

THE MIDNIGHT CRY!

VOLUME I.

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NUMBER 8.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES.

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A TRULY INDEPENDENT PRESS.

The *Independent Press* is the title of a very respectable weekly sheet, published at Lewisburgh, Pa. It well deserves its name. We have had occasion to notice its independent course on various subjects for some time past. We cut the following editorial from its columns, which we commend to the notice of our readers, and especially to ministers and editors. We hope many of them will read it, and learn a profitable lesson.

WILLIAM MILLER.

Perhaps America has never known a man of any profession or calling, that has been the subject of greater animadversion and ridicule, than the gentleman whose name appears at the head of this article. Men of all classes, grades, and conditions, have aided in pouring out the vials of their untempered fury, both upon him, and the doctrine he proclaims.

It is pretty generally known, that, for the last TWELVE YEARS, he has been writing and lecturing on the SECOND COMING OF CHRIST. He has made it a subject of close investigation, for the last TWENTY YEARS. He has devoted a vast amount of labor, time and expense, in examining carefully all the prophecies, together with every portion of scripture referring in any respect to that event. He has availed himself of every source of evidence within his reach, for, and against the manner and time of his second appearance on this earth, and given each and all of them their proper application and force. He has critically examined the Book of DANIEL and the APOCALYPSE, which appear to contain the principal and clearest allusions to the period when those prophecies shall be completed and fulfilled. He has consulted authentic historians, sacred and profane—the most reputable commentators on the Holy Scriptures—standard critics and writers of every age and distinction, with a view to arrive at just conclusions. The result of all his labor and toil in this matter, is, as most of you are aware, that the affairs of this world will be wound up by the Second Advent of our Saviour in 1843, which is very CLOSE AT HAND!

As soon as he became convinced by his examination of the subject, and all the evidences furnished, that such will be the case at the time specified—like a faithful watchman upon the walls of Zion—he felt it to be his imperious duty to proclaim the speedy coming of Christ!—to "gather his elect from the four winds of heaven—to raise the righteous dead—change the righteous living—to destroy the wicked from off the face of the earth, and to set up that "kingdom," which it is said, the "saints of the Most High shall possess forever, even for ever and ever." But, no sooner had he begun to proclaim, "The Kingdom of God is at hand!" and to warn the wicked of the time when the WRATH of the Almighty would be visibly poured upon them, if not prepared to meet him, than the multitude, (as in the days of Noah) with one consent, began to "scoff" at, ridicule, and mock him; which they have continued to do up to the present hour. Among them have

been found, (professedly) pious ministers of the Lord Jesus Christ, of almost every denomination, who have prompted and led on the herd in opposing the doctrine and calumniating the character of this MAN OF GOD! Ministers, who evidently disrelish the idea of Christ making his descent at so early a period as is mentioned above, have written sundry articles, assuming the form of "objections" to the THEORY, sent them to the press—obtained the sanction and the endorsement of the EDITORS, who very readily admit the correctness of their views and reasoning, (coming as they do from clergymen, who, they ignorantly imagine, are fully acquainted with the subject, and know everything,) and have concluded, without a moment's reflection or examination, that it is a palpable "refutation" of the doctrine, and have thereupon set it down as a WILD and SPECULATIVE scheme! Editors in the cities and country with whom they exchange, are led to view it in a similar light—treat it in the same manner—give it publicity, and style it a "HUMBUG," and an imposition upon the credulity of the people; while at the same time, they are as much unacquainted with the TRUTH OR FALSITY of the THEORY, as though they had never seen or heard of a BIBLE!

Mr. Miller has been maliciously styled a "PROPHET," by men who did, or should have known, that he never laid or presented any claim to the "SPIRIT OF PROPHECY," before they presumed to make such an application. With this "appellation" before their eyes, they have concocted certain cant in the shape of predictions, and ascribed them to him; which, in all probability, he has never seen. Among these, are the "postponement of time," the absence of "rain and snow during the approaching winter," &c. &c., which no one unprejudiced and in his proper senses, could for a moment believe ever proceeded from him. Nevertheless, they are published by every FOUR-PENNY editor throughout the land, under the vague impression of amusing and edifying their readers.

Your believing their word in preference to the testimony of God, will not excuse you in the day of his vengeance! No! he will "break you in pieces like a potter's vessel," and "there shall be none to deliver." Then, your ministers, that are now lulling you to sleep on this momentous subject, can do you no good! Then, all the "SCOFFERS" in the world, with all their glee and sporting on this solemn subject, will be unable to afford you any relief or comfort. Now, while you have time and opportunity, get ready; be not deceived by false teachers," examine the subject for yourselves, and rest not satisfied until you realize its truth; above all, be ready for death—come when it may.

