

# THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, DECEMBER 23, 1843.

[No. 3.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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## WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 23, 1843.

### THE CAUSE IN THIS PLACE.

The interest is still on the increase. "No dying away," as our account shall show.

On Sabbath morning last, we lectured at the Lawrence Street Church, to a large congregation, from Zeph. i. 14—18. At the close of the lecture, the ordinance of baptism was administered at the foot of Plum Street, to nine individuals, the most of which had experienced religion within the last few days. It was an interesting time. In the afternoon at 3 o'clock, a conference meeting was held at the church, at the close of which the Lord's Supper was administered to between four and five hundred persons.

The Lord was with us of a truth. The brethren and sisters spoke "in demonstration of the spirit, and with power." In the evening, notwithstanding the weather was very unpleasant, the house was crowded, as usual. Our discourse was directed particularly to the unconverted, in view of the awfully solemn account, which they, most assuredly, must soon render at the judgment seat of Christ.

The feeling was intense, and convictions were powerful. At the close of the lecture, forty came forward for prayers, including 10 or 12 of the scholars of the Sabbath School. We judge that about half of the whole number that came forward experienced religion. We have never before seen more universal harmony among Christians, in laboring for the salvation of souls; than that which prevails among the Second Advent believers in this place. And it is admitted by the friends, that the general excitement upon the subject of the Lord's soon coming, has never been so great as at this time.

### MEETINGS IN FIFTH STREET.

A large convenient room in the Engine House in Fifth Street, in the western part of the city, was opened for lectures on Sabbath last for the first time. Br. Jones, formerly a local preacher of the Methodist Episcopal Church, lectured for them in the morning, and Br. Taylor from Louisville, in the evening.

The house was full—the congregation interested, and prospects are that the meeting will be well sustained in that place. Br. Kemble, an interesting local preacher, in connection with the Asbury Chapel, (Methodist Episcopal) has recently come into the full belief of the doctrine. With God's blessing, he cannot fail to be useful in proclaiming the "glad tidings of the kingdom."

While the joyful news of our 'coming Lord' has been rapidly spreading here, Br. Kent has been raising the "Midnight Cry" on the Kentucky side of the river. For his success, the reader is referred to an interesting communication from him in another column.

We leave this week for New York. It is possible, therefore, that our subscribers will not receive their paper next week. They can, however, rely upon it the week following, Providence permitting.

Bro. Caleb Hanchett, P. M. at Price Creek, Calhoun county, Mich., encloses \$1 00 for the Western Midnight Cry, and requests that any old numbers of Second Advent papers may be sent to him, as he thinks they would be useful.

A brother writes from Jacksonburgh, Preble county, Ohio, that the lectures upon the Second Advent in that place, by Bro. Hicklin, have been well received. The congregations were interesting and attentive. He wishes us prosperity, and sends the names and money for four subscribers to the paper.

### COMMUNICATIONS.

AURORA, Ind., Dec. 12, 1843.

Dear Bro. Jacobs: Please inquire and get a true statement of the character and standing of Bro. Goodrich, a Second Advent Lecturer, formerly of the M. E. Church at Cincinnati. It is somewhat important for the cause of truth, as it has been stated here by some that pretend to know, that he has been expelled, or turned out of the church for immoral conduct, and a breach of the rules of said church; and that he was a troublesome man, etc. I hope, soon as convenient, to hear a plain statement of facts from good authority.

Most respectfully,

D. BARTHOLOMEW, P. M.

We have had but little time to make inquiry about Bro. Goodrich; but so far as we have inquired, we believe he is "a troublesome man," (Luke viii. 37.) So far as his standing before community as a "moral" man is concerned, we believe it is fair. We shall not pledge ourselves for the "goodness" of the following "authority," but such as it is, the people of Aurora can have it.

H. Goodrich, the bearer, is hereby licensed as an exhorter in the Methodist Episcopal Church, by order of the Quarterly Meeting Conference, held for Fourth Street Church.

July 7th, 1843.

W. H. RAFFER, P. E.

This certifies that Henry Goodrich has been an acceptable member of the Methodist E. Church in the Fourth Street charge in this city.

Wm. Youns, Pastor.

Cincinnati, Oct. 18, 1843.

### LETTER FROM BRO. CHITENDEN.

St. Louis, Mo., Dec. 12, 1843.

Dear Bro. Jacobs: We raise the "Macedonian cry" to you in behalf of this city. "Come over and help us." We have held meetings here for the last ten days, and the Lord has blessed them wonderfully. Many are anxious.

We have a good place for our meetings, and come you must. The place of worship is thronged, and a much more promising field of labor is here presented, than in any other place that I am acquainted with. \* \* \* This city has had but little done for it, comparatively speaking. \* \* \* The Lord calls for you at St. Louis. Come along, without delay, and you will be blessed.

H. A. CHITENDEN.

It would give us exceeding pleasure to comply with this pressing call—possibly we may. But we cannot see the time, as Br. Chitenden does.—Ed.

### LETTER FROM BRO. KENT.

Newport, Ky., Dec. 13, 1843.

Bro. Jacobs: I commenced preaching the glad tidings of the kingdom in this place on Thursday evening of last week. Our place of worship was crowded with attentive hearers, who received the word of the Lord with all readiness of mind. The meeting was unusually solemn and interesting. After the exercises closed, I presented to the congregation a Second Advent Library, granting them the privilege to read and return them on some future evening. They were all soon distributed. The next evening many of the books were returned and placed in the hands of others. Thus the poor have the gospel preached unto them. On each succeeding evening, until Sabbath evening, we received fresh tokens of good; old soldiers of the cross begin to feel the importance of putting on the whole armor of God—the shield of faith—the sword of the Spirit, &c., and of coming up to the help of the Lord against the mighty—

believing that their time of conflict is short, and that the Lord himself will soon descend from heaven, and about the victory for all Israel—over every opposing, oppressing power, and take them home to glory. Backsliders are also coming home to their father's house, while the unconverted are inquiring what they shall do to be saved. Last evening was a solemn and most deeply interesting season. Five came forward for prayer, and resolved to serve the Lord.

