

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 11.

Boston, Wednesday, October 16, 1844.

WHOLE NO. 181.

THE ADVENT HERALD

As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith,—by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! is the cry that is being sounded in our ears; and may we all, with our lamps trimmed and burning, be prepared for His glorious appearing.

"Go ye out to meet Him."

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. Beyond a doubt, in my mind, the tenth day of the seventh month will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a few days of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the last appeal that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the professed believers in the Lord's near approach. But what shall I say to them? Alas! we have all been slumbering and sleeping—both the wise and the foolish; but so our Savior told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the personal advent of our Lord; now comes the True Midnight Cry. The previous, was but the alarm. Now the real one is sounding; and Oh, how solemn the hour. The "virgins" have been asleep or slumbering; ye, all of us. Asleep on the time: that is the point. Some have indeed preached the seventh month, but it has with doubt whether it is this year or some other: and that doubt is now removed from my mind. "Behold, the Bridegroom cometh," This Year, "Go ye out to meet him." We have done with the nominal churches and all the wicked, except so far as this cry may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision tarry, wait for it." Is not that our answer since last March and April? Yes. What happened while the bridegroom tarried?—The virgins all slumbered and slept, did they not? Christ's word's have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the fact of Christ's coming, but on the time. We came into the tarrying time—we did not know "how long" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix another time;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak thyself, Lord. O, that the "Father" may now "make known" the time.

Peter, 1st Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did testify the time for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the revelation of Jesus Christ." Speaking of the prophets, Peter

says—"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. . . . 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." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the time not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal but symbolical. "What manner of time?" He also says that "the angels desire to look into" these "things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [one like God—the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—how long shall it be to the end of these wonders?" Here is an inquiry about time, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he swore to time. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus swore to time that meant nothing; or, which is the same thing, swore, with the most solemn oath, to time that he intended should never be understood! Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with swearing a lie!! Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and "inquiring and searching diligently what, and what manner of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the tenth day of the seventh month is the time in the year to look for our coming Lord.

Matt. v. 17, 18—Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6—"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." "Between the two evenings," is the marginal reading. The Jews divided their afternoon into two evenings, viz. from the sixth to the ninth hour, and from the ninth hour to sundown; this is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Pass-

over, and died at three o'clock, or the ninth hour. See Mark xv. 33-37. Thus the type had an exact fulfilment on the day, and at the very hour; so exact is God about time.

Leviticus xxiii: 9-11.—We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the first-fruits of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type, not only in the thing signified, but in the time. Lev. xxiii: 15, 10—we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on that day did the Holy Spirit descend on the Apostles. Acts ii. 1-4.

If the types have been fulfilled exact, as to even to the hour, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has kept time in the fulfillment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "one jot or one tittle shall pass from the law till all be fulfilled." Let us then look at those types that remain to be accomplished. Lev. xvi. 29-34—"And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, when he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part of it we are told, Lev. ix. 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people." Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "to them that look for him shall appear the second time without sin unto salvation." Heb. ix. 28. When he comes out of the Holy of Holies, will it not be on the day typified? Beyond a doubt in my mind it will be. Look at this type as set forth in Lev. xxiii: 26, 27, 29, 32—"And the Lord spake unto Moses saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it be that shall be not afflicted in that same day, he shall be cut off from among

his people. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. Every soul not found afflicted, that is, humbled and penitent for his sins on that day "among his people," will be cut off.

We will now look at the Jubilee, Lev. xxv, 8-10, 13-15: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month: in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . In the year of this jubilee ye shall return every man unto his possession." All Christians admit this as a type of the final deliverance of the saints. The tenth day of the seventh month is the day God has set. What time? conditions? Yes, God will vindicate his word no longer "at and under."

These years were called 1841, but truly 1843, will be the Jubilee. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return; but that does not alter the nature of the type, and the day in the year is expressly fixed in the tenth day of the seventh month, "in the day of atonement." I now see that God has given us the year as well as the month and day in which our great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned, on which we have based the termination of the 2300 years, I care but little, and shall say but little; for I consider the types to be fulfilled, and the 25th of Matthew, as I shall show, settles the fact that this year is the true termination. I would just say, that we have taken 47 before Christ as the point from which to start the 2300 years. The year corresponds with the Julian Period 4577. The Julian Period is a period used by astronomers, reckoning back of creation. Now add to that year of the Julian Period 2300, and we have 6877.

