

# THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI; SATURDAY, JANUARY 13, 1844.

[No. 5.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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## WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 13, 1844.

### LECTURES.

Br. Kent will Lecture at the Engine House, on Fifth street, near Smith, Sabbath next, at 11 o'clock A. M., and 3 P. M. Br. Kent will also Lecture Sabbath evening next at the new Baptist Church, on Webster street, opposite the Asbury Chapel, north of the Canal.

Brother Jacobs will Lecture at the Lawrence Street Church, on Sabbath next, at 11 A. M., 3 P. M., and half past 6 in the evening.

Lectures will be continued at the two last named places, each evening the coming week, except Saturday.

### "WESTERN MIDNIGHT CRY."

We would make one more appeal in behalf this paper. We have sustained it chiefly from the commencement. But little aid has been given. But now our brethren are numerous, and devoted to the cause, and withal able to sustain the paper, we expect they will do it—yes, we know that nothing that they can give, or do, for the cause will be withheld. Let every brother then, come directly to the work of giving and doing. In this way the truth will be quickly spread over the entire West. What is done, must be done quickly.

JOSHUA V. HIMES.

Boston, Dec. 15, 1843.

### RETURN OF THE EDITOR.

After an absence of about twenty days, during which time we have spent a Sabbath with our family and numerous friends in the city of New York, we are again in the "Queen City of the West," comfortably situated with our family, in a "hired house," where we shall probably tarry till the Lord comes, or as long as we can be useful to others. We found the undertaking of removing a family, composed in part, of four small children, a distance of nine hundred miles, at this season of the year, to be an arduous one. We were upset in the stage coach, on the Alleghany Mountains, about 24 miles this side of Cumberland, in the middle of the night, while the snow was falling rapidly, and the wind blowing almost a hurricane. After extricating ourselves from the wreck, we were compelled to climb the hills about a mile through the storm, before we found a house. But when we had found it we could neither procure sympathisers nor relief. After warming, we proceeded in our broken coach as far as Uniontown, and at Brownsville, laid by twenty-four hours, in which time we found some relief from fatigue, and from our bruises. We spent the last Sabbath in Wheeling, and lectured in the evening to the Methodist Protestant congregation in that place.

On Monday morning we took the steamboat Zanesville for this place, lectured twice on board to an interesting company of passengers—encountered a Presbyterian preacher from Alabama, in a very friendly public debate, upon the "Saints inheritance," which, if I could judge correctly, had a very strong tendency to do away prejudice against the Second Advent doctrine in many minds. We

arrived on Wednesday morning, and found the friends all alive in the glorious hope of soon seeing our blessed Lord. During our absence, the cause has progressed under the faithful labors of Br. Kent, more rapidly than at any former time.

We are not able, from our limited space, to make a full statement of the glorious triumphs of truth over error, during our brief absence. Br. White, another Local preacher in connection with the Asbury Chapel, a young man of excellent spirit and talent, has come out fully in the doctrine. Scores of souls have been converted, and the work is still going on.

### OUR LAST NUMBER.

This number was gotten up in our absence by brethren Kent, and Boyer; and in a manner which deserves credit. An apology is however due to our readers for the introduction of private matters, in the "Letter from the Editor." The letter was not designed for publication.

From the increasing spirit of inquiry after truth in this section, it was judged best by the brethren, to republish the Lectures of Mr. Miller. They were accordingly commenced in the last number, and we purpose to continue them until completed.

### THE TIME.

"The times have all gone by," is a declaration that we hear from every direction but one; and that is, where the truth may be had.

In speaking upon the subject of the Lord's coming in 1843, many people of much professed intelligence, seem to think the ushering in of the year 1844, has furnished them an argument against the doctrine which all the wise men have been unable to do. Just as though commencing the year on the first of January, was a custom which had been handed down from time immemorial. It would seem that the fact should be familiar to almost every one, that one hundred years have not yet passed since a law was passed, changing the commencement of the year in this country and in England, from the 25th of March, to the first of January. Mark the following from the "History of Revolutions in Europe," by M. Schoell, Vol. I, p. 97.

"In England, the year used to commence on the 25th of March, and the old style was there observed until 1753; when, by virtue of an act of Parliament, passed in 1752, the beginning of the year was TRANSFERRED TO THE FIRST OF JANUARY. It was decreed also, at the same time, that in order to accommodate the English chronology to the new style, the 3d of September, 1752, should be reckoned the 14th of the same month."

If there are any that require further proof of this fact, they may consult Stat. 24, George II, ch. 23, where they will find the Act in question. Whether the devil has had his hand in this thing, purposely to dupe those men that are crying out "the times have all passed by," or not, one thing is sure; they are thus fulfilling a most important prophecy in immediate connection with a prediction of the last days. Ex. 12: 22 and 13: 10. Why, O why!! will men bound for the judgment seat of Christ, fly to such subtrefuges, rather than bow at the feet of Jesus and seek a preparation for that surely approaching day!

The "Watchman of the Valley," and the "Western Christian Advocate," have, very honorably, copied the article explanatory of the letter of Reuben H. Brown; the latter without note or comment.

The "Watchman," the paper devoted to essential truth, adds:

"We have only to remark, that the publication of the letter was designed to prove a single fact; viz. that a Millerite, convinced of the delusion as he professed, had renounced his faith in the scheme. This the reply admits by admitting the genuineness of the letter. All it

attempts is to destroy the force of his example by detracting his character, and affirming that the amount of funds which his fanaticism constrained him to throw away, was much less than he pretended. We attach very little importance to either the letter or the reply.—Whether Millerism is a delusion or the truth, must be decided by other evidence."

Since the letter would not answer his purpose, he attaches very little importance to the letter or the reply." Yet we have "destroyed his character," viz. all the character that the editor of the Watchman had given him, and we thank him for having published the essential truth."

The last number of the "Midnight Cry" came to hand two days behind the time. It is, however, a double number, and the editor says "it is sent to every Post Office in the United States. This is the way our friends at the East spread the "glad tidings." We shall soon see what the West will do.

We perceive by the last Midnight Cry, that Br. Stoddard purposes to "go west or south," come this way—wide fields are open on every side.

The friends this way are anxiously waiting the arrival of Br. Brewer.

Will Br. Tullock send the Eastern Midnight Cry to Thomas P. Hedrick, Laurel, Franklin Co., Ind., and charge this office?

Will Br. Tullock send two dozen Pollyglot Bibles in the box that is to be forwarded by Br. Gordon?