J. H. KENT.

### LETTER FROM BRO. HICKLIN.

HAMILTON, O., Dec. 13, 1843.

Dear Brother Jacobs: I have just finished a course of lectures at Jacksonburgh in Preble county. The people were much interested in the subject, and still anxious to hear more.

"The influence of the 'midnight cry' is taking a deep hold on the minds of the reflecting portion of the community. In conversation with a venerable professor of religion, he said he had not read much on the subject, and was not prepared to say the Lord would come this year; but he thought the preaching of it could do no harm. And though he could not say he was a believer in the doctrine, yet he found himself frequently looking up to see if the Lord was not coming. This dear old brother, taught of the Lord, fulfills unconsciously the Savior's command, Luke xii. 36, 'Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.' Also, 1 Thess. v. 6, 'Therefore, let us not sleep, as do others; but let us watch and be sober.' 2 Pet. iii. 12, 'Looking for and hastening unto the coming of the day of God.'

This blessed doctrine has an influence on, and stirs up to watchfulness and diligence, many who say but little about it. Perhaps, even those who make it a subject of railing and scoffing, may in the moments of sober reflection listen to catch the still small voice of reason whispering in their ears, 'Prepare! for the great day of the Lord's coming.' O man, a slumbering church hear it! not as the word of men, but as it is in truth, the Word of God, which effectually worketh in you that believe." 1 Thess. ii. 13.

I am acquainted with some ministers who acknowledge that the coming of the Lord is near, even at the door; yet will not venture to declare it to their congregations. They admit that the sword of vengeance is unsheathed, glittering in the moral heavens, and ready to cut down the ungodly, yet never cry to warn a perishing world. Ezek. xxxiii. 7, 'So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.' The Lord have mercy on them!

Others say, that they have no time to study it. But they have time to visit, talk, laugh, etc.—to cut, corner, dress, trim, and varnish over their pretty little traits, for the popular ear. They have time to hunt up far off or ancient sins to preach against, so as not to give offence to the dear people and their household gods. They have forgotten that the question of the Lord's coming, like Aaron's rod, swallows up all the rest. If it be true, it is a paramount, absorbing truth; the greatest truth in the world; and if it be not true, they should not sleep over it, but examine the Scriptures daily whether these things be so." Alas! they are asleep. They love to slumber.

Some suppose pride to be the sin of the devil. "Lest being lifted up with pride, they fall into the condemnation of the devil." Whether pride be his leading sin or not, we leave for others to determine; one thing is certain, that many of our brethren in the ministry are full of it.

He swore, in sight of God to preach Jesus Christ, yet preached himself. He swore, that love of souls alone had drawn him to the church; yet strewed the path that led to hell with tempting flowers. And in the ear of sinners, as they took the way of death, he whispered peace.

Yours, waiting for the redemption of Israel,

LEWIS HICKLIN.

**ELEVEN** horns in all. Consequently, if Nero was the little horn, he was the last king of Rome, which could have had but eleven kings, instead of the **FORTY-ONE** which reigned previous to its division in 364. And when Nero died, Rome must have come to an end with him.

14. The look of the little horn "was more stout than his fellows; consequently, if Nero was the little horn the other horns must have co-existed with him, or they could not have been his fellows.

15. The saints were to "possess the kingdom forever, even forever and ever." Mr. Colver claims it was given to the saints on the death of Nero, A. D. 68, when his persecution ceased. But the next persecution, under Domitian, commenced A. D. 93; so that the saints possessed the kingdom only 25 years, which must therefore be the length of Mr. Colver's "forever, even forever and ever."

The above characteristics, which were to mark the little horn, are none of them found in Nero; and prove conclusively, not only that he is not brought to view by this little horn, but that a cause must be desperate, and a man hard pushed indeed, who is obliged to resort to such a "faux pas," in support of his "visionary vagary."

**II. THE LITTLE HORN OF THE 8TH OF DANIEL, WHICH CAME FROM TOWARDS ONE OF THE FOUR WINDS OF HEAVEN, AND WAXED EXCEEDING GREAT, COULD NOT HAVE BEEN ANTIOCHUS EPIPHANES.**

1. The little horn was to come forth out of, or from towards one of the four winds of heaven, (v. 9.) Thus Moses predicted of Rome in Deut. xxviii. 49: "The Lord shall bring a nation against thee from far, from the end of the earth," or from one of the four winds of heaven. Antiochus, on the contrary, did not come from a distance to Judea; neither did he come out of one of the four horns, for he did not cease to be a part of Syria, which was one of the four horns.

2. Sir Isaac Newton says that "A horn of a beast is never taken for a single person: it always signifies a new kingdom; and the kingdom of Antiochus was an old one."

3. Antiochus reigned over one of the four horns. But the little horn was a fifth, under its proper kings. This horn was at first a little horn, but it waxed exceeding great toward the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it.

4. The little horn was to arise in the latter time of the kingdom of the four horns. But Antiochus was the eighth in the Syrian line of kings, which numbered twenty-five, and he therefore could not be in the latter time of that kingdom.

5. The little horn was to arise when the transgressors had come to the full. But the transgressions of the Jews had not come to the full in the time of Antiochus; nor did it, till they had crucified the "PRINCE of princes," 197 years after the death of Antiochus.

6. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. xxviii. 49, 50,) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus. On the contrary, Rollin says of him, that "He used frequently to go out of his palace, accompanied only by two or three domestics, and ramble up and down the streets of Antioch. He would spend his time in talking with goldsmiths and engravers, in their shops, and in

disputing with them on the most minute particulars relating to the arts they professed, and which he ridiculously boasted he understood as well as they. He would very often stoop so low as to converse with the dregs of the populace, and mix indiscriminately with them in the places where they were assembled. On these occasions, he would sit and drink with foreigners of the meanest condition in life. Whenever he heard of any party of pleasure between young people, he used to go (without saying a word to any person) and join in all their wanton fooleries; would carouse and sing with them, without observing the least moderation or decorum. He sometimes would take it into his head to divest himself of his royal habit, and put on a Roman robe; and in that garb would go from street to street, as he had seen the candidates at Rome do at an election for magistrates. He asked the citizens to favor him with their votes, by giving his hand to one and by embracing another; and sometimes would canvass for the office of ædile, and at other times for that of tribune. After having got himself elected, he would call for the curule chair, and seating himself in it, would judge the petty suits relating to contracts of buying or selling, and pronounce sentence with as much seriousness and gravity as if he directed affairs of the utmost importance. We are likewise told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city, throwing away handfuls of money among the populace, and crying "Catch as catch can." At other times, he would leave his palace (dressed in a Roman robe, with a crown of roses on his head) and walk without attendants about the street; on which occasions, if any persons offered to follow him, he used to pelt them with stones, always carrying a great quantity under his robe, for that purpose. He often used to go and bathe himself in the public baths with the common people, where he committed such extravagances as made everybody despise him. After what has been said, (and I omit a great many other particulars,) I submit to the reader's judgment, whether Antiochus did not merit the title of madman rather than that of illustrious." [Roll. An. His. B. 19. Chap. 2. Sect. 2.]

Thus speaks Rollin of Antiochus Epiphanes, one of Nathaniel Colver's HEROES of Daniel's prophecy.

7. The power of this "HORN" was to be MIGHTY, but not by his own power. This was true of ROME, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint or external aid.

8. It is said of this HORN, "and he shall destroy wonderfully." It is said that Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

9. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

10. This HORN was to DESTROY the mighty and holy people, which Mr. Colver says are the Jews; and yet, according to his own assumption, p. 49, that nation was destroyed by the ROMANS, A. D. 70, after Antiochus had been dead 234 years.

11. This HORN magnified himself even to the PRINCE of the host, and stood up against the PRINCE of princes; but Antiochus died 164

years before the PRINCE of princes was born, while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

12. This HORN was to cast down the place of the sanctuary, which Antiochus did not, as he left it standing. But in Dan. ix. 26, Gabriel informs Daniel that after the seventy weeks the people of the prince that shall come shall destroy the city and the sanctuary, and which Mr. Colver, on p. 50, acknowledges was done by the ROMANS.

13. To give both the sanctuary and the host to be trodden under foot, by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. Even Colver's famous tally of 1836 days varies from it 464 days.

14. If the vision was to continue only 2300 natural days, they would have terminated 300 years before the reign of Antiochus commenced; and consequently he could not stand up against the Prince of princes, for to Messiah the prince there was to be but 69 weeks.

15. These days were to extend to the last end of the indignation, and the indignation is not yet at an end.

16. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

17. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called great. Grecia, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT—even greater than the preceding powers. The natural gradation would therefore be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ROME.

How absurd and ludicrous would be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ANTIOCHUS.

The above considerations render it morally certain that not Antiochus, who was once an hostage in Rome and paid tribute to the Romans all his days; but ROME, that EXACTED tribute of him, is the power symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

**III. ANTIOCHUS IS NOT THE HERO OF THE 10TH, 11TH AND 12TH CHAPTERS OF DANIEL.**

1. Gabriel informed Daniel that he had come to make him understand what should befall his people in the latter days; (x. 14;) which the most distinguished commentators admit are the gospel days. But Antiochus died 164 years before the gospel days commenced.

2. If the king of the north, in xi. 15, is Syria, as all commentators agree, then the one that cometh against him cannot be Antiochus, who was also king of Syria, unless Antiochus could come against himself.

3. The Prince of the covenant was to be broken before him, (xi. 22.) And St. Paul says, Gal. iii. 15, 16: "Brethren, I speak after the manner of men; though it be but a man's cove-

nant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The Prince of the covenant must therefore be Christ, who was not broken before Antiochus; but was crucified by the Romans during the reign of Tiberius, one of the vilest men that ever lived, and who succeeded Augustus Caesar, the "raiser of taxes," of whom it is said, Luke ii. 1, "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed."

4. The ships of Chittim were to come against him, v. 30, as they did against Rome; but did not against Antiochus.

5. They were to take away the daily, and place the abomination that maketh desolate. But this had not been done in St. Paul's day, 200 years after Antiochus' death; for he says, 2 Thess. ii. 6—8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

6. They that did understand among the people were to fall by the sword and by flame and by captivity and by spoil many days, v. 33, as they did by Roman fury; but Antiochus persecuted the Jews but about three years.

7. The king was to do according to his will, v. 36. But Antiochus was *subject* to the Romans, and when advancing to Egypt the Roman ambassador met him, commanded him to withdraw his troops, drew a circle around him in the sand, and *obliged* him to give an answer before he left that circle. And Antiochus *obeyed*.

8. He was to prosper till the indignation be accomplished. But the indignation is not yet accomplished, and Antiochus has been dead above 2000 years!!

9. At the time of the end, the king of the north was to come against him like a whirlwind. But Antiochus was king of the north, and could not come against himself.