This 6877-2300=4577, which corresponds with this year 1844.

Again, add to 4577 the Julian Period of the going forth of the communication to restore and build Jerusalem, the 70 weeks of 490 years, that are out of the vision of 2300 days, and we are brought to 4747 of the Julian Period, which corresponds to A. D. 1844; being the termination of the seventy weeks of this period, thus 4577+490=4747, which is A. D. 1844, the whole length of the vision of 2300 years out of the 490 years of the 70 weeks.

This 4747-2300=2447, which corresponds with this year 1844.

Again, add to A. D. 1844, 1840, and we have A. D. 1844, which is the year of the Jubilee.

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that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. On what day they slumbered and slept? Time. Not the fact that Christ is coming—but the time. "And at midnight." "How long the vision? Unto 2300 evening-mornings." An evening, or a night, then, is half of one of those prophetic days. Here then we have the "chronology" of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Matthew. "At midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him." Here we see—the last warning is now sounding! O, how it ye sit loose. Awake, ye who are asleep. O, how for thy life—look not behind thee—remember Lot's wife—"Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, working all—leaving all—going "out" from all, with works corresponding to his faith, will perish; for "faith without works is dead," and "by works is faith made perfect." O that our Lord may now give power to His teeth, and begin in us the spirit of earnest expectation that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied, Time—the tarrying of a finite time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, personally, to this earth, was, so to speak, the rope led down from heaven, made fast to the throne of God, and equally unmovable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, time, where we stood, and all our opponents could not move it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843, effected, viz.—swept away our platform from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and some have not. But many have continued to hold by the rope. The scolding winds have been against us severely, and we have a warning in the spirit of our opponents. They told us we were now with them, looking for the Lord's coming, but without any foundation; and we have been compelled to admit it, but have refused to let go the rope—saying—"If the vision cry, wait for it." But we have not known how long we were thus to swing upon the rope, without a foundation for our feet; and we have not had the same joy and glory that we do when we stand on a solid time. God has been trying our faith, to see if we would hold on. Now, since now, we stand on a platform on which to stand, it is in the 25th chapter of Matthew. Here we have the chronology of the tarrying time, and its duration. If ye shall believe, ye will find out more your own way, and the glory that the Lord has in law produced in his heart's returns with a large addition to it, even a joy unspeakable and full of glory.

The prophetic day of the seventh month cannot I think be farther off than October 22d or 23d; it may be sooner. From the language of Leviticus xiiii, 32, I think the hour of the advent will be at the evening of the tenth day; thus God may design to try our faith till the very last moment; and "he that shall endure unto the end, the same shall be saved."

I am inclined to believe that those who watch for the day and come will "understand" both, before they arrive. Paul says, Heb. x, 25, "Exhorting one another; and so much the more as ye see the day approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. iii, 3, "If therefore thou shalt watch, I will come on you as a thief, and thou shalt not know what hour I will come upon thee." Which implies, that if we will watch we shall know what hour it happens to the prophetic hour.

How long the vision? Unto 2300 evening-mornings. An evening, or a night, then, is half of one of those prophetic days. Here then we have the "chronology" of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Matthew. "At midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him." Here we see—the last warning is now sounding! O, how it ye sit loose. Awake, ye who are asleep. O, how for thy life—look not behind thee—remember Lot's wife—"Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, working all—leaving all—going "out" from all, with works corresponding to his faith, will perish; for "faith without works is dead," and "by works is faith made perfect." O that our Lord may now give power to His teeth, and begin in us the spirit of earnest expectation that we may go in to the marriage feast of the Lamb.

God's people, who are watching, will and then have for certainty when the tenth day of the month at even, from even unto even, shall ye celebrate your sabbath. Every soul not found afflicted, that is, humbled and penitent for his sins on that day "among his people," will be cut off.