Br. Bartholomew writes from Aurora, Ill., January 4 1844, that there are many dear brethren and sisters in that place, that are trimming their lamps and waiting for the coming of the Bridegroom. They all seem steadfast in the faith, though they have much opposition. But this tends to unite them still more strong in the bonds of union and love; knowing that when Christ who is our life shall appear, then shall we also appear with him in glory.

Br. Othniel Taylor writes from Sodus Center, N. Y., Dec. 28th, 1843—"There are a few here that are looking up, feeling that their redemption draweth nigh. They would be glad to receive the paper, but are too poor to pay for it, and the rich are not expecting Christ for 1000 years, and the probability is they do not wish to see him this year."

### COMMUNICATIONS.

#### LETTER FROM BR. FITCH.

Cleveland, Dec. 27, 1843.

DEAR BR. BOYER,—I received your letter while one of my dear children was lying lifeless in the house, and to-day another has died. Two dear boys are thus taken in a single month. But thanks to God, he who has the power of death is now to be destroyed.

With regard to coming to your city I do not see the way open at present. The cause of truth with us advances, though against great opposition. Doors are open to me in this part of the State, but should there be any special reasons for coming to Cincinnati, possibly I may in the course of the winter.

Yours in the glorious hope,

CHARLES FITCH.

We deeply sympathize with our dear brother Fitch in his affliction, having been called in time past to pass similar ones. His presence and labors would be cheering and profitable to the friends in this place.

The Steamboat "Shepherdess," from this port, was lost in the Mississippi River, the 4th inst., by striking a snag. Forty-one passengers lost their lives.

LETTER FROM BR. COOK.

WARREN, December 10th, 1843.

DEAR BR. JACOBS.—As the following view of *the kingdom*, satisfied those who heard it, and as it has been desired for the public eye, it is furnished with the hope that it may do good. Many who opposed Mr. Campbell's view, that the kingdom was set up on the day of Pentecost, now strenuously maintain it. It seems to them an argument against the Second Advent, when our Lord will set up his kingdom. 2 Tim. iv. 1.

Text: John xviii. 36; My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, &c.

If his kingdom were of this world it would be subject to the varied changes to which all things in this world are exposed. It would be filled with the 'tribulation' which the crucified One bequeathed to his most favored followers. 'In this world,' so long as you, my people, live in the present state, 'ye shall have tribulation'—'Satan who goeth about as a roaring lion seeking whom he may devour'—'the God of this world will occasion trials to believers till its end'—'they who live godly in Christ Jesus shall suffer persecution'—'in this tabernacle we groan being burdened.' If the kingdom were in this world, Paul was in it. If he were in it, he longed to get out of it. This is all daylight if understood in harmony with the text. The kingdom of Christ is not of this world, but of the world to come. Satan is the God of this world, but the world to come is, in the Divine purpose, subjected to Christ. There was Paul's citizenship—there is ours. The eye of faith sees there—hope anchors there; clear beyond *this world*, which 'is reserved unto fire, against the day of judgment.' The kingdom will be in the better—the heavenly country, Heb. xi. 16; where Abraham and 'the nations of them which are saved, will enjoy it.'

Every reflecting mind may see that 'this world' is not reconcilable with the purity, glory, or duration of the kingdom of God. Let us refer 'to the law and the testimony,' that we may ascertain

I. The nature of the kingdom of God.

The purity of it will vie with heaven. Our leading prayer should be 'thy kingdom come.' But what is the import of this prayer? 'Thy will be done in earth as it is in heaven.' The kingdom for which we pray has all the purity of heaven. The presence and glory of God will pervade and encircle it, so that nothing opposed to the purity of heaven can find a place in it. The glory of the kingdom will be divine, 'when Christ who is our life shall appear then shall we also appear with him in glory.' For the chief shepherd, will give 'a crown of glory' to his people, when he comes in his kingdom. 2 Tim. iv. 1-8. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' They shall be like the glorified son of God, who is the most glorious being ever embodied in the conception of mortals.—'We shall bear the image of the heavenly;' for 'we know that when He shall appear we shall be like Him, for we shall see Him as He is,' 1 John iii. 2. We have a representation of it in the transfiguration as explained, 2 Pet. i. 18, 'we made known unto you the power and coming of our Lord Jesus Christ—we were eye witnesses of his majesty.' The coming of one thing in his kingdom will be like that. An honest man does not bring to market a better article in order to make sale, than he can furnish to purchasers after sale is made. All the redeemed will then appear in a glory like that of Moses and Elijah, they will be heirs of God and joint heirs with Christ. Indifference to this kingdom can be occasioned by nothing but infidelity. The prospect should set our souls on fire with love for the appearing and kingdom of Jesus.

Its duration will be Eternity. 'It shall never be destroyed—it shall fill the whole earth and stand forever,' Dan. 2, 'this kingdom is an Everlasting Kingdom,' 'He shall reign forever and ever.' 'Of his kingdom there shall be no end.' Luke 1-33. Its purity and glory make it worthy of immortality. Death and him that has the power of death, that is the devil, will be destroyed; the earth and heavens will be made new. 'The wilderness will be like Eden, and the desert like the garden of the Lord.' 'The glory of the Lord will fill the earth as the waters do the sea.' When the glory of the Lord shall thus cover the earth as it did the 'Holy Mount' when the elect are made 'like angels,' as were Moses and Elijah, then 'the kingdom' will have come, then God's will, 'will be done in earth as it is in heaven.'

II. The kingdom is future.

This conclusion is inevitable, from the scriptural account of its nature; for we have had nothing—can have nothing like it 'in this world,' where 'tribulation' more or less severe is the lot of believers.

True there is a people, an organization, at least authorized, a state of things, denominated the kingdom of God's dear Son, the kingdom of God and the kingdom

of heaven; but two considerations may serve to shed light on this subject.

1. The word translated kingdom in the New Testament, has in the Greek language a primary and a secondary signification. Its primary signification is kingdom, its secondary is reign, or administration. It is used in both senses yet we need be at no loss to distinguish the sense in any given instance. When applied to the present state, where Christians are subjects of trial, temptation and death, it must be used in its secondary sense, because Jesus said 'my kingdom is not of this world.' The trials of God's people are all 'in this world'; but when they enter *the kingdom* they shall 'shine forth as the sun'—'they shall be like angels, neither can they die any more.' The reign of Jesus we may submit to. This administration (or reign) by the word and ordinances of God, we may enjoy 'in this world.' In this sense, however, it belonged to the Jews as really as to us. Mat. xi. 43. 'The kingdom of God shall be taken from you, (the Jews) and given to a nation bringing forth the fruits thereof.' This was prior to the crucifixion, of course it was not set up on the day of Pentecost. The kingdom thus explained by the Saviour is synonymous with the vineyard which was to be taken from the Jews, and given to others who would render him the fruits in their seasons. The Greeks had no word like our word reign, or administration; therefore they used the word translated kingdom, to indicate that idea. The kingdom in this its secondary sense, signifying the Divine government, as maintained over his people by the word and ordinances of religion, belonged to the Jews. It did not begin in the days of the Caesars, but extends back to the days of Abel. This reign of heaven, is coextensive with the worship of the living God. Its privileges may be forfeited and lost, like other blessings, as was the case with the Jews.

