

THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, JANUARY 27, 1844.

[No. 7.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.

All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.

A general assortment of Second Advent Books and Publications are kept at our office, for sale.

WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 27, 1844.

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz. each evening in the week except Saturday, and three times on the Sabbath.

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, where Lectures will be given regularly each evening, except Thursdays and Saturdays.

The house on Fifth street is undergoing some repairs, and when completed due notice will be given of the lectures in that place.

THE MEETINGS.

In consequence of some repairs being made upon the house in Fifth street, there was no meeting in that place last Sabbath, and the congregation in that part of the city were disappointed. The day was rainy, but the congregation in the Lawrence street house was as large as usual. At the close of the morning lecture, seven or eight were baptised at the foot of Lawrence street.

Brother Kent preached for us in the afternoon, and at the Baptist Church on Webster street, in the evening.—The interest still continues in that place. We had a season of much interest in the Lawrence street house on Sabbath evening. Seventeen came forward for prayer, a number of whom found peace.

Bro. Kimball lectured for us on Monday evening; Bro. Jones on Tuesday evening; Bro. White on Wednesday evening, and Bro. Maull on Friday evening:—all of them local preachers recently from the Methodist Episcopal Church. We think them very valuable laborers in the Lord's vineyard.

Brother Kent purposes soon to leave for Indianapolis, Indiana. We are sorry to part with him, as his labors have been abundantly blessed in this place.

THE PAPER.

About two-thirds of our present edition is distributed gratuitously in this place, and by mail, in the surrounding country. It is not our present purpose to discontinue this gratis list, but to make a proposition to those friends who are receiving their papers free. It is this.—We wish you forthwith to spend *one half day*, in procuring subscribers. If your work is faithfully done, each of you will procure at least *two subscribers*, and one dollar, which you can hand to the Post Master with the names, and he will send it without cost, directed "Western Midnight Cry," Cincinnati, Ohio. This will enable us to publish *DOUBLE* the number we now do: and of course to spread the truth over twice as much ground.

What thou doest, do quickly.

BRO. STEVENS

Writes from Quincy, Ill. January 11, (on business.) He is in company with Bro. Chittenden—they are both well, and join in their respects to the friends in this place. They have disposed of all their spare charts,

and most of their books, and write for more. "The cause is evidently *onward*," Bro. Stevens says; "my own faith is not in so active exercise as I could wish, yet I intend to persevere and wait patiently till my Master comes. Our course from here is southward, and to St. Louis when our books are exhausted."

Nothing particular is said about the state of the cause in St. Louis. For their general movements we are referred to the "Midnight Cry." Perhaps Brethren Stevens and Chittenden are not apprised that the "Western Midnight Cry" is published weekly in this place; and that we are not so *fashionable* but what a history of their "general movements" would give us much pleasure; even if it does not come by the way of New-York.

BRO. W. H. MAULL'S LECTURE.

We have not room this week to make the extracts we intended from this lecture; and the necessity of this is obviated, as brother Maull is about publishing it in full. The copy is in the hands of the printer, and the work will probably be ready for delivery early next week. Its substance is the application of the 21st and 22d chapters of the Prophecy of Isaiah, to the present Methodist Episcopal Church. It is to be published in pamphlet form, and we suppose may be had at the rate of about six dollars per hundred.

* The initials as inserted last week were wrong.

"THE VOICE OF TRUTH."

We have received the first number of this paper, edited and published by Br. Joseph Marsh, formerly editor of the "Christian Palladium." It is dated at Albany, N. Y. January 1st, 1844. We copy his terms:

1. Twenty-five cents for one copy of twelve numbers.
2. One dollar for five copies.
3. Without charge to those who are unable to pay.
4. One dollar per hundred, for this number, to those who wish it for gratuitous distribution.
5. Pay must invariably be in advance.
6. Without charge to those who are owing *me* for the Palladium; providing they will pay up their Palladium accounts. Remember this.
7. Those to whom this paper is sent need not return it. If you wish to become a subscriber, let me hear from you immediately; but if not, read and circulate the paper.

Letters must be post-paid or free. Your post-master is authorized to send remittances free.

It comprises four pages of the size of the "Midnight Cry," is neatly gotten up—devoted to the Second Advent cause, and breathes a good spirit.