10. He was to have power over all the precious things of Egypt, v. 43; as did NOT Antiochus.

11. When he was to come to his end, Michael was to "stand up, the GREAT PRINCE that standeth for the children of thy people;" and the resurrection of the dead was to take place; but no such events occurred on the death of Antiochus; neither have those events yet occurred.

12. The wise—those who are to shine as the brightness of the firmament—were to understand at the time of the end; but none of the wicked were to understand. And yet nothing transpired on the death of Antiochus but what the wicked also could understand.

13. They that waited and came to the end of the 1335 days were pronounced blessed; but the death of Antiochus was no more of a blessing to the pious than it was to the wicked.

14. Daniel was to stand in his lot at the end of those days. He has not yet stood in his lot; consequently those days are not yet ended.

15. It has never yet been shown that the 1290 and 1335 days have been fulfilled in literal days, in any event. And even Mr. Colver, with all his "LITERAL EXACTNESS," only gets within ONE HUNDRED EIGHTY-FIVE days in the one case, and TWO HUNDRED THIRTY days in the other!!!

IV. THE NINTH CHAPTER OF DANIEL CANNOT BE A SUPPLEMENT TO THE SEVENTH. See p. 10.

1. Daniel does not need a supplement of that chapter, for he says, "one of them that stood by" "told me, and made me know the interpretation of the thing," vii. 16, and Daniel "wrote the dream, and told the sum of the matters," v. 1.

2. Daniel did need a further explanation of the time in the 8th chapter, and that was the only unexplained portion of the vision, for he says he "was astonished at the vision, but none understood it," viii. 27.

3. Daniel says, in the 9th chapter, that the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said that he had *now* come forth to give him skill and understanding. But the only previous vision in which Daniel mentions the name of Gabriel, is in the 8th chapter.

4. When Gabriel thus came to Daniel, that prophet was praying for the cleansing of the sanctuary, which in the 8th chapter was promised to be done at the end of 2300 days, and to which no allusion is made in the seventh. Daniel prayed, ix. 17, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."

5. The angel had finished the explanation of the 7th chapter, and here he commences precisely where he closed the explanation of the 8th chapter, and explains what was then left unexplained.

6. He informs Daniel that "seventy sevens are determined" (cut off) to the anointing of the Most Holy. This period could not be "cut off" from the three and a half times in the seventh chapter; for none claim the 1260 days to have commenced before the end of the 70 weeks. But the Medo-Persian empire was in just the condition as symbolized by the horns being high and the ram pushing at the commencement of the vision of the 2300 days.

7. The angel also informed Daniel that the sanctuary could not then be cleansed, as Daniel prayed, because, after the 70 weeks were ended, the people of the prince that should come would destroy the city and the sanctuary, and for the overspreading of abominations it was to be desolated till the consummation, and that determined shall be poured upon the desolate. It therefore cannot be *cleansed* till that event.

8. There is no information given in this interview of the angel on any subject that is alluded to in the vision of the 7th chapter. But allusion is made to the "Prince," and the sanctuary, both of which are mentioned in the 8th.

The above considerations show that if the 9th chapter is an explanation of any previous vision, it must be the one in the 8th chapter.

V. THE VISION OF THE 2300 DAYS EXTENDS TO THE END OF THE WORLD. This will be seen by an attentive examination of the vision and explanation.

DANIEL'S VISION OF THE 8TH CHAPTER.

Verses 3, 4. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the highest came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Verse 5. And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground.

THE ANGEL'S EXPLANATION, IN THE 8TH AND 9TH CHAPTERS, OF DANIEL'S VISION OF THE 8TH.

Verse 20. The ram, which thou sawest having two horns, are the kings of Media and Persia.

Note. The Medo-Persian kingdom reached its greatest glory—as symbolized by the two horns being high, and the ram pushing in every direction—in the reign of Artaxerxes Longimannus.

Verse 21. And the rough goat is the king of Grecia.

Note. The he-goat is literally a kid of the goats—not of full

Verses 5—8. And the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed vray GREAT.

Verse 9. And when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of HEAVEN.

Verses 9—12. And out of one of them came forth a little horn, which WAXED EXCEEDING GREAT, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

Verses 13, 14. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision—the daily and the transgression of desolation—to give both the sanctuary and the host to be trodden under foot?

And he said unto me, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Note. The word consummation is from the Hebrew word *kalah*, and signifies *completion, consumption, destruction*. It also comes from a root which signifies to *finish, to complete, to waste, to destroy*; and when employed with the Hebrew *resha'aim* task, they together denote *destruction and desecration, destruction decreed*. (See Gesenius' Hebrew and English Lexicon.)

strength when he first appeared, as was the ram.

Verse 21. And the great horn that is between his eyes is the first king.

Note. After the death of Alexander the Great, his kingdom was divided among his four generals, viz., Egypt, Syria, Thrace and Macedonia.

Verse 22. Now that being broken, whereas four stood for it, four kingdoms shall stand up out of his nation, but not in his power.

Verses 23—26. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand. And the vision of the evening and the morning which was told in true; wherefore shut thou up the vision; for it shall be for many days.

Dan. ix. 24—27. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. (or, more literally, *Hullest of Höllest*.) 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; the street shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The connection between the 8th and 9th chapters is rendered more evident when taken in connection with the 25th chapter of Jeremiah.

The vision of the 8th chapter was seen in the third year of the reign of the king Belshazzar. And when it was all explained but the time, Daniel fainted and was sick certain days, and was astonished at the vision, but *none understood it*. The want of an explanation of the time, could be the only reason why it was not understood.