2. The second consideration is, that 'in this world' we are 'of the earth earthy,' and we are assured 'that flesh and blood can not inherit the kingdom of God.' We must 'bear the image of the Heavenly Adam' ere we can bear the glory; for the apostles thus honored with personal intercourse with Jesus on their way to the Holy Mount, were overwhelmed by the representation of his power and coming. All must see that human nature could not, in its present state, inherit the kingdom of God. Nothing is more clear therefore, than that the phrase kingdom of God, does not apply to any thing in this world except in its secondary sense—in the sense in which it was taken from the Jews, when they 'the children of the kingdom' had forfeited the privileges of being God's peculiar people.

The kingdom, properly so called—the kingdom seen by the prophet Daniel, and preached by Jesus and his holy twelve, is not of this world. It lies beyond the resurrection, in the world renewed; where the will of God will be done perfectly and perpetually as in heaven. An argument for this view is found in the language of our Lord, Mar. 1-15. 'The kingdom of heaven is at hand,' or approaches, but in Mar. xiii. 29, we learn that after the signs should be witnessed, this coming would be 'nigh, even at the door.' The signs of his coming and 'the end of the world,' belong to the last generation. 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke xxi. 31; Luke xix. 41. The disciples thought that the kingdom should immediately appear; Jesus corrected them by the parable of the nobleman who 'went into a far country to receive for himself a kingdom and to return.' Our Lord represents 'the kingdom' as distant, He has gone into heaven itself, now to appear in the presence of God for us. He is our interceding High Priest—a Prince on his father's throne, Acts v. 31. But at the harvest, the end of the world, when He comes in his kingdom, He will appear with a golden crown on his head, to sit on David's throne; the kingdom will be set up at the Second Advent, Acts xiv. 22. The disciples were exhorted 'to continue in the faith,' and 'through much tribulation,' they were 'to enter into the kingdom of God.' It was then future. How far? as far as the last trumpet, 1 Cor. xv. 50; Rev. xi. 15.

Jesus is our prophet, priest and king. Our faith embraces Him in each of these offices; but as they have reference to time, there must be a period for the discharge of the duties of each. He was our prophet like unto Moses during his ministry. He as priest offered himself without spot unto God, and 'entered in once into the holy place, having obtained eternal redemption for us.' During the period that He is there, the whole church is to wait or look for his return, and unto them who look for Him shall He appear a second time, without a sin offering (not in his priestly character but in his kingly) to salvation, Heb. iii. 28. There was a time for him to suffer, there is a time fixed for him to reign, 2 Tim. iv. 1. His second coming is 'in his kingdom,' Rev. xi. 15. He is no more on the throne of David now than he is on the judgment seat. Both have the same date, He 'shall judge' the quick and the dead at his appearing and his kingdom, therefore as the judgment is

future so is his kingdom. As the judgment will set at the end of this world, his kingdom can not be of this world; it belongs necessarily to 'the world to come.' The administration, or reign of Jesus, in the hearts of believers, is not questioned. No, no more than I question his atonement. As his atonement reaches back as far as Abel, so does his gracious reign. Abel's faith embraced that as Job's hope anchored in this. Still there was a time appointed for the atonement, there is a period as definitely marked for the kingdom. Ez. xxi. 25, 27. Hag. ii. 21, 22. Heb. xii. 27. To this 'heavenly kingdom' Paul is preserved, 2 Tim. iv. 18.

III. How far in the future is the date of this kingdom?

In the prophetic chart we have a connected chain of events from the time of the prophet to the kingdom of God. Four great kingdoms are noted—the last is to be divided—ten sovereignties were to rise. Among them, or behind them, a little one appears, before whom three of the ten are 'plucked up.' He has by a formal act the saints given into his hand—they continue there for a time times and a half. Then their dominion is taken away to be destroyed unto the end, at the date of Christ's kingdom. As the three were plucked up in 539, and the dominion taken away from Papacy in 1798, just 1260 years from the events identified with its rise, that is the government pointed out in the prophecy, and we know where we are; for we can get from prophecy but 45 to add to 1798, which brings us to 'the end' 1843. We may then be within a very few days of the burning glories of the day of God. Fellow sinner repent, for the kingdom of heaven is just at hand. Let us all be diligent 'looking for and hastening unto the day of God.' Amen!

Yours,

J. B. COOK.

To Br. LEWIS HICKLIN:—

Not knowing where to address a line to you, I now do so through the Western Midnight Cry. Can our old friend and brother pay a visit to Richwood, Union co., O.? If you can, you will find a few warm hearted Second Advent believers, who will be glad to see you; some of us have set under the sound of your voice in years that have past. I would say come Brother, if it is in your power, the opposition here is great, but I have a hope, if a good lecturer would visit our village, something might yet be done. I remain yours in the gospel hope, &c.

JOHN P. BROOKINS.

Richwood, O., Dec. 30, 1843.

LETTER FROM BR. H. A. CHITTENDEN.

Dear Br. Southard.—We arrived safe in this city about the 1st inst., and were happy in finding a few faithful and devoted brethren looking for their Saviour this year. After considerable difficulty, we succeeded in procuring a place to commence our lectures. The attendance has been large, and the audiences solemn and attentive. Never have we lectured to people more disposed to examine the evidences presented impartially—and never have good results been more apparent. Many declare their faith in the speedy coming of the Saviour. Christians have been revived. Men who, for years have denounced the Bible as a fable, now declare their belief in the Scriptures of truth—some are rejoicing in Christ, and many anxiously inquiring what they shall do to be saved. The meeting was crowded, people standing and sitting as best they could, until nearly ten o'clock—many being forward for prayers. It looked very much as it did when I lectured in Bridgeport last winter. To God be all the glory. I forward a few names for the Midnight Cry.

Br. Stevens and myself wish to push forward. The fields are ripe for harvest in every direction. We think of going to New Orleans.

Mid. Cry.

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

POPERY PREVAILING.

