

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, SATURDAY, NOVEMBER 19, 1842.

NUMBER 3.

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.

OFFICE NO. 36 PARK ROW.

PRICE TWO CENTS.

WM. MILLER'S ADDRESS

(Concluded.)

Now let me address you in particular, my brethren in the gospel ministry, of every sect, who believe in the speedy coming of our Divine Master, the Lord Jesus Christ.

Many of our Fathers in the gospel have undoubtedly desired to see the day which you now see is very nigh, but have fallen asleep in Christ and saw it not. For us who now live is reserved the most important period that man ever saw on earth; the time when these heavens and this earth are rolling together like a scroll, and the history of the world and the church are folding up for judgment; the time when the last remnant of prophecy is unfolding its leaves, and the last promise of God will be verified, "Surely I come quickly;"—at the time when friends of the Bridegroom are giving the midnight cry, and the wise virgins are going out to meet him; at the time when we see the signs of the Son of Man in heaven, and soon the clouds will bring him to our view—at the time when the last vial of God's wrath is emptying its last plague on the earth, and the kingdoms of the whole world are gathering to the battle; when the harvest of the earth is being reaped, and the gathering of the vine has evidently begun—when the nations are angry, and the wrath of God will soon be manifested against our aggravated and national sins—when many are running to and fro, and knowledge is rapidly increasing in the earth—when the different sects in Christendom are dividing, and proving to the world that the end of all things which can be shaken is at hand. My brethren, "can you not discern the signs of the times? Yes, I know many of you do. Then what a thrilling time! what a fearful period! and especially to those servants who may "say in their hearts, my Lord delayeth his coming;" or who "cry peace and safety when sudden destruction cometh!"

Let us arouse ourselves, one and all, to the battle, not of blood, but of truth. Let us not mix with the divisions of the day in setting up men or measures, nor stop to contend who shall be greatest; but let our conversation be in heaven, from whence we look for the Saviour. Let us be like servants who wait for their Lord. If we believe we shall soon stand before the judgment seat of Christ, will it not prompt us to have our work done and well done? so that we be not ashamed before him at his coming. If we believe the prophets, shall not our faith be manifested by our works? If we believe that the midnight cry is being made, will we not show ourselves to be friends of the Bridegroom? Can we behold the signs in the moral heavens gathering thick around us, and yet be unmoved at the sight? Do we behold the last plagues pouring upon this guilty world, and our warning voices not mingling in the blast? Is this the harvest-home, and are we folding our hands to sleep?

Let us ask ourselves these solemn questions, and answer them to God and our own souls

without deceit. Shall we see some of our brethren moving on to the onset, receiving the darts of the scoffer, the shafts of the malignant, the arrows of the enemies, and we, through fear or cowardice, remain among the stuff? No, my brethren, I am persuaded better things of you; if you have courage enough to avow your principles in this age of scoffers, you will have grace enough to protect you in the time of battle. Go on then to victory and glory. Bring in your whole strength to the field, give your enemies no advantage over you, put on the whole armor, be immovably fixed in this one thing, to stand whole nights on your watch-tower, if need be; to show our love for God by our faithfulness in the work he has assigned us to do. Let us manifest our love for souls, by our plain dealing in truth, and faithfully warning the wicked and impenitent of their danger. Let us take the Bible for our guide, and teach others the way of life. Then, if Christ come, we shall be found ready; and if he does not come at the time which I believe is specified in the Bible, still there can be no harm done, for to watch for his coming is duty now, and it can be no less a duty then.

A few words to the dear brethren scattered over the land, in every church, and among all sects, who believe in the near approach of the Lord Jesus. My dear brethren, you will remember the joy of your heart when you first had evidence to believe that the day of the Lord was at hand. Many of you I have seen, and have seen you too, at the moment when the evidence came home to your minds, and your hearts leaped for joy—I have seen your countenances lighted up with a beam of glory, like that which shone in the face of Moses, when he came down from the mount. I have often heard the whispered ejaculation, "God grant that it may be so." I have often, very often, heard from a warm and animated heart, expressed by voice, the loud response, "Amen!" I have often felt, when retiring from the house of worship, the warm pressure of a hand, accompanied with a "God bless you, my brother." I have received many written epistles, full of expressions of love and gratitude to God for the good news of a coming Saviour. Need I say to such, watch, lest he come suddenly and find you sleeping? No; as well might I say to the loving mother, "Forget not your lovely babe." What shall I say? I will say, Rejoice; for now your salvation from all sin is drawing nigh. Keep the faith, and soon you will receive a crown which is laid up for all those who love his appearing. I will say with the apostle, 1 Peter i. 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." And may I not say with our beloved brother Paul, 1 Cor. i. 6—8, "Even as the testimony of Christ was confirmed in you; so that you come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our