Fifteen years after this, in the last year of Belshazzar, that king made a great feast to a thousand of his lords, and drank wine before the thousand out of the golden vessels that were taken out of the temple of the house of God in Jerusalem—the king and his princes, his wives and his concubines, drank in them. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and

his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." "Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it, TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." "In that night was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom."

Thus was fulfilled the prophecy in Jer. xxv. 11, 12. "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This prophecy Daniel had been considering, and saw that the 70 years terminated that night in which the king of Babylon was slain; for he says, (ix. 1-3,) "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." He then prayed for the cleansing of the sanctuary—the very thing that was predicted should be accomplished at the end of the 2300 days,—showing that Daniel expected that those days were literal days, and that they terminated with the 70 years; and that the sanctuary would then be cleansed. He prayed, "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. ix. 16-19.

While Daniel was thus praying, the angel Gabriel, that had explained all of the vision in the previous chapter, but the time, came to him, and corrected his error with regard to the cleansing of the sanctuary, and length of the 2300 days, which were to extend to that cleansing. Daniel says, (ix. 20-23,) "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."

What vision was he to understand? Daniel says he made him know the interpretation of the 7th, and there is no vision in the 9th; it must therefore be the vision in the 8th chapter. That vision Gabriel was commanded to make Daniel understand; and he told Daniel he would make him know what should be in the last end of the indignation; but Daniel says, after he fainted, that none understood it. The angel therefore must fulfil his promise and the command at some future time; and he says he is now come to make him understand the vision. He must therefore give the information on those points, at this time, which would remove the obscurity from Daniel's mind, and fulfil the angel's commission; and the time being the only unexplained point, the information must respect the commencement and duration of the 2300 days, and the time of the cleansing of the sanctuary, respecting which Daniel prayed.

The angel then informs him that "seventy sevens are cut off," &c., "to the anointing of the Most Holy; that those seventy sevens commence with the command to restore and build Jerusalem, which, according to the chronology in the margin of the 7th of Ezra, was B. C. 457; that after the seventy sevens the people of the prince that should come should destroy the city and the sanctuary, instead of its being then or previously cleansed,—and that it should not be cleansed till the consummation; for till then the overspreading of abominations should make it desolate, and that that was determined should be poured upon the desolate.

Until what consummation? and what was determined that should be poured upon the desolate? Daniel says, before he prayed, he "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." That prediction is found in the 25th of Jeremiah; and in the same chapter that Daniel says he was considering, it is also predicted that a desolation should go forth upon all nations, beginning with Jerusalem, and ending upon all the nations of the world.

Jeremiah says, (xxv. 15-37,) "For thus saith the Lord God of Israel unto me; 'Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world,

which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord."

As this was what Daniel was considering, he would understand by "the consummation, and that determined shall be poured upon the desolate," as having reference to the predictions in this chapter. The "consummation," therefore, must be the end of the world, when the slain of the Lord will be from one end of the earth even to the other; and that which is "determined to be poured upon the desolate," must be the "wine-cup of God's fury," which is to be poured upon "all the kingdoms of the world which are upon the face of the earth," and they shall "fall to rise no more." As the sanctuary is to be desolated by the overspreading of abominations till that time, it cannot be previously cleansed, and the 2300 days must then terminate. And as the "seventy sevens" which were cut off to the Messiah, were fulfilled in so many years, and are admitted to be years, therefore, the 2300 days from which they were cut off, must also be years, and must commence at the same time when the decree went forth, B. C. 457, which leave A. D. 1843 years.

It is farther shown that the 2300 days commence at that time; for the vision commenced with the ram; and when the ram was first seen, its horns were both high, and it was pushing in every direction; so that the vision must have commenced with the meridian glory of the Medo-Persian kingdom, which was at the very time the decree was given by Artaxerxes Longimanus, and it began to decline in the reign of that monarch.

These days are also proved to be years, from the fact that all the events predicted in them, could not be fulfilled in literal days.

The above considerations seem to demonstrate that the 2300 days are symbols of years, begin B. C. 457, and extend to A. D. 1843, when the sanctuary will be cleansed, and this world be consummated.

VI. THE 1260 DAYS OF DAN. VII. 25, THAT THE SAINTS WERE TO BE GIVEN INTO THE HANDS OF THE LITTLE HORN, ARE ALSO PROVED TO BE YEARS; for the little horn was to continue till the final judgment, and it has been repeatedly shown, that from A. D. 538, when the Pope first had dominion over the lives of others, to the time when that dominion was taken away, A. D. 1798, was just as many years as the predicted days. The Pope is also still making war with the saints, and prevailing against them, as it was predicted he should till the Ancient of Days came.

VII. THE 1290 AND 1335 DAYS IN DAN. 12TH, ARE ALSO PROVED TO BE YEARS: for the 1290 days were to reach to the time of the end, and in A. D. 1798, just 1290 years from the taking away of the daily, A. D. 508, were fulfilled the very events that were predicted in Dan. xi. 40-45, to occur at the time of the end. The 1335 days would therefore extend 45 years beyond, and terminate in 1843; and that they reach to the end of the world is evident, from the fact, that Daniel will then stand in his lot. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

VIII. THE PERIOD HAS NOW ARRIVED WHEN THESE PREDICTIONS CAN BE UNDERSTOOD.

Till the time of the end they were to be closed up and sealed. Daniel asked, "O my Lord, what shall be the end of these things?" But he is told, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. 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." The words that were closed up and sealed, were the end of these things, and which reached to the resurrection of the dead; and although they that are to shine as the brightness of the firmament "shall understand," yet "the wicked will do wickedly, and none of the wicked shall understand."