1. Time for the Advent is revealed. "The vision is yet appointed time."

2. The time may know. "The wise shall understand."

3. "Though it [He] tarry, wait for it" [I]

4. "While the Bridegroom tarried, they all slept and slept." On what? Time.

5. We are in the tarrying time now, at least since last spring.

6. How long is the tarrying time? Half a year, you know? Because, our Lord's midnight, while the Bridegroom tarried, vision was for "2300 evening-mornings." An "evening," or "night" is half of one of the prophetic days, and is therefore six months, the whole length of the tarrying time. The strong cry of time commenced about the 1st of July, and has spread with great rapidity and is attended with a demonstration of the such as I never witnessed when the cry was "It is now literally, 'go ye out to meet him.' It is a leaving all, that I never dreamed of." Where this cry gets hold of the heart, farms their farms, with their crops standing, to go sound the alarm—and mechanics their shops is a strong crying with tears, and a consecration to God, such as I never witnessed. My confidence in this truth such as was never before, previous cry, in the same degree; and a weeping glory in it that passes all understanding to those who have felt it.

On this present truth, I, through grace, dare to, and feel that to indulge in doubt a would be to offend God and bring upon "swift destruction." I am satisfied that "whosoever shall seek to save his life," who cry has been fairly made, by indulging in "it don't come," or by being to venture "out" truth, "shall lose" his life. It requires the faith that led Abraham to offer up Isaac—to trust the ark—or Lot to leave Sodom—children of Israel to stand all night waiting departure out of Egypt—or for Daniel to go into the lions den—or the three Hebrews into the furnace. We have fancied we were going to kingdom without such a test of faith; but I find we are not. This last truth brings rest, and none will venture upon it but such as are accounted fools, madmen, or anything of Antediluvians, Sodomites, a lake-warm-chamber sleeping virgins, are disposed to heap upon. Once more would I cry—"Escape for thyself, look not behind you?" Remember Lot's wife! GEO. ST.

Reasons for believing

The Advent will be on the 10th of the 7th

Our blessed Lord and Master has promised he will come again and receive his people on earth; that where he is, they may be also. This is where he and they are to dwell forever, in Jerusalem, that holy city, which God had prepared for them, and which is to come down from heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the time of that coming, he says Mark xiii, 32, "But of that day and hour knoweth no man, no, not the angels, which are in heaven, neither the Son, but the Father." It is that by that this passage proves that men are not to know the time. But it it prove this, it proves that the Son of God himself is never to know the time; for the passage declares precisely concerning him, that it does concerning and men. But can any person believe that merciful Lord, to whom all power in heaven and earth is given, and will remain ignorant of the time of the very moment that he comes to judge the world? If not, then, certainly, this text is not to be taken literally, but as a figure of speech, to show that men are not to know the time.

But that day and hour, we do not know, neither the angels which are in heaven, neither the Son, but the Father, who alone knoweth the day and the hour, of the coming of the Son of man. The word hour is used here in the same sense as it is used in the parable of the fig-tree, where it is said, "The fig-tree shall not bear fruit, and ye shall cut it down, because it beareth not fruit, and it is idle." The word hour is used here in the same sense as it is used in the parable of the fig-tree, where it is said, "The fig-tree shall not bear fruit, and ye shall cut it down, because it beareth not fruit, and it is idle."

is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our Glorious King. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9-11, "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." Isa. xl. 1-5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Eccl. iii. 17, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." viii. 5, 7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time & judgment." Je. viii. 6-9, "I hearkened and heard, but they spoke not aright; no man repenteth him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7-9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11-14, "And that knowing the time, that now it is high time to awake out of sleep.

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the millennial Sabbath spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlv. 9, 10; Gen. ii. 1-3; Heb. iv. 4-9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the Judges 153 years. From the division of the land of Canaan to the beginning of Samuel's administration, he gives but 295 years; whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 449 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of the Gentile domination over the church of God spoken of in Lev. xxvi, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5-12; Jer. xv. 3, 9; Jer. l. 17; 2 Chron. xxxiii. 9-14. This is the date assigned by all chronologists for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by seven, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Greece, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and in the "last end of the indignation" are so many years, and expire at the coming of Jesus in the clouds of glory. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together.—From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued or when it was carried into execution; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xlv. 23; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 4-4; Ezra vi. 1-15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th or last week, covers the time of the crucifixion; we must therefore of necessity reckon from the other point, that is, the promulgation and execution of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the 1st month, and arrived at Jerusalem on the 1st day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when,

the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism; but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2-6; Luke vii. 19-23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not.