Lord Jesus Christ." Go on, my brethren, in well doing; encourage, I pray you, those dear servants who are willing to publish the news of a coming Saviour, the kingdom of heaven at hand. You know how your souls were fed, and now will you feed others? Remember that those who are willing to preach this good news are many of them poor and persecuted servants; even their own sects treat them harshly, turn them from their doors, and shut their pulpits against them. And shall it be said in that glorious day, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me," unto any of you? No, no, I pledge my word for you. I know many of you have done otherwise by me. Some of you will remember, when the old man was turned from a clergyman's door and pulpit in a cold winter's night, you opened your doors, chafed his stiffened feet and hands, and warmed his cheerless heart by your kindnesses. Go thou and do likewise to others who are the servants of Jesus, and a cup of cold water will not be unrewarded. Then, when opportunity offers, forget not to communicate to the messengers of Christ.

A word to those who, by reading or hearing the Lectures on the coming of the Son of man, have been convinced of sin, of righteousness, and of a judgment, and have fled for refuge to the blessed Savior. I would say, hold on by faith, let no man take your crown of rejoicing from you; are not even ye in the presence of our Lord Jesus Christ at his coming? You, undoubtedly, many of you, have been ridiculed by an unfeeling world; you have been taunted by the bigoted professor; you have heard the scoffs of the profane, and have sometimes been wounded by the barbed arrows of calumny.—Let none of these things move you; remember your Saviour also suffered all these things in the flesh, and that all things work together for good. Your trials are preparing you for the kingdom. The time is at hand. Be watchful, and strengthen the things that remain: for God will bruise Satan under your feet shortly. I hope to meet you where sighing and sorrowing will be done away, where there will be no foes, where the last enemy, death, will be conquered, and the family of the redeemed meet in one general assembly. Oh! there will be joy, and immortal life, when we shall meet again!—Therefore let me persuade you to be faithful, even to the end. If any of you should feel your hearts grow cold, and relax from your duty, and have strong doubts of your interest in the kingdom, go to the Bible, pray for the Spirit of God to help you, examine this doctrine of the coming of Christ, the resurrection and judgment; if you are a child of God, you will love the doctrine; if you are not, you will hate it.—Whatever you may think of yourself, whatever doubts or fears you may have, your heart must be the thermometer on this subject; your affections, like quicksilver will rise or fall as you come in contact with this glorious theme. If a man love Christ, he will love his appearing; if

he hate him, he will hate to see him come.— This rule cannot be broken. Now, if, on close examination, you do love the thought, cast not away your confidence, which has great recompense of reward. The cares and conversation of this world have choked the seed, not destroyed it. Then let your conversation be in heaven, whence we look for the Saviour.

And now to all men who may read this address, I would say, Sirs, what is your prospect after the scene of this short life shall have closed? Have you an interest laid up in heaven? Do you possess that religion which assimilates to the life and examples of Jesus Christ? You must acknowledge if there is a religion on this earth, that would be pleasing to God, or honorable to man, it must be that kind manifested in the principles, life, and character of Jesus Christ. If God sent his Son into the world, it was partly to give the world a code of laws, by which man might be reconciled to God, and worship him in spirit and in truth.— And if that code was ever given to the world, it must be the Bible. Therefore, I would solemnly inquire, have you that religion? Are you prepared for eternity? Have you done the work which you have often promised God and your own soul you would do, before death or judgment should come upon you? Must you, can you, will you, slumber on, in your mantle of unbelief, in your robes of carnal security, until the last blast of Gabriel's trump shall awake you to shame and everlasting contempt?