As Mr. Colver has made an utter failure of showing a single point of resemblance between his literal exposition and Daniel's prophecy, and as there is a direct disagreement between the two, in FIFTY-FOUR particulars, in each of which they should correspond, to say nothing of the variation of the ONE THOUSAND AND SIXTY-TWO days in his four prophetic periods, all candid enquirers after truth—whatever they may think of the theory which he indirectly attempts to overthrow,—will never be satisfied with his "PROPHECY OF DANIEL LITERALLY FULFILLED."

#### NOTE.

##### ANOTHER SAMPLE OF COLVER'S LITERAL FULFILLMENT.

SINCE writing the above, our attention has been called more fully to his literal fulfillment of the 1335 days. These days he brings six months before the fifteenth day of the month Casleu, in the hundred and forty and fifth year; see p. 34: and to prove their end, he says that on the news of the death of Antiochus, "as appears from 2 Macc. 1, they sent a letter of congratulation on account of it to their brethren in Egypt." See p. 37. But according to 2 Macc. i. 10, it will be seen that this letter was written from the Jews of Jerusalem to those of Egypt, "in the hundred fourscore and eighth year" of the kingdom of the Grecians, or FORTY-THREE years after the hundred

and forty-fifth of 1 Macc. i. 54, when he claims the abomination was set up. In this letter was written, "Inasmuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king; for he cast them out that fought within the holy city;" verses 11, 12. There is also allusion made to the time "Demetrius reigned, in the hundred threescore and ninth year," when they wrote to Egypt; but that was "in the extremity of trouble." "See 7th verse."

If therefore Mr. Colver is correct, and the 1335 days end with the writing of this letter, on their deliverance from peril, it must have been 43 years from the setting up of the abomination, and which, added to the six months before the "setting up," when he claims those days began, amount to 15,888 days, or an excess of 14,553 days. So here we have for the

Angel's Tag,  
1335

Colver's Tally,  
15,888

We would here inquire of Mr. Colver, whether this was an honest mistake!

The above review is respectfully dedicated to Timothy Gilbert, Perez Gill, and Nathaniel Hill, who say, in their letter to Mr. Colver:

"Regarding your argument as conclusive, that the numbers in Daniel, which others have interpreted to prove 'the second coming of Christ in 1843,' have had their literal accomplishment, and, therefore, have no reference to this event,—and having the mystery, which has hung over this subject, entirely removed from our minds, by your plain, simple, and common sense expositions in these Lectures,—we desire their publication, that others, who had not the privilege of hearing, may, by reading them, be enabled to share in our increased pleasure in reading the Scriptures."

We should have appended to the above the entire work of Mr. Colver, were it not that they have secured the copy-right. But such quotations have been made from the work as fairly present the points under review.

It will be seen that occasionally allusions have been made to some of the expressions made use of by Mr. Colver in the delivery of his lectures, which do not appear in the printed copy, they having, previous to their publication, passed through a thorough and very "grave" review.

## THE MILLENNIUM.

Continued.

Lest some may suppose the view taken of the millennium, in the last number of this paper, to be incorrect, especially in reference to the increase of population during the thousand years, I shall here introduce a summary of the most popular views of this doctrine, extracted from the "Encyclopedia of Religious Knowledge," pp. 810 and 811. Article, "Millennium."

Following a quotation from Rev. xx. 1-6, the writer says:

"This passage the ancients took in a sense grossly literal, and taught that, during the millennium, the saints of the earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the configuration of the present earth. This last supposition is, however, as the very next verse but one assures us; for we are there told, that 'when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth; and we have no reason to believe that he will have such power in the New Heavens and the new Earth, wherein dwelleth righteousness.'"

The writer speaks of these views having been recently revived in England by Rev. Edward Irving and his "fanatical" followers, and adds:

"Respecting the real millennium, we may observe the following things: 1. That the Scriptures afford us ground to believe that the Church will arrive at a state of prosperity which it has never yet enjoyed." Then quotes Rev. xx. 4, 7; Ps. lxxii. 11; Isa. ii. 2, 4; xi. 9; xlix. 23, 60; Dan. vii. 27.

"2d. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be accomplished in the utmost extent and

glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world; there will be many thousands born and live on the earth, to EACH ONE that has been born and lived in the 6000 preceding years; so that, if they who should be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

"3d. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Government placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in Churches, shall act with principle, and be forward to promote the best interests of man: Tyranny, oppression, persecution, bigotry and cruelty shall cease. Business will be attended to without contention, dishonesty and covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests, as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made and are making in ship-building, navigation, electricity, medicine, &c., 'the tempest will lose half its force, the lightning lose half its terrors,' and the human frame not be near so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmonies perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

"4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the seven-thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but that the present convulsions among the different nations, the overthrow which Papacy has had in places where it has been so dominant for hundreds of years, the fulfillment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of Gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant;—who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?"

"How delightful, then, the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness, is blended with the glories on high. The mystery of God on earth is finished, 'the times of the restitution of all things' are fulfilled. The Son of God descends. The scene closes with divine grandeur; and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth." "The kingdoms of this world are become the kingdoms of our Lord and his Christ." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell

with them, and they shall be his people, and God himself shall be with them and be their God.' Rev. xix. 6, xi. 15; xvi. 1-4."

I have not interspersed the article with remarks, but have given it entire, in order that the reader, for himself, may see the "harmony of its parts."