THE THRONE OF JUDAH PERPETUATED IN CHRIST, and ascended at his Second Advent; verifying the hopes of Israel; with evidence that this sublime event is nigh at hand, even at the door. By R. HUTCHINSON, author of "The Abrahamic Covenant."

This is a neat pamphlet of forty-eight pages, published at Montreal. The subject matter is founded upon the following text. Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." A very clear, and comprehensive view is given, of the great Kingdom that is very soon to be set up.*

BRO. STORRS.

From a private letter, we learn that Brother Storrs is at present in Philadelphia.

THE WEATHER.

It appears to us more like the month of April than January. We find it perfectly comfortable without fire.

THE DIFFERENCE IN EDITORS.

MILLER SM.—Somebody has laid upon our table a "Synopsis of Miller's Views" on the Second Advent of Christ, which we have glanced over. It astonishes us that ridicule and abuse should be heaped upon the disciples of Miller by *religious* editors and teachers. If half the time thus spent were employed in preparing themselves, their readers and hearers, for the great change that is rapidly approaching, whether the theory of Miller be true or not, it would be productive of more good. Rev. Mr. Craig, formerly of this place, arrived in the Acadia a few weeks ago, and commenced lecturing in the streets on the speedy dissolution of the world, and drew such a motley assemblage that the authorities, fearing a breach of the peace, requested him to desist, and in future obtain a room for that purpose.—[The Olive Branch, Halifax.

Now look under the "Scoffers' Department."

SCOFFERS' DEPARTMENT.

"The New-York Luminary is dead, and cannot get its poor carcass put into the ground, for want of funds; and as there are no poor funds for Newspapers, the worms will have time enough to whet their teeth well, before they get their expected supper. In the meantime, the corpse is putrid, horribly offensive, and likely to breed a wasting distemper. The Publishing Agent is sick already, and the Type man is alarmingly ill.—The Pub. Committee are nearly defunct; and the Editor has fled to Cincinnati, to burn up that part of the world for the worthy and learned Mr. Miller." Methodist Protestant.

We recommend Br. Hicklin to go and try the effect of his "midnight howl" upon him, [a professed Second Advent believer, that he claims to be in his debt: Es.] and if he can only alarm him so that he will pay us our just dues, we will be very thankful to him, beside we will give one half for collecting, as we consider it a very doubtful debt.—[Western Recorder.

One more question for Br. Lovell of the "Olive Branch": Are the above brethren engaged in "the good cause of Methodist Protestantism?"

On last Sabbath week, we took occasion to hear Mr. Jacobs, who is their editor in Cincinnati, and one of their leading preachers. His text was in the twelfth chapter of Ezekiel, where the prophet speaks of the desolations of Israel, and the cities being left desolate. The preacher applied this desolation to the *Millerite coming of Christ*, and observed that those who interpreted the passage in a limited sense, in reference to desolations that already had taken place, are bound to show the rule in the Bible for such interpretation.—[Western Christian Advocate.

FUNNY.

We have thought best to open the following department for the benefit of the "Daily Commercial," and any other of the Cincinnati editors who may choose to join him. [Western Midnight Cry.

SCOFFERS DEPARTMENT.

A TIMELY HINT FOR PARSON MILLER.—The last Jackson (Miss.) Southron says: "Parson Miller has certainly missed a figure in his calculations. The continued rains for the last six weeks have so completely saturated the earth that it will not burn during the present year, and no mistake. He will have to put off his burning until some time during the summer, or make a complete failure.—[Daily Commercial."

We call this a funny proceeding, from the fact that the above was not inserted in the Millerite paper here with any other motive, than to create a little mirth at our expense. Every one knows that our course has always been directly to the contrary, as regards scoffing or speaking light of the opinions of others: let those opinions be what they may.* The above paragraph has been copied into a number of our city papers, we presume to show the state of the weather in Mississippi. We hope Brother Jacobs, the editor of the Western Midnight Cry, will inform us why he did not include all those papers who have quoted the above, under his Scoffer's Department; and further, what he thinks of a doctrine which has failed to burn the world up in 1843, as predicted so often!†—[Daily Commercial.

* What excellent proof of this!

† Read again.

‡ The best in the world, as is proved by the "Commercial" man, who is waiting for time to disprove a position, which he cannot do by argument.