Oh, my friends, be wise, be cautious how you spend your time; it is but a span at most, and soon that span will run out, time itself with us must end. Be rational, be candid. Where can be the harm in being prepared? You all in your hearts answer, none. Very well, then, it is better to be ready and not go, than to go and not be ready. Let me pray you in Christ's stead, be ye reconciled to God. There is religion for you, it is free as the mountain brook, it is plenteous as the dew on mount Hermon, it is as rich as the fruits in autumn, there is "enough and to spare," it is ever green as the foliage in the spring. Why then perish?— What reason can you give for your rejection of Christ? He is the one whose day our fathers desired to see, and kings waited for. Prophets foretold his birth, and declared his work from times of old. And will you not believe? Will you not hear Moses and the prophets, nor Christ and his disciples? Then in vain would it be for me to try to persuade you to get religion: "For if they hear not Moses and the prophets, neither would they one though he went from the dead."

Let me close by quoting to you the apostle Peter's words, Acts iii. 19—21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens 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."

WILLIAM MILLER.

SECOND ADVENT LECTURES.

Rev. Josiah Litch will lecture this evening, at seven o'clock, at the corner of Catharine and Madison Streets, on the subject of Christ's Coming at hand, and also tomorrow at the usual hours of public worship.

NEWARK SECOND ADVENT BOOK DEPOSITORY.

No. 1, COMMERCE STREET, (up stairs.)

THE MIDNIGHT CRY.

SATURDAY, NOVEMBER 19, 1842.

TIMELY HINTS.

WHEN they shall say *peace and safety*, THEN sudden destruction cometh upon them, * * and they shall not escape.—*Paul*. 1 Thes. 5 : 3.

"But YE are not in darkness, brethren, that that day should overtake YOU as a thief."—*Paul*.

The MORNING cometh [to the prepared,] and also the NIGHT, [to the unprepared,]—*Isaiah*, 21 : 12.

"Diagram of Daniel's Visions," and "Clue to the Time."

These are worthy of careful study. Those who have not studied the diagram, published yesterday, should begin by attentively reading the texts referred to beneath the words, "End of the Vision." We think you will conclude, as thousands of candid readers have done before, that they relate to the end of this world,—as it now is,—when the Son of Man shall come in the clouds of heaven, and this world shall be burned up. Then carefully compare the other texts, and see if the duration of the vision is not rightly marked.

The Clue to the Time was written by a Bible student, who, when he first heard of Mr. Miller's views, resolved to search the Scriptures daily, to see if these things were so. Being a city watchman, he had much time in the night for reflection, and in the day for study. He placed his great Bible by his side on his work-bench, and studied Daniel, until he was convinced that Mr. Miller might be right. Further investigation convinced him that he must be right, and he has here given a brief sketch of his reasons. Ponder it well.

☞ The planet Venus was distinctly visible yesterday from 3 o'clock P. M. to its setting—even when the sun was shining very brightly—owing doubtless to the unusual purity of the atmosphere.—*Tribune*.

AN INCIDENT.—MEN'S HEARTS FAILING THEM FOR FEAR.—As we were passing the street yesterday afternoon, during the appearance of the star, we found hundreds of persons gazing up into heaven upon the strange phenomenon. In the midst of one company, was a man cursing and blaspheming—apparently filled with the utmost rage. He declared it was only something Miller had sent along to frighten the people, and make them believe his doctrine. So, thought we, will many be found with blasphemies and cursings on their lips, when they look up and gaze on the naked glories of the great God. Reader, will it be your lot?

OBJECTIONS REVERSED.

A list of objections to the doctrine of the second coming of Christ in 1843, and first published in the "Springfield Gazette," have been going the rounds of the press for some time past. An able review of these objections, from the pen of J. P. Ross, has appeared in the "Independent Press," and should be published as an act of justice by those papers that have given publicity to the above mentioned objections, that their readers may have an opportunity to see both sides of this momentous question. The same objections are alluded to in the following article.

Many seem to be perfectly satisfied if they can throw fancied difficulties in the way of the immediate coming of Christ, but they should realize that they have no assurance of peace and safety, unless they can prove that he will not come in 1843. A sceptic, fearful of falling into the hands of the "living God," went to an atheist to have his fears allayed by proof that there was no God. The atheist went to work in the same manner that those do who oppose the doctrine of the second advent—that it could not be proved that there was a God, unless such and such things could be proved, and which could not be done. Ah! said the sceptic, I did not want you to show me that we could not prove that there is a God, but I want you to prove that THERE IS NOT: for after all the doubts that can

be raised, it may still be found that there is a God, into whose hands I may fall.