In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary to the Presbyterian Board, says:

'From the room where I sit, I can see almost every house in Hong Kong; and what suppose you is the most conspicuous place there? A Roman Catholic church and monastery! These buildings, from their commanding position and large size, being the largest in Hong Kong, are the first that attract a new comer's attention. more money has been expended on them, during the past twelve months, than on all the buildings of all the Protestant missions in China! Would that this were all I had to say, but I have more. The Roman Catholic missionaries in China, are more than ten times as numerous as the Protestant, and they are receiving large annual accessions, while with us, the number of accessions scarcely equals the diminution by death and removals. While a single Protestant missionary was struggling to maintain himself in Chusan, during the last year, nine Roman Catholic priests came, and settled there at one time! When I was in Manilla, in Sep-

tember, fifty-two Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their way to China. There are hundreds, ay, thousands of Roman Catholic priests in the Philippine islands, who could be transferred to China, almost at a moment's notice; but where—where shall we look for Protestant missionaries for this great empire? I do feel at times discouraged—my heart does at times sink within me, when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us; how few act as if they believed the words of our Lord Jesus Christ. "It is more blessed to give than to receive." [Boston Recorder.]

We have frequently been accused of believing in a Mahomedan paradise, because we have held forth what the Bible teaches relative to the restoration of this earth to its Eden state. Many of the professed followers of John Wesley, in these last days, have taken upon themselves to burlesque what is taught upon this subject in the 8th Psalm, and Paul's comments upon it in Heb. ii. 5-8. Before these men go further in their opposition, we hope they will place in due form their objections to the following discourse of Mr. Wesley, found in his works, Vol. 2, Ser. 69, published by B. Waugh, and T. Mason, at the Conference Office, 1835.

## THE NEW CREATION.

BY JOHN WESLEY.

"Behold I make all things new." Rev. xxi. 5.

1. What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathens have not the least conception of it; but it was equally unknown to the refined, polished heathens of ancient Greece and Rome. And it is almost as little thought of or understood by the generality of christians; I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

3. The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, verse 5, "He that sat upon the throne said, [I believe the only word which he is said to utter throughout the whole book,] 'Behold, I make all things new.'"

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heaven and the new earth" was fulfilled when Constantine the Great poured in riches and honors upon the christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

5. Thus saith the Creator and Governor of the universe: "Behold, I make all things new"—all which are included in that expression of the apostle: "A new heaven and a new earth." *A new heaven:* the original word in Genesis, chap. 1, is in the plural number; and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think that this heaven will undergo any change, any more than its great Inhabitant. Surely this palace of the Most High was the same from eter-

nity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call the starry heavens. This, St. Peter informs us, "is reserved unto fire, against the day of judgment, and destruction of ungodly men." In that day, "being on fire," it shall, first, "shrivel as a parchment scroll," then it "shall be dissolved, and shall pass away with a great noise;" lastly, it shall "be from the face of him that sitteth on the throne, and there shall be found no place for it."

7. At the same time, "the stars shall fall from heaven," the secret chain being broken which had retained them in their several orbits, from the foundation of the world. In the meanwhile the lower, or subinary heaven, with the elements, (or principles that compose it,) "shall melt with fervent heat," while "the earth, with the works that are therein, shall be burned up." This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive—the universal restoration, which is to succeed the universal destruction. For "we look," says the apostle, "for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3. &c.

8. One considerable difference there will undoubtedly be in the starry heaven when it is created anew. There will be no blazing stars—no comets there. Whether those horrid, eccentric orbs are half-formed planets in a chaotic state, (I speak on the supposition of a plurality of worlds,) or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation; but they are above our apprehension. We must leave eternity to explain them.

9. We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms or destructive tempests. Perilous or terrifying meteors will have no place therein. We shall have no more occasion to say,

"There like a trumpet loud and strong,  
Thy thunder shakes our coast;  
While the red lightnings wave along  
The banners of thy host."

No; all will then be light, fair, serene—a lively picture of the eternal day.

10. All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destruction wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it now is in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential, component part of every material being under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

11. It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though, at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. ii. 5, 6: "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright, refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

"Shattering the graceful looks of yon fair trees;"  
but only pleasing, healthful breezes,  
"Fanning the earth with odoriferous wings."

12. But what a change will the element of water undergo, when all things are made new! It will be, in every part of the world, clear and limpid; pure from all

unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapses of murmuring stream." For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. xxi. 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. i. 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

"Omnis feret omnia tellus;"

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be equal to angels: on a level with them in swiftness, as well as strength; so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

13. But, it seems, a greater change will be wrought in the earth, than even in the air and water. Not that I can believe that wonderful discovery of Jacob Behme, which many so eagerly contend for; that the earth itself, with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing.—Certainly it cannot be inferred from the text in Revelation, chap. iv. 6; "And before the throne there was a sea of glass, like unto crystal." And yet, if I mistake not, this is the chief, if not the only scripture, which has been urged in favor of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alleged, that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather it would shock us above measure. The surface of the body, in particular, "the human face divine," is undoubtedly one of the most beautiful objects that can be found under heaven; but could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror!

14. Let us next take a view of those changes which we may reasonably suppose will then take place in the earth. It will no more be bound up with intense cold, nor parched up with extreme heat; but will have such a temperature as will be most conducive to its fruitfulness. If, in order to punish its inhabitants, God did of old

"Bid his angels turn askance  
This oblique globe,"

thereby occasioning violent cold on one part, and violent heat on the other; he will, undoubtedly, then order them to restore it to its original position: so that there will be a final end, on the one hand, of the burning heat, which makes some parts of it scarce habitable; and on the other, of

"The rage of Arotos and eternal frost."

15. And it will then contain no jarring or destructive principles within its own bosom. It will no more have any of those violent convulsions in its own bowels. It will no more be shaken or torn asunder, by the impetuous force of earthquakes; and will, therefore, need neither Vesuvius, nor Etna, nor any burning mountains to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deserts, or barren sands; no impassable morasses, or unfruitful bogs, to swallow up the unwary traveller. There will, doubtless, be inequalities on the surface of the earth; which are not blemishes but beauties. And though I will not affirm, that

"Earth hath this variety from heaven,  
Of pleasure situate in hill and dale;"

yet I cannot think gently rising hills will be any defect, but an ornament of the new made earth. And doubtless we shall then likewise have occasion to say:

"Lo, there his wondrous skill arrays  
The fields in cheerful green!  
A thousand herbs his hand displays,  
A thousand flowers between!"

16. And what will the general produce of the earth be? Not thorns, briars, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial paradise, or sigh at that well devised description of our great poet:

“Then shall this mount  
Of paradise by might of waves, be moved  
Out his place, push'd by the horned flood,  
With all its verdure spoiled and trees adrift,  
Down the great river to the opening gulf,  
And there take root, an island salt and bare.”

