'ler in that road,
Which leads so soon to glory and to God?
If you've begun the journey, ne'er give o'er
Until you reach fair Canaan's happy shore.
Faint not, nor be discouraged by the way,
Though skeptics sneer, and fools refuse to pray;
Though watchmen on the walls who will not look,
Can find no warning in God's holy book,
His household like the evil servant treat,—
Withholding from them reasonable meat,
And in their hearts delight themselves to say,
My Lord his promis'd coming will delay;
And though the last-day scoffers claim that all
Things now remain, as ever since the fall,
And ask what signs denote that Christ is near?
Or where the promise that he will appear?
They willingly are ignorant, that God
Destroy'd the old world by a mighty flood;
And that the heavens and earth by the same word,
Are kept unto the coming of the Lord,
In store, to be dissolv'd by fire, and then
Will be the judgment of ungodly men.
The narrow path, men ever will despise;
'Tis shunn'd by all the proud and worldly wise;
An humble few delight therein to go;
The multitude take the broad road to woe,
As 'twas in Sodom, and before the flood,
They mock'd the messengers and word of God,
They revel'd on, and knew not till the day
That God destroy'd and took them all away,
So will the coming of the Saviour be,
When to the rocks and mountains they will flee.
Then fear not little flock, the watchful care
Of Him who made all things, is yours to share.
And though the lamps of many may go out,
Keep yours well trimm'd, and loins well girt about;
And live like men that for the Master wait,
That you may enter through the heavenly gate;
For though all men prove liars, yet sure the Lord,
Will vindicate his ever faithful word;
And soon, what Adam lost, Christ will regain,
His kingdom then forever shall remain.

Boston, Jan. 1st, 1844.

B.

HISTORY AND STATE OF THE CAUSE.

The doctrine of a millennium has been held ever since the canon of Scripture was closed. The word millennium signifies nothing more nor less than a thousand years. A little more than a hundred years ago, Dr. Whitby, author of a large commentary, wrote a book of about 800 pages, to show that the millennium will be a thousand years of glory to the Church, before the resurrection, instead of beginning at the first resurrection, as Scripture plainly shows. Dodridge, Scott, and others, fully embraced the pleasing notion, and the Church have eagerly drank it in. There have been many humble souls, however, like Jeshus Spaulding, Congregational minister, at Salem, Mass., Amzi Armstrong, Presbyterian Doctor of Divinity, in New Jersey, and a host of others, who never embraced it.

Those who receive Dr. Whitby's comment instead of God's word, cannot look for Christ's personal return now. Hence they must give fanciful interpretations of all the Scriptures which teach us to "look," and eagerly long for his return to receive his disciples to himself.

It is this doctrine, which opposes the strongest barrier to the second advent faith. More than twenty years ago, William Miller, of Low Hampton, N. Y., had his attention arrested by the Scriptures which show that corrupt, blasphemous, and oppressive powers, are to continue till the judgment sits, and the everlasting kingdom is possessed by Christ and his saints. He also noticed the prophetic periods, and their harmony in ending with the year 1843. He first published his views in the Vermont Telegraph in 1831, and afterwards collected them in a pamphlet, which he distributed gratuitously. An edi-

Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of the vision, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by the Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that the vision of Daniel begins 457 years before Christ; take which from 2300, leaves 1843 after Christ, when the vision must be finished. But the objector may say, "Perhaps your vision does not begin with the seventy weeks." Let me ask two or three questions. Does not the angel say to Daniel, ix. 23, "Therefore understand the matter, and consider the vision?" "Yes." Does not the angel then go on and give his instruction concerning the seventy weeks? "Yes." Do you believe the Bible is true? "We do." Then if the Bible is true, Daniel's seventy weeks are a part of the vision, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards the vision is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish the vision, that is, make it sure; for if the seventy weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.

And now, my dear hearer, are you prepared for this great and important event? Are you ready for the judgment to set, and the books to be opened? Let this subject sink deep into your hearts; let it follow you to your bed-chambers, to your fields, or your shops. Not one jot or tittle of the word of God shall fail. If he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared. Compare the vision with the history of the kingdom, and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time, and that time but seven years. Think, sinner, how good God is to give you notice, and prove it a thousand fold. Remember the old world; they thought Noah was a maniac; but the flood came, and they were reserved in chains of darkness unto the judgment of the great day. Remember the cities of the plain. Lot was unto them like one that mocked; but the same day God rained fire and brimstone upon them, and they are suffering the vengeance of eternal fire. Be warned, then; fly to the ark, Christ Jesus, before the gate is shut; escape to the mountain of the house of the Lord, before the Lord shall rise up to the prey, and you be driven away in your wickedness. Amen.

LECTURE IV.