It is thus with the opponents of this doctrine. They start objections, and by these silence the fears of the unconverted, but they cannot prove that Christ will not come, and until they can prove that, their "cry of peace and safety" is untimed.

The following article from the "Independent Press" will show the fallacy of such reasoning:

"The people who oppose the Doctrine of the End of the World in 1843, are thus puzzled with troublesome queries. Can they be answered?"

—"THE WORLD IS NOT TO BE DESTROYED IN 1843.—Those who contend for this, are not to be believed, unless,

"1. They can prove that the 2300 days, mentioned in Dan. viii. 14, DO NOT mean YEARS which they CANNOT PROVE. They being the answer to the question, 'For how long a time shall the vision last?' which is the correct rendering of the original—whence many LEARNED and pious men, such as Bishop Newton, Sir Isaac Newton, Scott, Clarke, Faber, Priestly, Brown, Kenney, and numerous others, conclude that the days alluded to, are to be taken for years, and NOT LITERAL days, neither so many sacrifices: nor applicable to Antiochus Epiphanes' aggressions upon the Priesthood and Temple, as they were not continued during so long a period as 2300 literal days—nor so short a period as 2300 sacrifices—or 1150 days, yet the objectors to Miller's THEORY must prove either the one or the other of these positions true, before their objections can be received by any LOVERS of TRUTH.

"2. Nor unless they can prove that the 2300 days do not begin at the same time with the 70 weeks, or 490 years, which THEY CANNOT prove: as both Daniel and the angel, in the 9th chapter, 20—23 verses evidently referred to the vision contained in chapter 8.—Each chapter DOES NOT finish its own subject. And the angel tells Daniel to understand the matter, and consider the vision. There is no vision for him to consider, but the one in the previous chapter, and it is absurd to say that it could not be an explanation of the vision because it was not given till 15 years after the vision was seen.

"3. Nor unless they can prove that the 70 weeks DID NOT begin in the seventh year of the reign of Artaxerxes, which they CANNOT prove. Mr. Miller very correctly fixes on the third decree, in the 7th year, Ezra, 7th chapter. The 4th decree is not at all likely to be the one intended in the prophecy, as it would prove the prophecy false. Accordingly the decree issued in the 20th year of his reign, is NOT the proper starting point; and therefore THEIR OBJECTIONS are UNFOUNDED!

"4. Nor unless the 70 weeks DO NOT end with the death of Christ, which CANNOT be proved. For Daniel says, chapter 9, 25, "That from the decree, unto Messiah the Prince, shall be seven weeks and sixty-two weeks, or, 69 weeks, or 483 years." This does not relate either to his birth or death; but to the commencement of the preaching of his gospel Mark 1st chapter, 1, 2, 3, verses. Luke xvi. 16. His death WAS NOT to be 69 weeks after the decree, but 70.

"5. Nor unless they can prove that the years in the time of Daniel, were not virtually of the same length as they are now, which CANNOT be done.

The Jews commenced their year on the first day of the first new moon, after the sun entered Aries in the vernal Equinox, and their passover was always kept on the day of the first full moon; so that there were always as many passovers as years, and as many years, as times that the sun entered the vernal equinox, there-

fore none of the 2300 days were fulfilled in years of 360 days each, and consequently they did not end 25 years ago.

"6. Nor unless the end spoken of by Daniel, 8th chap. and 19th verse, does not refer to the end of the world, which they **CANNOT PROVE**.

"7. Nor unless they **CAN PROVE**, that to cleanse the sanctuary, or church of God, will not be accomplished at the *burning up of the world*. WHICH THEY CANNOT PROVE.

"8. Nor unless they **CAN PROVE** that Anti-Christ or Popery was not overthrown, when Berthier, a French General, entered Rome—took the city, dethroned the Pope, and took him prisoner to France, where he died in exile, in 1799, at which time their form of worship was entirely superseded, by a spirit of religious tolerance.