For all the earth shall be a more beautiful paradise than Adam ever saw.

17. Such will be the state of the new earth with regard to the meager, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will then take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostasy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster, DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain; in its ten thousand forms; although “God made not death, neither hath he pleasure in the death of any living.” How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father; the creatures of the same God of love! It is probable not only two-thirds of the animal creation, but ninety-nine parts of a hundred, are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that “his mercy is over all his works.” The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill, or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction, seen on the face of the earth. “The wolf shall dwell with the lamb;” (the words may be literally as well as figuratively understood,) “and the leopard shall lie down with the kid; they shall not hurt or destroy,” from the rising up of the sun, to the going down of the same.

18. But the most glorious of all will be the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of creation. But they shall hear 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 their God.” Rev. xxi. 3, 4. Hence will arise an unmingled state of holiness and happiness far superior to that which Adam enjoyed in paradise. In how beautiful a manner is this described by the apostle: “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away.” As there will be no more death, and no more pain or sickness preparatory thereto; as there will be no more grieving for, or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin. And, to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One-God, and of all the creatures in him!

“BEHOLD HE COMETH WITH CLOUDS.”

Reader, in what state do you suppose the Lord Jesus Christ will find this world, when he comes in the clouds? Will the earth be filled with the knowledge of the Lord? Will all know him, from the least unto the greatest? You may have been taught so, and perhaps will be disappointed to learn that the Bible gives no countenance to such teaching. It does indeed teach that the earth will be “full of the knowledge of the Lord,” &c., but not at his coming. Far otherwise.

The Bible teaches that a wicked persecuting and blasphemous power will exist and prevail until the judgment shall set—until the Ancient of days shall come—until the saints of the Most High shall take the kingdom and possess it. See Dan. vii. 21—22. In chap. vii. 9, 15, the same power is described, and its duration measured. It shall defile the sanctuary 2300 days (or years) until it be cleansed or purified by fire, and the saints take and possess the kingdom forever.

When will the saints take and possess the kingdom? At the coming of the Son of Man, in power and great glory, with all the holy angels. Matt. xvi. 27, when the wheat and tares are separated. Matt. xiii. 30. When all nations are separated as a shepherd divideth his sheep from the goats—then shall the King say to them on his right hand, inherit the kingdom prepared for you. Matt. xxv. 34. Then, and not until then, this wicked power will cease. Paul describes this same power, 2 Thess. ii. 7—9, as destroyed only by the coming of the Lord. In chap. i. 7—9, this coming of the Lord is said to be in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. So you see the world will not be converted, for some will be ignorant of God—and some disobedient.

When the Lord “comes in the clouds,” the mass of the world will be irreligious. “As the days of Noah were, so shall also the coming of the Son of Man be,” Matt. xxiv. 37. Then the earth was filled with violence, and all flesh had corrupted his way before the Lord. Gen. vi. 10, 11. So shall it be when the Son of Man cometh.

As it was in the days of Lot—even thus shall it be when the Son of Man is revealed. Luke xvii. 29, 30. Long had Lot been vexed with the filthy conversation, (2 Pet. ii. 8.) When in the midst of a holiday of sensuality and violence, Gen. xix.—in an awful flaming storm God swept the Sodomites at once, from life and hope forever. So will it be when the Son of Man is revealed! When he comes in the clouds, “every eye shall see him,—and all the kindreds of the earth shall wail because of him.” Rev. i. 7. This wailing is not to be the employment of those “who love his appearing.” There will therefore be wicked on the earth, in such multitudes, that they are styled “all the kindreds of the earth.” The scene of the coming of the Son of Man, described in Rev. vi. 12—leaves no doubt on this subject. When the sun becomes black as sackcloth of hair, and the moon turns to blood—the stars of heaven fall—and the heavens themselves depart as a scroll, when rolled together. When every mountain and island is moved out of its place; then the great men and the rich men, the chief captains and the mighty men—and every bond-man and every free man, will seek, in sudden consternation, to avoid the awful presence of the Judge. They will call upon mountains and rocks to fall upon them, and hide them.

How different this state of things, from that taught by the popular churches, and expected by a wicked world! O may the fatal charm be broken, before a corrupt church and ruined world together, be swept away with their “refuges of lies.” Reader, now is an accepted time! to-morrow may be too late! O, fly to Christ—your only hope, tarry not, lest the sun overtake you.

What writhings must that heart know—what anguish unutterable, whose doom is sealed—never more to know hope! Then sinners will pray—but such prayers were never heard before. Prov. i. 26—31.

Scoffers will cease to scoff—and triflers to trifle. The infidel believes, but like “devils” to “treble.” But O, what language can describe the scene, in the contemplation of which, imagination fails! Awake! O sleeper and call upon thy God!—awake now!—then you must awake—then the roar of a thousand thunders, and the crash of falling worlds—will reveal a God in grandeur, and a world on fire. Come Lord Jesus.

I. C. G.  
[Mid. Cry.]

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

LECTURES.

Lectures are continued at the Lawrence Street Church as usual. The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time. If the meetings in that place are sustained, Lectures will be given regularly each evening, and three times on each Sabbath.

the millennium is a state of personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: "And I saw an angel come down from heaven;"—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him;—"having the key of the bottomless pit and a great chain in his hand." See Rev. i. 18: "I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death." And Christ only has power to bind Satan. "That he might destroy him that had the power of death, that is, the devil," Heb. ii. 14. 2d verse: "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." I suppose this verse needs no explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as *dragon* and *serpent*, often used as figures, are explained to mean the *devil* and *Satan*. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse: "And cast him into the bottomless pit;"—by *bottomless pit*, I have shown, by the proof on our first verse, that it is hell; see Rev. i. 18:—"and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: "And I saw thrones, and they set on them, and judgment was given unto them;"—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Mat. xix. 28: "And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;"—"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 worshipped 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 this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." The *rest of the dead* means the wicked dead, who do not have part in the first resurrection; *lived not again*, showing conclusively that it is a natural life and death spoken of. The *first resurrection* is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: "And when the thousand years are expired, Satan shall be loosed out of his prison." We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 8th verse: "And shall go out"—that is, Satan—"to deceive the nations which are in the four quarters of the earth,"—"ashes under the feet of the saints," as Malachi tells us: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts,"—"Gog and Magog"—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel xxxviii. xxxix.—"to gather them together to battle;"—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host, "the number of whom is as the sand of the sea;" evidently including the whole number of the wicked; for the figure, *sand of the sea*, is never used, only to express the whole class of the people named; as, the children of Israel, the whole host of Jacob. 9th verse: "And they went up on the breadth of the earth;"—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body;—"and compassed the camp of the saints about, and the beloved city;"—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host encompass it about! they have not climbed the celestial walls of heaven—no; for it says, "and

fire came down from God out of heaven and devoured them." This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world,—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men,—but the justice of God, under the figure of fire; "for our God is a consuming fire," Heb. xii. 29. 10th verse: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. And I saw, always implies a new view, or another vision. 11th verse: "And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them." This is the same throne that Daniel saw, vii. 9—14: "I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." 12th verse: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." This is the same as Daniel saw, vii. 10: "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and beheld the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.