We hope the people every where will refrain from scoffing at the doctrine of Christ's coming in 1843, until they become fully convinced that there is no just ground to expect such an event at that time. If you do not feel disposed to examine or believe it; for pity sake, do not influence or stand in the way of others. Remem-

ber the fate of the inhabitants of the Antediluvian world, when they mocked the servant of the Most High, when HE preached unto them that God would at a certain time "destroy the world by water!" His word can never fail.

Catholic Schemes.

A grand scheme for planting IRISH CATHOLIC COLONIES IN THE WESTERN STATES OF THIS UNION, has been devised and published in Great Britain. The important fact is revealed by a pamphlet issued in London and Dublin, during the last summer, entitled "Proposed new plan of a General Emigration Society; by a Catholic Gentleman." It is a project for colonizing the Irish poor, by sending them to America. The pamphlet is said to be written with clearness and earnestness, and although it falls into some errors as to American affairs, it exhibits a good degree of information concerning our country. Besides other claims to attention, its authorship is ascribed to a gentleman well known in the business circle, and possessing a species of influence that is likely to gain for the project a large amount of pecuniary and ecclesiastical support.

In a general view, the scheme proposed is, that of the "Centralization system" of Wakefield, exemplified in Australia. The leading objects presented by the plan, are the following, as we find them in the Home Missionary:

"First, to dispose of the excess of population. Second, so to dispose of it, as to create a large demand for British manufactures. Third, to render THE CATHOLIC RELIGION PREDOMINANT IN THE UNITED STATES. In carrying out these objects, the process to be employed is the colonizing of the Irish Catholic poor to the Western States. Fourth, a pecuniary profit on the capital invested. Fifth, preparing an agreeable asylum for a large class of persons, whose present situation is uncomfortable, such as the younger sons of the nobility and gentry, gentlemen of decayed fortune; and those who now hang upon the army or navy, or overstock the learned profession, and find no employment, &c. &c."—*Newark Daily*.

Perilous Times.

THE EARTH IS FILLED WITH VIOLENCE.

IF Murders having become so frequent as to excite little interest, the Buffalo Courier suggests that newspapers have a standing head—"Murders"—as they already do for Deaths and Marriages, and so just mention them in a brief, business-like manner. It would certainly save room, and might be beneficial in many other respects.—*Tribune*.

"In the last days . . . men shall be . . . BOASTERS."

The following is a beautiful comment on our every-day boast of "Our glorious Union," our free institutions, &c.

THE LIBERTY OF THE PRESS.—The agent of the *New World* at Charleston, S. C., writes to us a piteous letter, in which he states that he had been held to bail in the sum of one thousand dollars on the complaint of the South Carolina Association for having sold a certain number of our journal, containing a discourse by the Rev. William E. Channing, on Emancipation in the West Indies.—*New World*.

THE MIDNIGHT CRY.

FRIDAY, NOVEMBER 25, 1842.

TIMELY HINTS.

"Be ye also READY, for in such an hour as ye think not, the Son of Man COMETH."

"But as the days of Noah were, so shall also the COMING of the Son of Man be; for, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away. SO shall also the COMING OF THE SON OF MAN BE.—Matt. 24: 37, 38, 39, 44.

Reader, who knew not that the flood was coming! Those who PERISHED IN THE FLOOD. Those who were saved, took warning and entered the ark. So you may enter the ark, NOW.

Lecture this Evening.

Brother Litch closes his course of lectures in New York to-night, at the corner of Catharine and Madison streets. He will speak particularly of the periods in the 12th of Daniel, which so plainly terminate in 1843, and will answer the objection, so often raised, from Matt. 24: 36, and Acts, 1: 7. We hope to see a crowded house.

Brothers Miller and Himes

Are expected to return from New Haven in season to lecture next Sabbath. Probably brother Miller will lecture at the corner of Catharine and Madison streets.

TURKISH EMPIRE.

The Bible distinctly points out many signs which must be fulfilled in the last days; yet they will be of such a nature that they can be overlooked, or explained away, for, people will still say,—“Where is the promise of his coming! for, since the fathers fell asleep, *all things continue as they were*, from the beginning of the creation.”