Here, then, is a fair impartial view of the millennium doctrine, resting, according to the same author, upon the following authorities, viz.: "Hopkins on the Millennium; Whitby's treatise on it, at the end of the 2d vol. of his annotations on the New Testament; Scott's Commentary; How's Christian Register for 1816; Bishop Newton on the Prophecies; Bellamy's Treatise on the Millennium; Theol. Miscellany, 6th vol.; Lardner's Cred., 4th, 5th, 7th and 9th vols.; Taylor's Sermons on the Millennium; Illustrations of Prophecy, ch. 31; Bogue, and Emerson, on the Millennium; Wardlaw's Sermon on the Millennium; Fuller's Works; Jones' Lectures on the Apocalypse, Jones' Bible Cyclopedia; Natural History of Enthusiasm; Works of Rev. Robert Hall; Watson; Henderson's edition of Buck; Jones." Every ecclesiastical body, recommending these works to candidates for the ministry, without making exceptions to such doctrines; of course, endorses them as its own.

Our millennium text book having thus been made ready to our hand, by such authorities as the above, every lover of truth, reason and consistency, will be prepared to look it full in the face, and by comparing it with the Bible, to discover whether the theory bears the Divine impress. It is truth that sanctifies, (John xvii. 17.) and if this be truth, let us cherish it for this important reason: if not, let us cast it away, as not only unprofitable, but destructive to our best interests; for says the apostle, Eph. v. 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." To justify the above conclusions relative to the millennial state, we are told that the "Scriptures afford ground" for it, and are referred first, to Rev. xx. 4-7, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years." In the first clause of this verse, we have all the righteous that have been scattered among the deceived "nations," (verse 3,) now, themselves saved from among the nations, ch. xxi. 24, sitting on thrones—judgment in their hands—living—reigning, &c. They are then particularized as embracing, 1st, those that had been beheaded for the witness of Jesus, and for the word of God: (being probably all the martyrs prior to the Christian era,) under the expression "for the word of God," and all the martyrs from that time to the end of the reign of Pagan Rome. 2d. Those that had not worshiped the beast, clearly demonstrated in other articles to be Papacy, which received its dominion early in the 6th century, and whose civil power was taken away at the close of the last century, thus fulfilling the predictions in Dan. vii. 26; and Rev. 13: 10. 3d. Those that had not worshiped his image, see Rev. xiii. 14, and 11. This image, whether a civil or ecclesiastical power, has not had its existence till since the beast, in the capacity of a civil ruler, has come to this end. 5th. "Neither had received his mark upon their foreheads, or in their hands." Who these are, will be considered in another place. These all lived and reigned with Christ a thousand years: while the millennium text book conceals the fact that the thousand years commence with the resurrection of the righteous dead, as is here clearly shown, and plainly stated in verse 5. "This is the first resurrection." If our view is "grossly literal," like that of the "ancients," would it not have been well for our informant to see that nothing so "gross" as this, should have crept into the

spiritual view? The idea in verse 7, that Satan shall be loosed out of his prison, can never change the declaration of God, "This is the first resurrection." What work is here made of the Scripture by this theory? Because our writer has "no reason to believe" that Satan will have power to deceive "in the new heavens and the new earth," this flaming truth, of the "first resurrection," is thrown in the dust. We are next referred to Psa. 72: 11. "Yea, all kings shall fall down before him, all nations shall serve him." The same injustice is here done to the Scripture as in the other cases; for it would seem that the writer must have seen in immediate connexion with this text, (verse 1,) that then God "shall break in pieces the oppressor," and (verse 2,) "his enemies shall lick the dust." In Isa. 49: 23, another millennium quotation "and kings shall be thy nursing fathers, and their queens thy nursing mothers." A similar expression to the above is added, "and they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet." The fate of the kings of the earth is more clearly shown in a description of "the great day," given in Rev. 6: 15-17. Having remarked upon most of the other texts, above quoted, in my last number, I shall pass them by in this place, to notice some of the conclusions. "In this time (1000 years) in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world." We have searched the quoted texts in vain, for the least intimation that people will continue to be regenerated, or that there will be either births, or deaths, after the thousand years are commenced. When such a discovery is made, we wish to be pointed to it.

"There will be MANY THOUSANDS born and live on the earth, to EACH ONE that has been born and lived in the preceding six thousand years." We are not told how long a generation shall last, but "the tempo-losing half its force, and the lighting half its texture," and the "human frame not near as much exposed to danger," we may, without doing violence to the theory, suppose that death will lose half its powers, or that a generation will last twice as long as it does at the present; say about sixty years. To arrive at any just conclusions, relative to the amount of population on the earth, by the time the thousand years are finished, will be difficult from the fact that we cannot ascertain with accuracy, the number that have lived on the earth, "during the preceding six thousand years." Another difficulty arises in understanding how many is meant by "many thousands to each one," &c. We will make a little calculation upon this view, by substituting the number 10,000 for "many thousands," and by leaving off ALL that have lived on the earth previous to the present generation, and suppose the population to increase about one half as fast as it now does, then if any of the advocates of the millennium theory, think themselves unjustly dealt with, if they will make their grievances public, they will be candidly considered.

The present population,	900,000,000
Ten times as many,	9,000,000,000
Doubling once in 60 years, would	
leave at the end of 960 years,	589,824,000,000,000
Number of persons to each acre of	
land on the earth's surface.	18,432

The reader will see the latitude here given to the theory, and the utter impossibility of any such anticipated state, ever being realised in this present world. That the earth contains less than 24,000,000,000 acres of land, capable of cultivation, is a fact that can be demonstrated. Furthermore, there must be some supernatural intervention, turning the things of nature out of the course in which they have been moving for the last four thousand years, in order that the earth can sustain a population of more than one individual to every two acres of tillable land, and the present proportionate number of the brute creation. At the present time it does no more than half this in those sections that have as large a population as they can sustain.