This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets,—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and it is equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, "We must all stand before the judgment-seat of Christ." Rom. xiv. 10. And again, 2 Cor. v. 10, "For we must all stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And, 1 Cor. iii. 13—15, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved, so as by fire." We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the *sea*, *death*, and *hell*, I understand the sea, grave, and place of punishment. The sea and the grave

would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. "And they were judged every man according to their works." They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first-fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: "And death and hell were cast into the lake of fire. This is the second death." By *death and hell* I understand the body and spirit. 15th verse: "And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire." "But the fearful and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. xxii. 14, 15. Then our text says, "Blessed and holy is he that hath part in the first resurrection." This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, "but they shall be priests of God and of Christ, and shall reign with him a thousand years."

To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. v. 9, 10, "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." See, also, Rev. i. 6, "And hath made us kings and priests unto God, and his Father." Again, 1 Pet. ii. 5, 9, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, There is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chapter, and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign; neither can we find anything in the word of God by which we could fairly draw the conclusion of such a reign; and as it is not proper for me to show the negative, I call on all of you to show where we may find the evidence,—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the earth. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispen-

sation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state this side of the state of immortality; for Peter says plainly, "Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness." This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, "They lived and reigned with Christ a thousand years," and also, "This is the first resurrection." Now, admit there is such a time, how or by what rule shall we call it a thousand years?

Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes,—that is, at Christ's second appearance? And where in the word are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days? Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign? No, it cannot be; yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 10th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium! And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day.—Christ will not be with her in person! None. But our text tells us he will live and reign with them, and they shall be priests to God.

Again; while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, Why this distinction in the language? I answer, There is a great difference between the kingdom of Christ, as it was established when Christ was here on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath sown tares. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may deceive the sentinels which guard the kingdom of Christ; but in the kingdom of God "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice; here they sin and repent; they there will be holy, without fault, before his throne. "Blessed and holy is he that hath part in the first resurrection." *Amen.*

### LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

DANIEL, VOL. 13, 14.

"Then I heard one saint speaking, and another said unto that vision which speaks, How long shall be the vision concerning the daily sacrifice, 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 three hundred days; then shall the sanctuary be cleansed;" or justified, as it might have been translated.

This hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given; or why are saints commissioned (as we may reasonably suppose) from the courts of heaven, to ask and answer the question contained in the text, in presence of the

prophet? And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident from the answer being given to Daniel—"and he said unto me"—instead of being given to the "saint," who made the inquiry. Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.

I shall then treat our subject in the following manner:

I. Explain some of the figures and expressions used in the text.

II. Show what the "daily sacrifice vision" is; and, III. The time or length of the vision—"unto two thousand three hundred days: then shall the sanctuary be cleansed."

I. I am to explain some of the figures used in the text; and,

1st, the "daily sacrifice." This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As both Jews and Pagans had their rites and sacrifices both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with "the abomination of desolation," and performs the same acts that are ascribed to the Papal abomination,—to give both the sanctuary and host to be trodden under foot." See, also, Rev. xi. 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and host? This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had no allusion to this very power, when he told his disciples, Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place."

I believe all commentators agree that Christ meant the Roman power—if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread under foot the "sanctuary and host," which brings me to show what may be understood by "sanctuary and host." By *sanctuary*, we must understand the temple at Jerusalem, and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, lxiii. 18, says, "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." Jeremiah, also, in Lam. i. 10, "The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, iii. 10, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations?" evidently meaning the church from the Gentiles. "Then shall the sanctuary be cleansed or justified," means the true sanctuary, which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having

long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever look for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free; and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, iii. 20, 21, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself;" that is, "they that are his at his coming." We see by these texts—and many more might be quoted—that the spiritual sanctuary will not be cleansed until Christ's second coming; and then all Israel shall be raised, judged, and justified in his sight.

II. We shall now try to understand what is meant by the "vision," in the text.

The vision spoken of in the text, alludes to three separate times in which God revealed unto Daniel all that may be considered a prophecy in the book of Daniel; which vision was explained to Daniel by a heavenly messenger, called Gabriel, at three separate times, the last of which closes the book of Daniel; which last instruction will be the subject of a future lecture.

Daniel's first vision was the dream which Nebuchadnezzar had, and which troubled him; but when he awoke, the dream was gone from him. He then called for the magicians, astrologers, sorcerers, and wise men of Chaldea, to show him his dream, and the interpretation thereof; but they could not. The king being angry, commanded that all the wise men of Babylon should be destroyed. Then Arioch, the captain of the king's guard, went forth to execute the king's decree; and among the rest he sought for Daniel and his three friends, young captive Jews, to execute the purpose of king Nebuchadnezzar upon them also. Daniel then, for the first time, being made acquainted with the decree, went in unto the king, and desired time, and promised that he would make known the dream, and the interpretation thereof. Time being granted, he and his three Hebrew friends held a prayer-meeting, (not a cold and formal one, as we may reasonably suppose,) for their lives and the lives of their fellow-creatures were in danger. They cried for mercies from the God of heaven. God heard and answered their prayers, and revealed to Daniel the dream and interpretation. After rendering suitable thanksgiving, Daniel went in unto the king and told the dream and visions of the king. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what should come to pass; but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form whereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel ii. 20—35.

This was the dream, and the interpretation, was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished, is for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. "The head of gold" represented the Chaldean kingdom; "the breast and arms of silver" represented the Medes and Persians; "the belly and thighs of brass, which were to bear rule over all the earth," the Grecian. Alexander, a Grecian king, conquered the world. "The legs of iron, and the feet part of iron and part of clay," fitly represent the Roman kingdom, which still exists although in a broken state like iron and clay. This kingdom has been divided between Pagan Roms, the

dead, wounded to death, and Papal Rome, the deadly wound healed, both "mixing themselves with the seed of men," that is, uniting church and state, ecclesiastical and civil, in the government. The stone denotes Christ, the God of heaven; and the mountain the kingdom of God. His breaking the image to pieces, shows that all the kingdoms of this world are to be utterly destroyed and carried away, so that no place can be found for them. And the kingdom of God filling the whole earth, teaches us that the beloved city, the New Jerusalem, will fill the world, and God will dwell with his people on the earth. Read Dan. ii. 37-45. This dream was in the second year of Nebuchadnezzar's reign, 603 B. C. Forty-eight years afterwards, in the first year of Belshazzar's reign and 555 B. C., Daniel had another dream, yet the same in substance. "Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like unto a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn spake, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 1-14.