In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar—see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologists, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove the eclipse to have been the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point given by Dionysius for the commencement of the Christian era. Consequently Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11-13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and

now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was not yet cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed—see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined "half, half part, middle, midst." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologists, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred the day before the Sabbath, in A. D. 33, and not for several years before and after. But according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9—11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed no miracles—see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were regularly called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony,

confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 31. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of the types. For God is an exact time keeper. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that time is an important point in the law of the Lord; therefore type and anti-type must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day.

Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the first fruits of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so, but Christ him-

self confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22—24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men.—In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee: and that is the present year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead." S. S. SNOW.

THE EXTRA, and HERALD OF THE BRIDEGROOM; We have been unable to get out these proposed publications either in this city or in New York.—Such is the demand for the articles already published, which are contained in this sheet, that by running the presses day and night we have as yet been unable to supply the calls. This is the reason why the proposed arrangements are given up. While, therefore, the present message is called for, and may be scattered for the good of God's people, and the waking up of the slumbering virgins, we shall continue to publish and scatter while we have the means.

A CAMP MEETING is being held at Southbridge, Ms. it commenced the 7th of Oct.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 16, 1844.

THIS NUMBER we have also issued in advance of the regular time, that we might again reach our readers at the earliest possible date. We republish the articles of Br'n Storrs and Snow, and our views as given in our last, that the evidence of the Bridegroom's speedy approach may be extended as far as is practicable.

We shall strike off a large number of *extra* copies, which may be had at this office, without money, and without price.

Behold! the Bridegroom cometh!

GO YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," the last "Midnight Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes? The cry has gone forth, that the Lord, "whose goings forth are from everlasting," is to come in judgment this present month!! And will you listen to the reasons, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the Scripture promises; and in which we saw that the vision must tarry to fulfil the *jobs* and *titiles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1-4, that when the vision had been written and made plain upon tables, so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry, should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. i. 35-39, and his comments upon it, by which he has shown us, that when we had done the will of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, xii. 21-28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfillment of God's time. And when our published time had passed, at the end of 1842—Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfillment of the vision. See *Advent Herald*, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, unless God is in it. It has also been so like a fulfillment of the parable of

THE TEN VIRGINS,

in the 25th of Matthew, that we see, not how it can be disproved, that this is the "Cry," which was to be made at midnight,—*"Behold, the Bridegroom cometh, go ye out to meet him!"* This parable was spoken by our Savior, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, "my Lord delayeth his coming," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion with the hypocrites. *Then*, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st, That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time when we had reason to expect the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the night than he was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,—*"Behold, the Bridegroom cometh, go ye out to meet him,"* and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfillment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the

cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he should do all his pleasure, Isa. xlv. 28, we might have enquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Daniel x. 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra i. 1-5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it; "for if this council or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject we cannot feel that we have discharged our duty to our readers without presenting all the evidence which may be brought to bear upon this momentous question. And first,

"THE PROPHETIC PERIODS."

Commencing the prophetic periods at those points, which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. THE 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL OF ADAM, would continue upon it for 6,000 years to the restitution of all things, when there will "be no more curse." That the fall of man was in the autumn, there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, where one tree alone will yield twelve manner of fruits, which will not be confined to the months in one season of the year; but will yield its fruit every month. Although here we have a succession of fruits, from May till late in the fall, and in Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and therefore the autumn being marked by the fall of man, is fitly called the fall of the year.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the Spring previous;

at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this Autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations, from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 152 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elders and anarchy, and the Hebrew text gives 430 years for the Judges and captivities—making 418 years for that period, and which accords with the testimony of St. Paul, Acts xiii. 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, xiv. and xv., existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 149 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, give us about 6,000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present Autumn, and we should therefore live in continual expectation of the times of the restitution of all things.