"9. NOR unless they **CAN PROVE** from the Bible, that the Jews **MUST ALL** be converted, and the fulness of the Gentiles **BROUGHT IN** before the end shall come, or Christ shall make his *second appearance NEITHER OF WHICH CAN BE PROVED*.

"10. Nor unless they can prove that the **FOURTH** and **LAST** beast that Daniel saw, which has existed already about **TWO** thousand years, will not remain in existence until the coming of Christ, which they **CANNOT PROVE**.

11. Nor unless they can prove, that the *sixth trumpet* mentioned in Revelations has not already been sounded, and the second woe already passed, which they **CANNOT** prove.

12. Nor unless they can prove, that **THE SOUNDING** of the **SEVENTH** (or last) **TRUMPET** and the third **WOE**, **WILL** not be immediately followed by the coming of the Son of man—resurrection of **THE** righteous; and the destruction of this world, with the wicked that are on the earth at his appearing, which they **CANNOT** prove.

13. Nor unless they can prove, that the "Man of Sin," spoken of by St. Paul, 2d Thessalonians 1st and 2nd chapters, has not already been revealed, and for the last forty years been "consuming the Spirit of his mouth;" and that his final destruction is not near even at the door. **NEITHER OF WHICH CAN BE PROVED!**

END OF THE WORLD.

Question—You believe that the Lord is to make his second personal appearance on earth next year. Will you tell me for what purpose he is coming?

Answer—"He cometh to **JUDGE THE EARTH**." Ps. xvi. and xxviii. "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The wicked shall be turned into hell, with all the nations that forget God. For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Ps. ix. 8, 17, 18.

Q.—What particular events will take place at his coming?

A.—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

Q.—Are all to be thus caught up?

A.—No; for the same apostle expressly declares that "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be

glorified in his saints, and to be admired in all them that believe in that day." 2 Thes. i. 8-10.

Q.—Will the earth be annihilated?

A.—No; but "the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up." 2 Peter iii. 10.

Q.—What will be done with the melted earth?

A.—"Nevertheless, we, according to his promise, look for new heavens and a **NEW EARTH**, wherein dwelleth righteousness."—2 Peter iii. 13.

Q.—Will the new earth be inhabited?

A.—Yes. "Blessed are the meek, for they shall inherit the earth." Matt. v. 5. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and **WE SHALL REIGN ON THE EARTH**." Rev. v. 9, 10. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel vii. 27.

Q.—Then I understand your belief to be, that next year, the year 1843, is the time fixed in the counsels of eternity for the consummation of all the grand events spoken of by the prophets and apostles concerning the final destiny of all men?

A.—Yes. Sometime in the course of next year, being one thousand eight hundred and forty-seven years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of man," who "came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14. *Next year* I expect to see that day come, spoken of by Malachi the prophet, "that shall burn as an oven; and all the proud; yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *Next year*, I expect that unto those who fear the name of the Lord, "shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall, And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." [See last chap. Malachi.] *Next year* I expect all the saints will see what John saw when he was in the isle of Patmos, "A new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." *Next year* I believe all the saints will hear what John heard: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. xxi. 1-5. *Next year* I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. *Next year* I believe will "be brought to pass the saying that is written, Death is swallowed up in victory. O death, where

is thy sting? O grave, where is thy victory?" 1 Cor. xv. 54, 55.

Q.—Why do you believe these events will transpire next year?

A.—Because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of time, will terminate then.

Q.—How do you know?

A.—Because the angel Gabriel told Daniel that all the wonders which he had seen in the vision, would be consummated in 2300 days, or years.

Q.—What right have you to reckon days as years?