This ends Daniel's night vision, except the instruction he received from some one standing by. "So he told me, and made me know 'the truth of all this,' or the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." We see in this instruction that this vision and Nebuchadnezzar's dream agree in the most prominent parts; the four beasts representing the four kingdoms, and the saints possessing the kingdom, the same as the stone becoming a great mountain and filling the whole earth; "forever and ever" shows us that it is an immortal state in everlasting life; "the saints" evidently includes all saints, "for they shall live and reign with him on the earth," Revelation v. 10, 20. iv. 6. "Then," Daniel says, vii. 19, 20, "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

In these verses we learn that the fourth beast would be diverse from the others. This was true of Rome; that kingdom first rose from a small colony of adventurers settled in Italy. Rome, also, had seven different

forms of government, while the others had but one. We learn that this kingdom would devour, break in pieces, harass and perplex the people of God, whether Jew or Gentile; that it would be divided into ten kingdoms, and afterwards there would arise another power which would swallow up three of the ten kingdoms. This was all true of the Roman government. In A. D. 476, the Western Empire fell, and was divided into ten kingdoms, by the Goths, Huns, and Vandals,—France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were absorbed in the territory of Rome," (*E. Irwin*.) and became the States of the Church, governed by the Papal chair,—the little horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. This description cannot apply to any other power but the church of Rome. "Had eyes," showing that they made pretence at least to be the household of faith,—"eyes" meaning faith; and "mouth that spake very great things," showing that the church would claim infallibility; "whose look would be more stout than his fellows," showing that he would claim authority over all other churches, or even the kings, the other horns. See Rev. xvii. 18: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." That the little horn is a part of the fourth kingdom, is evident, for it was to come up among the ten horns which were upon the head of the beast; and there cannot be a shadow of a doubt, even in Scripture itself, but that Rome is meant by this fourth beast; for what power but the Roman will answer the description here and elsewhere given in Daniel! "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel vii. 21, 22.

In these verses we are taught clearly that anti-Christ will prevail over the church of Christ until the first resurrection and the first judgment, when the saints are raised and judged, which utterly destroys the modern idea of a temporal millennium, a thousand years before the dead are raised and judged. This also agrees with the whole tenor of Scripture; as, judgment must first begin at the house of God; and "whom he shall destroy with the brightness of his coming;" when the Ancient of days shall come in the clouds of heaven with power and great glory, "to give reward to his servants, the prophets, and them that fear his name, small and great, and destroy them who destroy the earth," described next verse, 23. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," vs. 24-26. In these verses we have the history of the fourth beast, or Roman power, during 1260 years of the close of this kingdom, which I shall, in some future lecture, show is the meaning of time, times, and a half. We have also another clear description of the Papal power: "He shall speak great words," &c.—the blasphemies against God, in the pretensions of the Roman clergy to divine power, working of miracles, canonizing departed votaries, changing ordinances and laws of God's house, worshipping saints and images, and performing rites and ceremonies too foolish and ridiculous to be for a moment indulged in, and which any unprejudiced mind cannot for a moment believe to be warranted by divine rule, or example of Christ or his apostles. And we are again brought down to the time when the judgment shall sit: "And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, (not temporal, as some say, or a thousand years, but immortal and eternal,) and all dominions shall serve and obey him." It is very evident that this verse brings us down to the time when the kingdom of Christ will be complete "in the greatness of the kingdom." Every word in Scripture has a meaning, and its own proper meaning, unless used figuratively, and it is then explained by Scripture itself. "Hitherto is the end of the matter. As for me Daniel, my cogitations

much troubled me, and my countenance changed in me; but I kept the matter in my heart."

This ends Daniel's night vision. Two years afterwards, in the year 553 before Christ, Daniel vii., he had another vision in the day-time, at the palace of Shushan, like the one which we have just described, and Nebuchadnezzar's dream.

"Then I lifted up mine 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 higher 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." In the 20th verse, the angel Gabriel explains to Daniel what kingdom was represented by the "ram with two horns," and says, "The ram which thou sawest, having two horns, are the kings of Media and Persia." We see by this that the Chaldean kingdom is left out, for the reason that that kingdom was then crumbling to ruin, and the glory of the Babylonish kingdom had faded; therefore he now begins his vision with the Median and Persian kingdom, and that, too, when at the height of their power and conquests. The higher horn denoted the Persian line of kings, under and following the reign of Cyrus the Persian, son-in-law to Darius the Mede. "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; and the goat had a notable horn between his eyes." In the 21st verse the angel says, "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." This king was Alexander, that conquered the Persians. He was not the first king of Macedonia, but the first that had all Grecia under his control and that conquered the world.

"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 very great; and when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." We have in these verses a plain description of Alexander's life, conquests, death, and division of his kingdom into four parts, towards the four points of heaven—Persia in the east, Syria in the north, Macedon and Europe in the west, Egypt and Africa in the south. And the angel, when he gives Daniel instruction, says, 22d verse, "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. Then the vision seems to slide down to the little horn. "And out of one of them (that is, out of Europe) 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 sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered." Two or three things in the above description clearly show that, by the little horn, in this passage, we are to understand the Roman power, viz., its conquering to the south, and east, and pleasant lands, stamping on the host, magnifying himself against Christ, and destroying Jerusalem, the place of his sanctuary, and his practising and prospering. All this description agrees with the history of Rome, and cannot apply to Antiochus, as some writers have supposed. But let us see what Gabriel says, vs. 23: "And in the latter time of their kingdom, (that is, the four kingdoms, 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 (in the first year of Belshazzar, Daniel vii.,) and the morning (in the third year of Belshazzar,

Daniel viii.) which was told, is true; wherefore shut thou up the vision, for it shall be for many days." How many days? Our text answers, "Unto two thousand three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood, and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man, for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

Then comes the instruction of Gabriel, which we have before given.

III. *The time or length of the vision—the 2,300 days.*

What must we understand by *days*? In the prophecy of Daniel it is invariably to be reckoned years; for God hath so ordered the prophets to reckon days. Numb. xiv. 34, "After the number of days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years." Ezek. iv. 6, 7, "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." In these passages we prove the command of God. We will also show that it was so called in the days of Jacob, when he served for Rachel, Gen. xxix. 27: "Fulfill her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other seven years."