2. **THE SEVEN TIMES.** This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them have ruled over them. His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect of but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C. and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677; so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

3. **THE GREAT JUBILEE.** This is a period of 7 times 7 Jubilees of 50 years each, or 2450 years that the land was to rest, and which we have ever regarded, more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers B. C. 607. If we recollect aright, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this as in the other period, it will be seen that, to complete 2450 years, we must extend them as far into A. D. 1844 as we begin after the commencement of B. C. 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end, in a Jubilee year. The Jews were command-

ed to hallow every fiftieth year, Levit. xxv. 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession, and to his family. But there is no assertion in the Scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn from information derived from Rabbi M. Isaacs, the High Priest of the Jewish synagogues, in the city of New York, that, according to the Talmud, these Jubilees were observed till the Babylonish captivity, and once afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that, according to the Jewish calendar, the present is the year 5665 from creation, and the next year of their Jubilee, if observed, would be in 1867—making the last year of their Jubilee A. D. 1817. According to our calendar, reckoning from the year the Passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher in 1835. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1877, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a jubilee year, and that Christ began his ministry in that year, which he claims must necessarily have been on a jubilee year, and that it was thus demonstrated when our Saviour preached the acceptable year of the Lord in the synagogue of Nazareth, Luke iv. 19, 21, and assured the Jews that on that day that Scripture was fulfilled in their ears. If so, it would bring the next jubilee 1878. But notwithstanding the impossibility of bringing the jubilee year within the years 1840 or 1850, according to any chronology or computation; yet, as we said before, there is no necessity that the great jubilee should either begin or terminate on a jubilee year, if it can only be shown, that the nation from its first bondage has existed the time of a great jubilee; and which, commencing in B. C. 607, could not terminate till in A. D. 1844.

4. **THE 2300 DAYS.** These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. ix. 25, which was given by Artaxerxes Longimanus in the 7th year of his reign,—Ez. vii. 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the 7th year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the 7th year of this king is pinned down to the year 4256 of the Julian period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P. 4714, from which our vulgar era dates, is 457 full years; to which add the 1843 full years which elapsed last January from Jan. 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6357. It is however by no means certain that the 7th of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city when the decree had gone into effect. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing however,

is evident; all these periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting the present Autumn the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may well inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them commemorative of past events.

THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time, were the great Jewish festivals, viz. 1st, that of the Passover in the first month. 2d, that of weeks or pentecost in the 3d month; and 3d, the feast of Tabernacles in the 7th month.

1st. **THE PASSOVER.** The paschal lamb was always killed on the 14th day of the first month. God says by Moses, Deut. xvi. 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou earnest forth out of Egypt." According to Dr. Hales the first, Passover, Ex. 1—13, was thus observed:—

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a lamb without spot or blemish, upon the *tenth* day of the month, to keep it up, and to kill it on the *fourteenth*, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing, with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the paschal lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would pass over their houses, without entering, to smite them."—*New Analysis of Chronology*, Vol. II Book I. p. 198.

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the lamb was eaten whole, so not a bone of Christ was broken. He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled: But there was the passing over the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the destroying angel will pass over those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the "fulfillment of the passover in the kingdom of God." See Luke xxii. 16.

THE FIRST FRUITS.—God required of the Jews, Lev. xxiii., that when they came into their land, and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the

morrow after the Sabbath of the Paschal week, as a wave offering before the Lord. This was evidently fulfilled in the resurrection of Christ, who arose "the first fruits of them that slept," 1 Cor. xv. 20, on Sunday, the morrow after the Jewish Sabbath of the Paschal week in which he was crucified.

THE FEAST OF WEEKS OR PENTECOST.—This feast was observed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered. At this feast, was offered, as the first fruits of the wheat harvest, two wave loaves made of two tenth deals of fine flour. This is supposed to be commemorative of the giving of the law on Mount Sinai; and on the same day, the Holy Spirit descended upon the apostles, and brought in the first fruits of the Christian church. It was a festival of thanks for the wheat harvest, and is accordingly called "the feast of harvest." If the first fruits were typical of Christ—the first fruits of those that slept, then the harvest itself must be typical of the resurrection of those who are Christ's at his coming. And our Savior himself intimates as much. He says Matt. xiii. 39, "In the time of harvest I will say to the reapers, Gather ye together first the tares in bundles to burn them; but gather the wheat into my barn;" and verse 40, "so shall it be in the end of the world." John says of Christ, Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner;" and in Rev. xiv. 15, we read, an "angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in the sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe."