A.—Because that was a common method of reckoning prophetic time among the Jews; and, moreover, we find by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled in precisely the same number of years as Gabriel said there would be days in their accomplishment. The streets of Jerusalem were to be built in troublous times, and to be finished during the first seven weeks of the vision. Well, we find that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jerusalem were completed, having been commenced by Ezra and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the threescore and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 62 weeks, at the baptism of our Lord by John, when his Messiahship was distinctly announced by an audible voice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove and lighting upon him. But the grand event—that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision, and make it sure beyond the power of man to gainsay—that event, the angel said, it was *determined* should be fulfilled in seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." That event, Daniel was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commenced at that event, which, remember, was to *seal the vision and make it sure*, not only in its great whole, but in all its parts and divisions—I begin, I say, at the crucifixion, and reckon back 70 weeks, in which there are just 490 days, [years] and what do I find? I find the identical thing which the angel told Daniel should form the *starting point* of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the *sealing event* of Daniel's vision, fulfilled according to the chronology of the Bible, in just 490 years, reckoning a year a day. From this, I think, we are fully authorized to reckon the whole vision by the same rule; and therefore, just as surely as that Christ was crucified 490 years from the going forth of the commandment to build Jerusalem, just so surely will the *whole vision* be fulfilled in 2300 years from the same period. Those 2300 years will expire **NEXT YEAR, 1843!**

SECOND ADVENT CAUSE IN PHILADELPHIA.

Dear Brother S.—As I have returned from a visit to Philadelphia, where I have just closed a course of lectures on the subject of the Second Advent in 1843, it may be interesting to your readers to have a sketch of the state of the cause in that city.

I went there, as you know, last week, on the invitation of a friend, and commenced my lectures in the M. E. Church in 8th street, above Noble, which was kindly opened by the Trustees, free of charge. The attendance was good throughout; the house being full each evening. There has been but little done heretofore, in this city, to awaken public attention to the Second Advent in 1843, except a few lectures about a year ago:—The Literalist, which was published there, not being an advocate of that peculiar feature of the system. There is at present a strong feeling of interest springing up in reference to the subject, and there are now some four or five churches open in the city and its vicinity, where we have invitations to lecture as soon as we return. The result of the lectures thus far, has been good, and a deep religious feeling was awakened up among the churches. Many unconverted persons felt the need of salvation and a preparation to meet the Lord. The cause of the midnight cry is onward,—it must and will prevail.

Yours, &c, J. LITCO.

New York, November 19, 1843.

“The great **DAY** of the Lord is near, **IT IS NEAR**, and **HASTETH** greatly.”---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

The great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his “white horse,” with “many crowns” on his head, followed with the armies of heaven, also on “white horses,” and “miserably destroy those wicked men, and let out his vineyard to others,” and “bind the strong man [Satan] and spoil his goods,” purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus “shall the righteous inherit the land and dwell therein forever;” thus “shall the righteous never be removed, and the wicked not inhabit the earth.”

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things;—a most beautiful representation of the rise and establishment of Popery. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves “that they shall reign on the earth.” And, says Daniel, “the judgment was set, and the books were opened.” Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his “dominion and glory and kingdom.” Now what says Daniel in the 16th verse? “So he told me, and made me know the interpretations of the things;” and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, “I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, “and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.”

Now let us look at the eighth chapter. We see in

the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: “Whom the Lord shall destroy with the brightness of his coming.” Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. “How long shall be the vision?” The answer is in the next verse, “unto 2300 days; then shall the sanctuary be cleansed.” This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand the vision. And he came, and stood, and said unto me, Understand, O son of man, for the vision shall be at the time of the end. And then further, in the 19th verse,—“I will make thee know what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the end shall be.” Now in the 26th verse Gabriel says, “the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.” And in the last verse, Daniel says he was astonished at the vision, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 26th verse. Here Daniel says, “while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; therefore understand the matter, and consider the vision.” Now if these four last verses are not the key to open the only two dark parts in the vision, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of the vision; if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal

the vision) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) the vision will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the inspired “determined upon” seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away “like the chaff of the summer threshing-floor;” and “the judgment sit, and the books opened,” and the little horn, that “stood up against the Prince of princes, broken without hand,” which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him the end shall be at the appointed time; then he tells him the vision of the evening and of the morning is true, and commands Daniel to shut it up, for it should be for many days. Gabriel comes again, and tells him he has received orders, and has come to show him and make him understand the vision; and now, in his story about the seventy weeks, he positively shows us* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up the vision, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and “the third wo cometh quickly.” Fifteen months may finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity is abounding; the love of many has waxed cold; knowledge has increased; the power of the holy people is scattered; many have been purified and made white; the gospel has been published in all the world; the church is in her Laodicean state; Ottoman supremacy is gone; and, of course, the seventh trumpet must be near sounding; perilous times have come; professors are lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? Ministers of Christ, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you have admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.