COMMUNICATIONS.

LETTER FROM BRO. BARTHOLOMEW.

Behold he cometh with clouds and every eye shall see him.

To all that love our Lord Jesus Christ in sincerity, called to be saints; with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours, are the following brief reflections humbly dedicated.—Should the reader receive any benefit by the perusal of my humble and imperfect effort, the sincere prayer and earnest desire of my heart will be realized. Dearly beloved friends: We are permitted to live in an age of the world in which the signs of the times,—the almost simultaneous impressions made and resting on the minds of a great part of the Christian world, and the termination and literal fulfilment of some, if not all except one, of the most important and deeply interesting prophetic events, most clearly indicate the rapid approach of some great and important crisis in the history of the world.—The inquiry naturally arises, What event is at hand or about to transpire? There is one event in which the Christian world are happily agreed, and that has been impressed upon the mind and inspired by the universal prayer of the church militant for 1800 years, viz. "Thy kingdom come, thy will be done in earth as it is done in heaven." But unfortunately, there are different views entertained in reference to the nature of this kingdom, which most admit is about to be established. A large majority are looking, as were the Jews at the time of the first advent of our blessed Lord and Saviour, for a temporal kingdom,—a spiritual reign,—in which the earth shall be filled with righteousness, universal parity and peace; where none shall be found that do not know the Lord: And that this state of universal holiness shall, from its commencement, continue at least one thousand years prior to the establishment of the everlasting kingdom of our blessed Lord and Saviour,—and at the close of this thousand years, that old serpent which is the Devil and Satan, who has been deceiving this whole period, shall be chained in the bottomless pit—his power completely destroyed—again be loosed out of his prison and let loose on the subjects of the millennial kingdom. There is another class which have arisen in modern times, both in Europe and America, whose numbers, graces, and talents, are by no means diminutive, which are spreading and rapidly increasing in most parts of the habitable globe. These take the ground, and firmly believe that the millennium or thousand years reign of Christ will take place after the coming of Christ, as represented by John in the Rev. xx. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and put 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." Now this, they do most sincerely believe will be the Second Coming and personal advent of the blessed Jesus; and will be as literal and real as was his ascension from Mount Olivet. They believe the declaration of the angels who appeared on that most interesting occasion, and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In reference to the former view of a temporal millennium and spiritual reign of Christ before his personal advent, enough appears on record in the living oracles, to cast a veil around it so dense that an eagle's eye cannot penetrate, and the most giant intellect by no means fathom.

If nothing had been said or written on this subject but what is recorded by the two witnesses in plain simple language, dictated by the Holy Spirit, I think we might say in all good conscience, Lord, it is enough. Thy truth shall stand; yea, let God be true, but every man a liar. Though heaven and earth should fail, not one jot or tittle of the word of God shall fail till all be fulfilled. The same remarks will apply in reference to the theory of the literal return and restoration of the carnal Jew to the land of Palestine; both of which, I may here remark, I have been taught to believe from my childhood, and have so continued to believe for the space of about forty years; during the most of which time the Bible has been my main study, but not until about one year since, has my attention been arrested and called to the contemplation of the subject of the Second Advent at hand. This was through the means of the Signs of the Times, and the Midnight Cry. I commenced my Bible anew with solemn prayer, and a sincere desire to gain instruction, light, and knowledge, and while reading it through by course with this desire, I was truly delighted and not a little surprised to find many, very many passages which I had often read before, appear in an entire new light, and a most beautiful harmony existing and running through the whole; connecting the two witnesses, in both the Old and New Testaments, as it were with a