THE FEAST OF TABERNACLES.—This was instituted in commemoration of the booths in which the Israelites sojourned on their departure from Egypt, see Levit. xxiii. 43; and it was observed on the 15th day of the 7th month at the end of the vintage and ingathering of fruits. As the wheat harvest is typical of the resurrection of the righteous, so must the vintage be typical of the destruction of the wicked. And we read in Rev. xiv. 18—20, that another angel thrust in his sickle, and gathered the vine of the earth and cast it into the great wine press of the wrath of God; and our Savior will tread the wine press alone, and trample the wicked in his fury. See Rev. xix. 15. According to Dr. Hales', the Jews have a tradition that the grand defeat of Gog and Magog will be accomplished in this month.

THE FEAST OF TRUMPETS.—Levit. xxiii. 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying in the 7th month, on the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, a holy convocation." And says the Psalmist, lxxvi. 3, 4. "Blow up the trumpet in the New Moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Israel." On this day were to be offered burnt offerings and meat offerings in preparation of,—

THE DAY OF PROPITIATION, or the Sacrifice of Atonement, which was to be observed on the Tenth Day of the Seventh Month, and which of all the legal sacrifices was the most solemn and important; and was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

Preparatory thereto, two young goats were presented on which lots were cast; and one of them was taken a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people.

This whole process is evidently typical of the atonement made by Jesus Christ,—the High Priest of our profession." He began with purification by water at his baptism to fulfill all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who "bore away our iniquities and carried off our diseases." He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is "who died for our sins and rose again for our justification," and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. ix. 22, when he offered the first sin offering; and then "the glory of the Lord appeared unto all the people."

On the Tenth of the Seventh month in the Jubilee years, the great Jubilee Trump was sounded throughout all the land. All debts were then abolished, all captives or slaves released, and every man returned to his possession. We have then certainly great reason to look on, this day, for the great release, and the greatest of all Jubilees, and to expect the coming out from the inner sanctuary, of our great High Priest. May the iniquities of us all have been borne away by him, so that we may be prepared to receive his blessing.

Thus saith the Lord in reference to this day, Levit. xxiii. 26—32, "And the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.—And ye shall do no work in that same day; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much notice among the Adventists, was a

LETTER FROM MR. MILLER,

which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfilment of the prophetic periods. These calculations made all the periods terminate about the vernal equinox of '43. Bro. M. saw the difficulty of their termination at this point of time, and to correct it, he wrote the following

LETTER.

DEAR BRO. HIGGS:—"I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfilment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day: This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.
2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29—31, surely this is a type.
3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the

tenth day, seventh month. Lev. xxiii. 27—32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 3, 4; xxviii. 6—9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 13.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—31, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss, examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over." Wm. Miller.

Low Hampton, May 3d, 1843.

To this letter at the time we published it, we appended the following remarks:—

"We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on days with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord."

We are now, however, better prepared to say what we think on this point. We find that God has honored, the anniversary of the two first great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more likely to be honored by the Advent of the Savior than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institutions of the seventh month—the feast of trumpets on the first—the day of atonement on the tenth—and the feast of tabernacles on the fifteenth will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs, to the consideration of all; and let each one remember that at the bar of God, he must stand or fall for himself. Yes, your blood, O reader! will be upon your own head. Take heed, therefore, that your

loins be girt, and your lamp trimmed, and your wedding garment prepared; for now hath the MIDNIGHT CRY entered ALSO into YOUR ears.

THE LORD COMETH!