Nothing now remains to make it certain that our vision is to be so understood, but to prove that Daniel has followed this rule. This we will do, if your patience will hold out, and God permit.

Now turn your attention to the ninth chapter of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar's dream, 538 years B. C., Daniel set his face unto the Lord God by supplication and prayer; and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel. And while he was speaking and praying, as he tells us, Daniel ix. 21, "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, Daniel viii. 16, 17, 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 supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. 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. 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, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, he shall make it desolate, even until the consummation, and that determined should be poured upon the desolate."

What do we learn from the above passage? We learn our duty in prayer, and God's goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel, and make him understand the vision; You may inquire what vision? I answer, The one Daniel had in the beginning, for he has had no other. We also learn that seventy weeks, which

is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in troublous times, to the crucifixion of the Messiah, should be accomplished. We also learn that this seventy weeks is divided into three parts; seven weeks being employed in building the streets and walls in troublous times, which is forty-nine years; sixty-two weeks, or four hundred and thirty-four years to the preaching of John in the wilderness; which two, put together, make sixty-nine weeks, or four hundred and eighty-three years; and one week the gospel was preached—John three and a half years, and Christ three and a half years,—which makes the seventy weeks, or four hundred and ninety years; which, when accomplished, would seal up the vision, and make the prophecy true. We also learn that, after the crucifixion of Christ, the Romans would come and destroy the city and sanctuary, and that wars will not cease until the consummation or end of the world. "All that may be true," says the objector; "but where have you proved that the seventy weeks were four hundred and ninety years?" I agree I have not yet proved it, but will now do it.

We shall again turn your attention to the Bible. Look at Ezra vii. 11—13: "Now this is the copy of the letter that the king, Artaxerxes, gave unto Ezra, the priest, the scribe, a scribe of the law of God: perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." This is the decree given when the walls of Jerusalem were built in troublous times. See, also, Neh. iv. 17—23; Ezra and Nehemiah being contemporary, see Neh. viii. 1. The decree to Ezra was given in the seventh year of Artaxerxes' reign, Ezra vii. 7, and that to Nehemiah in the twentieth year, Neh. ii. 1. Let any one examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberius Caesar, which was the year our Lord was crucified, and he will find it was four hundred and ninety years. The Bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, (see Ezra viii. 31,) 457 years before the birth of Christ; he being 33 when he died, added to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the passover, and of course was the same day crucified. The passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day, 490 years from the time Ezra left the river Ahava to go unto Jerusalem.

If this calculation is correct,—and I think no one can doubt it,—then the seventy weeks was fulfilled to a day when our Savior suffered on the cross. Is not the seventy weeks fairly proved to have been fulfilled by years, and does not this prove that our vision and the 2300 days ought to be so reckoned? Yes, if these seventy weeks are a part of the vision. Does not the angel say plainly, I have come to show thee; therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain, positive testimony, and a cloud of circumstances agreeing with it?

But one thing still remains to be proved. When did the 2300 years begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A. D. 1697. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the seventy weeks? No; for if then, it would have been finished in the year A. D. 1762. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troublous times, 457 years before Christ: take 457 from 2300, and it will leave A. D. 1843; or take seventy weeks of years, being 490 years, from 2300 years, and it will leave 1810 after Christ's death. Add his life, (because we begin to reckon our time at his birth,) which is 33 years, and we come to the same A. D. 1843.

Now let us examine our subject, and see what we have learned by it thus far. And,

I. We learn that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship, which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at

Jerusalem trodden down by Pagan worshippers, and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down, and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world.

This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch-enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfilment in Christ. Therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination to be taken out of the way, and sets up Papacy, which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former. He persuades them to erect images to some or all of the dear apostles; and even to Christ, and Mary, the "Mother of God." He then flatters them that the church is infallible. (Here was a strong cord by which he could punish all disputers.) He likewise gives them the keys of heaven, (or Peter, as they call it.) This will secure all authority. He then clothes them with power to make laws, and to dispense with those which God had made. This capped the climax. In this he would fasten many thousands who might protest against some of his more vile abominations; yet habit and custom might secure them to a willing obedience to his laws, and to a total neglect of the laws of God. This was Satan's masterpiece; and, as Daniel says, "he would think to change times and laws, and they should be given into his hand for a time, times and an half; but they shall take away his dominion to consume and destroy it unto the end." Therefore, when this last abomination of desolation shall be taken away, then shall the sanctuary be cleansed.

II. We learn that the vision which Daniel saw was revealed at three separate times—1st. In Nebuchadnezzar's dream, which carried us down through four great kingdoms, until they should all be swept away like the chaff of the summer threshing-floor before the wind, and no place found for them, and the glorious and everlasting kingdom of Christ fill the whole earth. The next vision Daniel saw was similar to this; he saw four great beasts, representing four great kingdoms, as before; and he saw the fourth beast to be diverse from all the others, dreadful and terrible, and exceedingly strong; he had great iron teeth, and nails of brass, which devoured, brake in pieces, and stamped the people of God and the whole earth under foot. This beast contained the two abominations which we have before spoken of, the last under the figure of a little horn; he saw until all these thrones were cast down, till the little horn was destroyed, and his body given to the burning flame. Daniel saw until the Ancient of days did sit. The Son of man came in the clouds of heaven, and came to the Ancient of days. He saw thousand thousands ministering unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. He saw the dominion, and glory, and kingdom given to the Son of man, and to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. In the third vision, which Daniel has coupled with the former, by saying that it was after (or like) the one which appeared unto him at the first, he saw the three last kingdoms; gave a particular description of the two first, even naming them—the Medes and Persians and the Grecian. He then gives a short account of the little horn, (having given a more general view of the fourth kingdom in the other vision,) how he would cast down the host of heaven, and the stars, and stamp upon them; also that he would magnify himself against the Prince of the host, Jesus Christ, and cast down the place of his sanctuary, and practise and prosper, but shall be broken without hands; showing that the stone cut out without hand should break him to pieces. Daniel, then, in the 26th verse, couples the two visions, the one in the evening, 7th chapter, and the one in the morning, 8th chapter, and says, "The vision of the evening and morning, which was told, is true."

III. We learn that this vision is two thousand three hundred days long; that days are to be reckoned years—1st, By the command of God; 2d, By the example of Jacob; and 3d, By the fulfilment of the seventy weeks of this vision, at the crucifixion of the  
(To be continued.)