One would suppose the sign relating to the Turkish Empire was so plain, that he who runs MUST READ, that the sixth trumpet had ceased its sounding, and, of course, we are now living “in the days of the voice of the seventh angel.” That the sixth trumpet relates to the Turkish power, most of our learned commentators agree. That its independence has departed is most clearly proved by the Eastern correspondence of the “New York Observer,” published in August, 1841. Their correspondent uses the following expressive language, probably having no more suspicion that he was sustaining our views of the near coming of Christ, than that he was building up *Mahomedanism*: “The Turkish Empire is becoming decomposed, and is but A MERE CORPSE!”

Now, let us suppose a case, and ask a question.

Imagine an ambitious politician at the south-west part of this Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the General Government; our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him, if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—“WE WILL TAKE CARE OF THAT!” Would not every one feel that the independence of this country had departed? What if we were afterwards permitted to keep up the forms of government? So are some slaves permitted to keep up the forms of freedom!

We believe the sixth trumpet has ceased its sounding; and to those who are not prepared for the last blast of the

LAST TRUMPET, it is a fearful thought. You cannot say, “*all things continue as they were.*” The fate of the Turkish Empire proves that assertion false. The time was, when all Europe could not dispossess the Turks of the “Holy Sepulchre.” Now, all Europe cannot keep the Turkish Empire from crumbling to pieces, for it has fulfilled its commission, and *it has fallen!* Thus God is speaking to us by his providence. O, hear his voice. PREPARE TO MEET THY GOD.

That Day shall come as a Thief.

It is frequently objected to our views of the speedy coming of the Lord, that “it will come as a thief in the night.” Hence, say our opposers, “we can know nothing about the time of his coming.”

But what is the testimony of our Lord himself on this subject? Matt. 24: 42, 43,—“But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.” Now, it is evident from this that “the watch,” or *about the time of his coming is to be known*, but not the precise hour in the “watch.” Who, we ask, would watch for a thief, if he did not expect one? This objection, which is so generally urged, is so far from being against us, that it clearly proves, that the watch, or period in which the Lord shall come, will be understood by the righteous. Such is Paul’s exposition of it. See 1 Thess. 5: 1—4, “The day of the Lord so cometh as a thief in the night. * * * But ye, brethren, are not in darkness, that that day should overtake you as a thief.”

Who are they that are taken unawares? They that do not watch. And who are they who do not watch? Why, such as do not expect the thief. Hence, we affirm, that all those who do not expect the speedy return of the Lord, will not watch for his coming, and will, in consequence, be overtaken as by a thief in the night, unexpectedly. Reader, beware.

THE FALL OF POPERY—EVENTS OF 1798.

The fact of the conquest of Rome and the abolition of the papal government, together with the erection of Rome and Italy into a Republic, are matters too notorious to need comment. This event transpired 1260 years from the time Justinian, the Greek emperor, took Rome from the Ostrogoths, and gave it to the pope:—thus fulfilling the prediction, Rev. xiii: 2, “The Dragon gave him his power, his seat and great authority.” He gave the Pope his power, as “head of all the churches,”—“the true and effective corrector of heretics”—“the first of all Bishops,” &c. &c., in 533. In 538 he got possession of Rome and set up the Pope.

Vigilius, the Pope of 538, was elected by order of the Emperor; and his successor, Pope Pelagius II, was elected without the order of the Emperor, and wholly independent of him.

Another event transpired in 1798, showing that the saints were in the hands of the Catholics up to that time; but were then delivered. A friend remarked to us, that his father and thirty of his family connections were the subjects of papal martyrdom in Ireland, in the rebellion of 1798; but his father’s life was offered him on the condition of his renouncing his religion and embracing popery. Some embraced the offer and were spared.—Thousands perished in the rebellion. This rebellion was the last in Ireland—and the last persecution unto death, of Protestants by Catholics.

As a further proof that the Pope’s “dominion was taken away” in 1798, read the following language of Pope Pius VII, in his instruction to the papal nuncio at Vienna, issued in 1805. We copy it from “Tracts on Romanism,” published by the American Tract Society, p. 53, of the series, and p. 33, of “Romanism contradictory to the Bible,” Tract No. 255:

The pope there declares that the church had established, as the penalty of the crime of heresy, the confiscation and the loss of all property possessed by heretics. “To be sure,” his holiness goes on to say, “we are fallen into such calamitous times, that it IS NOT POSSIBLE for the spouse of Jesus Christ TO PRACTICE, nor even expedient for her to recall HER HOLY MAXIMS OF JUST

RIGOR against the enemies of the faith; but although SHE CANNOT EXERCISE HER RIGHT of deposing heretics from their principalities, and declaring them deprived of their property,” &c. &c. &c.