Yes the LORD cometh. Behold HE cometh out of his place to punish the inhabitants of the earth for their iniquity. HE cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. HE cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against HIM. He cometh with clouds, and every eye shall see HIM, and they also which pierced Him; and all kindreds of the earth shall weep and wail because of HIM. As HE ascended into heaven, even so this same JESUS cometh in like manner.—He cometh with a shout, with the voice of the archangel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful DAY of the LORD—that GREAT day which is near, and hasteth greatly: in that day when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpet shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which will burn as an oven, when all the proud, yea, and all who do wickedly, shall be stubble; and He that cometh shall burn them up saith the Lord of Hosts. And He cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogance of the proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yes, THE LORD COMETH. He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the wine-press alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury: for the day of vengeance is in his heart, and the year of His redeemed is come.

“Let the heavens rejoice and let the earth be glad; Let the sea roar, and the fullness thereof; Let the field be joyful, and all that is therein; Then let all the trees of the wood rejoice before the LORD; for HE COMETH!

For HE cometh to judge the EARTH!

He shall judge the world with righteousness!

And the people with his truth!!”

Yes, HE cometh; and HE that cometh WILL COME and will not tarry. He says, surely I come quickly; and who will not respond—Even so come Lord Jesus! He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on His coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noontide conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the LORD COMETH! Those words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up,—and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually,—The Lord cometh. He cometh as a refiners fire, and as fullers soap; and who shall stand when HE appeareth.

To Our Readers.

Dear Brethren and Sisters:—We feel that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the tenth day of the seventh month must usher in the glorious appearing of the great God and our Savior Jesus Christ. We therefore feel that our work is now finished, and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly.

In looking back upon our past labors, we can see the working of God's providence. At first the message of the coming Savior was given, and its evidence presented in all kindness and love. The effect of this, was, by the blessing of God, efficacious in the conversion of many souls. But when men arose on every hand to overthrow the truth, it became necessary to fight the battles of the Lord, and engage in the controversies of Zion. We seemed, therefore, to be moved to enter the arena of debate and contended earnestly for the faith once delivered to the saints. But now we feel that our controversies are all over, that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.

We desire to be truly grateful to God for all his assistance, without which our labors would have been all in vain; and we would also be thankful to you, dear readers and patrons, for the many prayers you have offered in our behalf, and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly cheered, encouraged, and strengthened, and enabled to continue to the present time in the work, to which we trust God has called us.

We feel sensible of our many imperfections.—While we have contended for what we believe to be the truth, we can see that self has arisen, and pride of opinion. When new truths have been presented, we have been often slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardor we should have done, had we so fully realized the nearness of the judgement. We have been slow to believe all that Moses and the prophets have spoken; and all our labors and toils appear to us as nothing; and at best we have been but unprofitable servants. We can, therefore, only offer the prayer of the publican, God be merciful to us sinners.

We feel that we are now making our last appeal, that we are now addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own head. We ask forgiveness of God, and all men, for every thing which may have been in us, incon-

sistent with his honor and glory; and we desire to lay ourselves upon his altar. There we lay all our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influences of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting kingdom, is the prayer of your unworthy servants.

THE MEETINGS AT THE TABERNACLE.—These have been very interesting during the past week. Br. Shipman has been with us, and God has blessed his labors. Prayer meetings have been held afterwards, and lectures have been given in the evenings. The time has been almost universally received by all the adventists; and there has been such a breaking down and giving up to God, as we never before witnessed.

On the Sabbath the meetings were crowded all day and in the evening, and the attention of the audience was most profound. They looked like men who were listening for their lives. God is doing a great work in the hearts of his children. It is the Lord's doings, and it is marvellous in our eyes. We have all been prostrated before it; and what were we, that we should withstand God?

GOD HATH SPOKEN.—That day and hour no man maketh known, but my Father only. Then the Father maketh it known. When will he make it known? During the tarrying of the vision. In Ezek. xii. 25, “I WILL SPEAK,” saith the Lord; “and the word that I shall speak shall come to pass; it shall be no more prolonged.” Then God hath spoken and made known the day; and his sheep will hear his voice. Yes, the Lord hath uttered “his voice before his army, for his camp is very great.” “for the day of the Lord is very terrible; and who can abide it?” What shall we therefore do in view of it? Thus saith the Lord, Joel ii. 12, 13: “Therefore now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness.”

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