massive chain of burnished gold, which can never be cut asunder. While reading, new ideas would involuntarily present themselves to my mind, upon which I found myself divested of my former prejudices and prepossessed opinions, and free to exercise my faith. This, to me was a fruitful source of unspeakable pleasure, and great delight. And here I would embrace the opportunity to express my gratitude to those dear brethren in the patience and kingdom of Christ, who, under God, were the means of awakening me, as it were, from a delusive dream, by means of the inestimable gift of the Signs of the Times, and the Midnight Cry, by which my attention was called to the all important consideration of the speedy coming of the blessed Jesus, and the consummation of the only hope of the Christian. As soon as my mind and faith became settled on this subject, I felt a strong desire to strive to impart some little light to others on a subject which I considered of so vast and vital importance. I accordingly made a small collection and forwarded for the Midnight Cry, which was read with much interest by many, and quite a number of pious faithful souls received the truth, and began soon to rejoice in the blessed hope of the speedy coming of the Saviour. This was noised abroad, and I soon heard as a current report through the neighborhood, that myself and wife had become perfectly deranged, and altogether disqualified for any business,—that we had our ascension robes, and would sit with them alternately through the night in the grave yard to await and see our friends arise. This was reported in the presence of an old preacher of our circuit, who had made my house his home for at least fifteen years, while on his circuit, and up to the time, or about the time of my embracing the Second Advent faith; since which time he has "passed by on the other side"; His reply was, he had heard so, but he could hardly credit it. He had seen too regular at the appointed means of grace, and could hardly believe I was insane. (This is the man who has a standing appointment to preach the funeral sermon of Millerism on the 22d of March next.) This watchman on the walls of Zion, (now a presiding elder in the M. E. C.) was heard to disavow his faith in the Second Coming of the Saviour, in any other manner than which has already been manifested, viz. at death, conversion, and by a great profusion of his spirit in the latter day glory. O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united! I tremble when I discover the scepticism and infidelity manifest in the churches called Protestant; not only among the laity, but standing where it ought not, in the sacred desk.—Will not God visit such a nation as this?

But I have stepped aside from my design. The reader has discovered that I have fully and most assuredly embraced the latter view of a personal advent and reign of the Saviour, for at least one thousand years, commencing with the first, and ending with the second resurrection. * * * * * I must confess I can see no promise whatever, in the word of God, of any definite period in which the Christian shall realize the consummation of his hope,* which hope, says Paul, we have as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner for us hath entered. And in his epistle to the Colossians, iii. 4, he informs us when this hope shall be realized, viz. "When Christ who is our life shall appear, (not before) then shall ye also appear with him in glory." And again, in his second epistle to Timothy iv. 6, 7, 8, he says, "For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth, (from the day of my death forward to the time to come,) there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day, (meaning the day of his coming as follows) and not to me only, but unto all them that love (not dread or oppose) his appearing." Now if the Elder above named, (who declared in the public congregation that he would not give his chance for heaven for that of any other man living,) would examine himself by his own theory whether forty years ago at the time of his conversion, or at any subsequent period, he did really appear with Christ in glory, he might be able to determine with some degree of certainty, whether there was not a bare possibility of his being deceived. I judge him not, but sincerely hope he will examine himself, whether he is truly in the full faith of the Gospel. Thus it appears quite obvious that the apostle Paul (and with him agree all the apostles) did not expect to receive the completion of his hope, or a crown of life until the appearing of the great God and our Saviour Jesus Christ; and if Paul, after all his labor, extreme sufferings and privations, and suffering martyrdom under the reign of Nero, for the cause of Christ and his Gospel, did not expect his crown and deliverance from the bondage of corruption, until the coming of Christ and the resurrection of the just, I ask, is it not altogether vain, yea, the height of presumption, for modern Christians, who appear to be sailing to heaven as on

flowery beds of ease, for a moment to entertain a theory so baseless and visionary as that of entering heaven, where is fulness of joy, the moment death, the King of Terrors, has executed his office?