DANIEL ix. 24.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Our text is one of the many found in the word of God, which prove the authenticity of the Scriptures, give us a powerful weapon against Judaizing teachers, and meet the Infidel on his own ground—the history of the world.

It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram, the he-goat, and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost man, even in anticipation of that important era when the Gentiles should be fellow-heirs with the Jews in faith.

It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfil all his promises, according to the letter and spirit of his word.

This text furnished Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and Pharisees a council, and said, What do we! for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation."

"And one of them, named Caiphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not himself, (not his own prophecy;) but, being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John xi. 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," 1 Peter i. 10, 11.

When was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? Again; to this Christ alludes when he says, "My time is not yet fully come;" and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come;" that is, the seventy weeks were not yet fulfilled, John vii. 8, 30. Mark tells us, xiv. 41, "The hour is come; behold, the Son of man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled. And then, at last, when Jesus had completed his work, when the fulness of time had come, he finished transgression, and made an end of sin; he then cried, "It is finished, and gave up the ghost." The seventy weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck his last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now, ye infidels, can this be priestcraft? And, ye Judaizing teachers, is not this the Christ? Why look ye for another?

I shall now take up the text in the following manner:

I. I shall show what is to be done in seventy weeks.
II. When the seventy weeks began, and when they ended.

I. The text tells us, "Seventy weeks are determined upon thy people, and upon thy holy city;" that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem, which then was called the "holy city." The first question which would naturally arise in the mind, would be, What for to do? The text and its context must tell us.

1st. "To finish the transgression." When was transgression finished? I answer, At the death of Christ. See Heb. ix. 15, "And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Isaiah liii. 8, "For he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "And to make an end of sins." This was also performed at his death. See Heb. ix. 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And 1 John iii. 5, "Ye know that he (Christ) was manifested to take away our sins."

3d. "And to make reconciliation for iniquity." Was this also performed at his death? Yes. See Col. i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. ii. 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertain-

ing to God, to make reconciliation for the sins of the people."

4th. "And to bring in everlasting righteousness." "This must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir; let us hear the testimony. Romans v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, "By the obedience of one shall many be made righteous." Again, see Phil. ii. 8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death he brought in everlasting righteousness.

5th. "To seal up the vision and prophecy." What does "to seal up" mean? I answer, It means to make sure, certain, unalterable. Consult Esther iii. 12, viii. 8. Solomon says, "Set me as a seal upon thine heart, as a seal upon thine arm;" that is, make me sure in thy love, and certain by thy power. John says, "He that hath received his testimony hath set to his seal that God is true," John iii. 33. Paul to Rome, xv. 28, "When I have performed this, and sealed to them this fruit;" that is, made sure the contributions. Again, to Timothy, 2 Epistle, ii. 19, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled, as to time and manner, then the remainder of the vision would be accomplished in manner and time, as literally as the seventy weeks had been.

6th. "And anoint the Most Holy." The Most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Saviour in Israel, and a King in Zion. See Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts iv. 27, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. i. 9, "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke iv. 1—21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, the cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke xxiv. 26, 46, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Rom. v. 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. These being but two covenants, it must of necessity be the new covenant, of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial

law to his cross. This is strong evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, it must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons.

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2d reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. vii. 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once when he offered up himself."

See also Heb. x. 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

II. Try to prove when the seventy weeks began, and when they ended.

The angel Gabriel tells Daniel, ix. 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment? we may inquire. I answer, A command that will finally restore the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, It must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand the vision." What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel ix. 21-23.

Then Gabriel begins his instructions by giving him seventy weeks of the vision, and then shows him, verse 24, when his seventy weeks begin; or, which is the same thing, "the vision." To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, Which king of Persia, and what commandment? I answer, it must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "the vision," says, "But I will show thee that which is noted in the scripture of truth," Dan. x. 21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. vii. 1, "Then he wrote the dream, and told the sum of the matters," Dan. x. 14, "Now I am come to make thee understand what shall befall thy people in the lat-

ter days; for yet the vision is for many days," "What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. xi. 2, he begins his instruction to him of the vision, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. x. 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2d, Ahasuerus; 3d, Artaxerxes, (the first); 4th, Darius; 5th, Artaxerxes (Longimanus); this last being the king who gave a commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra i. 1-11) cannot be the decree meant by the angel, for the four following reasons:—

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra vi. 1-14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra vii. 6-28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdiction, Ezra iv. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from me." This decree, therefore, took off this command.

We learn by Ezra's prayer, ix. 9, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 39 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah both of them having served as governors 49 years.