If the candid reader will look closely at the view here taken by the advocates of the millennium theory, he will become satisfied that they will justify the idea, that population is to increase twice as fast, in the room of half as fast, as it does at the present time; for "human life is rarely to be endangered by the poisons of the mineral, vegetable, and animal kingdoms"—"the inhabitants" are to be "secure from the fear of robbery and murder"—"war is to be entirely ended"—"bigotry and cruelty are to cease"—"great improvements in "medicine"—no existing "dangers," &c. There is no intimation of any decrease in generation, but a strong intimation of its increase, in the expression "thousands born and live on the earth to each one that has been born and lived in the preceding six thousand years." Carrying out this idea to the end of the thousand years, would leave not only "ten hundred and seventy-miles deep of living inhabitants" on the entire surface of the earth; but "many" hundred times that depth. Under such a state of things the following lofty strain of eloquence is understood, and produces some effect: "How delightful, then, the prospects which open upon the eyes of faith in prophetic vision!" "Our race assumes the appearance of one vast, virtuous, peaceful family." "Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene MINGLES WITH THE HEAVENS, and rising in brightness, is blended with the glories on high." And the worst of all is, that, when this takes place, the millennium advocates will have to turn literalists, for it is to be fulfilled "in a sense grossly literal." We have made allowance in our calculation, for this "brief space of severe trial," by carrying the reckoning no farther than nine hundred and sixty years. Every reasoning man must see, that, if the principle were carried out, something more than a "brief space" of trial would ensue.

(To be continued.)

THE PERSONAL COMING OF CHRIST.

John xiv. 3—"And if I go and prepare a place for you, I will come again." Acts i. 11—"This same Jesus, which is taken up from you into heaven, shall come in like manner as you have seen him go into heaven." Matt. xxiv. 30—"And they shall see the Son of Man coming in the clouds of heaven with power and great glory." Titus ii. 13—"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." 1 Pet. i. 7—"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." 1 Thes. iv. 15—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 2 Thes. i. 7—"And to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels."

Can the English language convey the idea of a personal coming of the Savior, if the above passages do not? It seems strange that any who profess a belief in the Bible, with such positive assurances, should deny a personal coming of our Savior.

As to the time of his appearing, does not the 24th chapter of Matthew give us signs when we may know that it is near, even at the door? I know some say he came at the destruction of Jerusalem; but he there says, after certain signs, "shall ye see the Son of Man coming in the clouds of heaven, with power and great glory." Now, in what sense can it be said that he came at the destruction of Jerusalem? Some say spiritually. I should be glad to be informed what the spiritual clouds of heaven are. When Peter was with the Savior at the transfiguration, a bright cloud overshadowed them; and in reference to this event, Peter says he "followed not cunningly devised fables," when he made known the power and coming of our Lord Jesus Christ, but was an eye-witness of his majesty, &c. I believe Peter means to be understood that he actually saw the Lord with his own eyes.

I believe there is not a single place in Matthew, where the "Son of Man" means any thing but the blessed Savior's person; and if we admit it means the Savior in all places, except in the 24th chapter, why deny the application there? Is it not because we must admit the Second Advent to be near, when we once admit that?

F. E. B.

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, if required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause, in the West, de-

mands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Boyer. The bible is the only book studied. Parents and guardians are invited to send their children.

JUDGMENT ANTHEM.

Be - hold! Be - hold the aw - ful trum - pet sounds, The sleep - ing dead to raise! He calls the na - tions

un - - - der ground! O, how the saints will praise. Be - hold the Sa - viour, how he

comes, Descend - ing from his throne, To burst a - sun - der all our tombs, And lead his chil - dren home. But who can bear that

dread - ful day, To see the world in flames; The burn - ing mountains melt away, While rocks run down in streams; The falling stars their

orbis leave, The sun in darkness hide; The el - e - ments a - sunder cleave, The moon turn'd into blood! Be - hold the u - ni -

ver - sal world, In con - ster - na - tion stand; The wick - - ed in - to hell are turn'd; The saints at God's right hand. -

The wicked in - to hell are turn'd; The saints at God's right hand, The saints at God's right hand. O, then the mu - sic

will be - gin, Their Saviour God to praise; They are all free from ev'ry sin, And there they'll spend their days, And there they'll spend their days.

The celebrated article signed Reuben H. Brown, with which our readers were edified last week, has turned out about as we expected. It has had its day, and accomplished an object that all such articles have not failed to do, viz. to show the people where the truths, and the arts that are used to keep it away from them. Although the article was greedily seized by certain religious editors in this city, yet it did not quite make a "finish" of "Millerism," as may be seen from other columns of this paper. The following is from the last number of the "Signs of the Times," extracted from an article over the signatures of S. GOODRICH and EZEKIEL HALE, Jr., men well known in community, and who at any time will be answerable for their statement.

"On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of \$400. His name was carefully

kept back, that the public (as we believe,) might the more effectually be deceived. Now, as we know the man, and have inquired into this affair, we will inform you how it is. His name is Brown. Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some few years since he professed to be converted from Universalism, and with his wife joined the community at Hopedale. He informs us that he then had four hundred dollars, and when he left, after paying some small debts, he had 320 remaining. He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in prophetic time and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them read his notice and passed it over to the public papers. We asked him how

much he had actually given to the Adventists, and all he could recollect was about 30 dollars, and all he could specify was fifteen dollars, and this was given to one or two of his friends without solicitation. We learn that he and his wife have travelled much, and lived most of the time for eighteen months with out labor, and he now proclaims it to the world that the Millerites have four hundred dollars of his money, and wants somebody to pay it back to him! While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is asking contributions from the churches, and in this way publishing his own shameful fall, he deserves our pity only as a sinner still in the gall of bitterness and bonds of iniquity: for by his own admission he is still a Universalist in disguise, and believes in the final restitution of all to heaven."