Here we have the Pope’s own testimony that the dominion had departed in 1805.

“THE EXPECTANT,” is the title of a new paper published at Toronto, Upper Canada. It is “an occasional periodical, exclusively devoted to the exhibition of prophetic truths, in relation to past, to passing events, and to the coming of the Son of Man.” Its motto is “Looking to Jesus.” Its editor says there is a reading club in that city, who have purchased a Second Advent Library, consisting of seventeen works, a list of which is given, and the editor adds, “These publications are not offered to be believed in, but to be read. There is a great noise abroad of a coming judgment; everybody should know why?”

Safe Delusion.

The cry of “Millerism,” “Delusion,” “Humbug,” &c., are constantly heard from the preachers of “peace and safety” of every class and denomination in the land. Did we not consider it criminal to admit, even for argument’s sake, the premises of these fatal deceivers, we would ask them and all who heed their words,—which is safest, to be led, by the consideration that Christ may come to judgment next year, to prepare now for that solemn event, or, by listening to the syren song of “all’s well,” and, when too late, that the delusion rests with the opponents of the Second Advent? Reader, which is the safe delusion! O. S.

A Short Sermon.

We commend to the careful notice of all our opponents the following hints, which we cut from the “N. O. Picayune,” hoping they will profit by them:

“Pause ere you ridicule a man for his opinions, particularly upon religious points. The man who truly believes is not to be laughed at, while the lunatic is only to be pitied, and the hypocrite despised—neither are to be ridiculed. Touching on other points, be very sure that your own judgment is sound before you indulge in satirical humor upon the opinions of another man; for the humblest of us are apt to think ourselves wiser than we are, and the best of us may be mistaken.”

CORRESPONDENCE.

“AS YE GO, PREACH.”

Bro. Southard.—On Tuesday last I took passage in the steamboat Splendid, at Hartford, for New York, and on the way the subject that lies near my heart, and on which I feel I cannot be silent, was introduced. Immediately the attention of passengers and crew was directed to my conversation, and some of them listened with great interest, so much so that they proposed I should give a lecture in the evening, explaining the chart of Daniel’s vision, which I did. Capt. Roath kindly giving the use of the cabin. Good attention was given, and I pray that God would seal instruction, and awaken the attention of all to this great subject. I give this a passing notice for the encouragement of other friends of the cause, that when they are passing to and fro they may do likewise.

S. C. CHANDLER.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

FOREHEAD. Public profession, or character. Jer. lili. 3.

EZE. ix. 4. Rev. vii. 3. xiii. 16.

FROGS. The symbolic meaning of frogs (say some) is flatterers or imposters. See Rev. xvi. 13.

GARMENTS, denote the character, as white denotes purity or righteousness; rags, filthy; sackcloth, mourning.

Dan. vii. 9. Zec. iii. 3, 4. Rev. xvi. 15.

GOD. When used as a symbol, denotes a prince, ruler, or magistrate. 1 Cor. viii. 5. Gal. iv. 8.

GRAVE. To hide in secret; put out of memory. Job

xiv. 13.

THE MIDNIGHT CRY

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FALL OF THE OTTOMAN EMPIRE.—Concluded.

them he has been dependent for support against Mehemet.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald* for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "*The day they (the nations of Europe) counted their numbers was to be the last of Constantinople; AND THAT DAY HAS EVERYWHERE COME.*"

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahomedan nations are effectually in the hands, and at the mercy of the Christian governments.*"

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now re-organized by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe re-organized the government? What need of it, if it was not disorganized? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.*

2. When did Mahomedan independence in Constantinople depart?

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers."

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Lijkis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was

* To this we add a sixth. Rev. Joel Howes, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; the great powers stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the four powers, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his order viz., sent to quarantine, ON THE ELEVENTH DAY OF AUGUST, 1840.*

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."*

"I can add but little to my last letter on the subject of the plans of the *four powers*; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "*about any contingency which might afterwards arise!*" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the

Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third wo cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near*. But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this:—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Wo!* on the inhabitants of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third WO be the conversion of the

world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1—3) on this point. 1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the glorification of the wise, and they that turn many to righteousness, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?'" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must and will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The first papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. The sentiments of those who reject the time and the manner of the advent in 1843, are also freely given in this paper, so that both sides of the question are given.

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* See "Signs of the Times," vol. I., p. 102.

* Rev. xi. 14—18.