Here, then, we find the fulfilment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—"the vision." This decree was given 457 years before Christ; the seventy weeks began; and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, what is seven weeks for? he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah.—Sixty-two weeks are 434 days; or

weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B. C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; "by which offering we are sanctified once for all." For he need not offer himself often, as the high priest did, under the law. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26. Therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; "for there remaineth," says the apostle, "no more sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Median and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then shows, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy xxviii. 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle's flight; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, viii. 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3-8. "So that he, as God, sitteth in the temple of God, showing himself that he is God." Gabriel says, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; that is, against God; the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming; as says Paul; but as Daniel has said, "by the stone cut out of the mountain without hand;" or, as he says, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over 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."

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him that he had come to instruct him, and give him skill and understanding into the vision of which we have been speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is

given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking; the angel Gabriel has told us when they began: at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which make the seven weeks of years, and carry us down the stream of time to the year 408 B. C.

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner, John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, (making seven years, called one week,) and then Messiah cut off, and not for himself, (Christ crucified,) ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument! No one but a Jew ever disputed but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah," in our context, mean Christ. This surely would make a Jew blush. I confess that I never anticipated that any objection could be raised on these points, without a willful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion! and I understood they could get no answer. Now, suppose these same clergy and D. D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus!" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was his bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common

days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy and Messiah mean Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year,—and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient,—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death are not only the key to unlock the commencing of the vision, but show conclusively how and when, and the manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years, ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says, "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed, (2300 days,) the end shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the time; for he says it was long. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel x. 1.

Now, let the objector quarrel with Gabriel and Daniel if he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed this vision to Daniel? By whose command was the answer given, 2300 days? Who revealed the seventy weeks, the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days!" Read Daniel ii. 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has man become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that he may cry peace and safety, when sudden destruction cometh! "But if ye will not hear Moses and the prophets, neither would ye though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming!" God has not revealed the time of the end, say you; therefore it will be no harm for you to say in your hearts, "My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry, "Behold, the bridegroom cometh!" For this must be before he comes—no time then to cry; for it will be as sudden as the lightning, says the dear Savior.

Let the objectors look to it, that they do not reject the counsel of God against themselves.

"But ye, brethren, are not in darkness, (ignorant of the revelation of God,) that that day should overtake you as a thief." Amen.

LECTURE V.

PAGAN ROME NUMBERED.

REV. XIII. 18.

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

This text has caused as much speculation as any text in the whole Bible; rivers of ink have been shed to explain its meaning; brains have been added in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying to be wise above what was written, men have lost their balance, and fell into absurdities too ridiculous to mention. Some have searched through all the vocabulary of the Greek names, to find one whose numerical letters would make the number 666, and they have been wonderfully blest, for they found a number; but here again there remained a difficulty to surmount, which required as much ingenuity as the former; but to remedy the evil, every Greek scholar chose the one his fancy dictated, wrote his book on the number 666, and then died, and his wonderful name died with him; for every wise Greek had his own favorite name. Also, the Latin book-worms, not wishing to be outdone by their Greek brethren, rummaged all the old goatskin parchments and musty books in the cloisters of all the monks in Christendom; and behold, a much greater harvest was the fruit of their labor; for now every Latinus had three or more names to his share; and in all this wisdom, all other nations were left without any wisdom, except what they borrowed from their neighbors, the learned Greeks and Latins. But I hope, my dear hearers, that you have learned that if there is any mystery of God not explained by the Bible, it is not for us to understand. Therefore, in treating upon this subject, I shall endeavor to present the Scripture on the point, and then leave you to judge whether we have light or not.

I. Show what wisdom this is spoken of in the text.

II. Speak of the beast numbered, and show what beast.

III. The number, and what we may understand by it.

I. The wisdom spoken of in the text.

1st. Is it the wisdom of men, or of this world? I answer, No. For Paul says, 1 Cor. ii. 4, 13, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." Now, if Paul would not preach the wisdom of men or of the world, surely the angel would not instruct John to use the wisdom of man or of this world, "for the wisdom of this world is foolishness with God." 1 Cor. iii. 19. And if Paul said our faith should not stand in the wisdom of men, neither would John have given anything that depended on the wisdom of men for a foundation of our faith. But Paul has taught us what true wisdom is, by saying, "Christ, the power of God, and the wisdom of God;" "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." And Paul tells us how we may exercise this wisdom, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here, then, my dear hearer, is the great secret of wisdom, to compare spiritual things with spiritual; and then we have the mind and will of the Spirit, and shall not be very liable to err. Let us, then, follow this rule while we try to explain.

II. The beast numbered in the text. And

1st. Let us inquire what beast it is. I answer, it is the first beast. See our context, 12th verse, "And he exerciseth all the power of the first beast before him;" that is, the beast which John saw come up out of the sea, (the Roman Government,) "having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." By this beast, I under

(To be continued.)