Admitting then, that the only hope of the Christian rests alone on the theory that the righteous dead, and living saints, receive the end of their faith and completion of their hope, at the first resurrection, when the Lord Jesus shall come in the clouds of heaven with all his holy angels; I must confess that I have not been able to account for the bitter opposition which seems to be manifested by a large majority of the Christian world, not only to the Bible doctrine of the Second Advent at hand, but also the very uncharitable expressions, in reference to those whose faith is founded on the Word of God,—the sure testimony from which they do most sincerely believe that the end of all things is at hand; unless such opposition originates from a consciousness of their unprepared state for that all-important event. But then, from former associations and Christian fellowship, with many thus opposed, we hardly feel willing to admit this to be the ground of their opposition. But if such be the fact with any, we must leave it for the decision of that day which is fast approaching, and soon, very soon, will burst upon an astonished world with all its eternal realities. In the mean time, let us not forget to intercede at a throne of grace, while the door of mercy is still open, not only on their behalf, but for ourselves and all who love the appearing of our Lord, that they may be found steadfast to the end and have part in the first resurrection, or be found unto praise and honor and glory, at the appearing of our Lord Jesus Christ. But I know it is said by some who attempt to account for the opposition manifested by the professed follower of Jesus, that such feelings originate from principles pure, benevolent, and philanthropic. O, say they, how can I for a moment entertain the thought of the Lord's coming to destroy the wicked, and burn up this poor sin-cursed earth, while I have so many children and friends which are so dear, and entwine and intermingle with all the affections and fine feelings of my heart?—That are exposed to the destruction consequent upon the completion of that predicted event. These, my friends, are feelings truly commendable, and are doubtless engraven in indelible characters on every Christian heart; and can be accounted for on strict philosophical principles. But can you do more for your children and friends, and shew a greater degree of mercy and goodness than the blessed Jesus has already manifested; by not only taking upon himself our nature, but giving his life a ransom to redeem us from the curse of a broken law, that we might stand before him freely justified, and obtain full deliverance, when, to all that look for him, he shall appear the second time, without sin, unto salvation? No doubt you love your children and friends, and feel an anxious solicitude for their present and future happiness; but let me ask you in all sincerity and Christian affection, do you love them better and have you more sympathy for them than you have for the blessed Jesus and the honor of his kingdom? I know this is a grave and serious question, but it is made one test of the Christian character. For our Saviour says, if any man love father or mother, wife or children, more than me, he is not worthy of me.

Now let me ask again, you to whom the doctrine of the Speedy Coming of the blessed Saviour is undesirable and repulsive from the foregoing considerations, have you as a philosopher, philanthropist, and a Christian, knowing as you do their enmity and opposition to the government of God, and their non-conformity to the requirements of the gospel, by reason of which they are momentarily exposed to everlasting banishment from the presence of God and from the glory of his power, and that they are daily increasing the weight of their condemnation by continuing in sin, I ask, have you manifested your anxious desire for their happiness by plain pointed and continued reproof, and fervent prayer to God for their salvation? If not, have you not some little reason to fear and distrust the sincerity of your affections? And if in reference to your friends, your affections appear to be based on wrong premises, should you not without delay see to it, that your hopes and desires, your heart and affections, are all truly based on the blessed Jesus, a foundation that can never be shaken? so that when Christ, who is our life, shall appear, ye may also appear with him in glory.

D. BARTHOLOMEW.

ANDOVER, January 16th, 1844.

* We think Bro. B. has here placed himself under obligation to give his friends an exposition of Dan. viii. 13, 14, and xii. 11—13, or at least, his views of these and similar texts.

☞ A number of interesting Communications are omitted for the want of room, and time to give them proper attention.

LETTER FROM BR. HEDRICK.

LAUREL, Ia. January 7th, 1844.

DEAR BROTHER,

My desire is to gain all the information possible, as the enemies of our blessed hope are active and powerful in the neighborhood in which I reside; yet blessed be God, there are a few of us we trust by his assisting grace, that although iniquity alarmingly abounds, cannot be moved from the hope of the speedy coming of our blessed Lord. The more I read my Bible, disconnected from the wild speculations of the day, and there learn the impress which Divine inspiration has fixed upon this word which is to be the flaming herald of his glorious presence, and to direct our attention to the rumbling of his chariot wheels; the more am I convinced that the end of all things is just at hand: And I would anxiously inquire, Why is it, that more of our heavenly father's children, animated as we are by one purpose, and aiming at one end, do not see this glorious truth set forth in bold relief upon the page of inspiration? It cannot be for want of evidence, for this is abundant; but a want of living faith in the word of Jesus and his apostles. Let us pray, dear brethren, that God may cause his spirit again to visit the hearts of his professed people, and again detach our affections from the world, and place them upon himself, and then we shall rejoice that our redemption draws nigh.

I shall endeavor to procure more subscribers to your useful paper. I admire the spirit in which it is conducted, and think it cannot but be instrumental in God's hands in preparing his children for his glorious Coming. If those religious periodicals of the different churches, instead of spending the few precious moments yet allotted us, in more than useless controversy, would but enquire whether those things be so, the results would be very different. They have departed from the great waymarks or beacons which God in his word has given us to point out error, and to lead us into all truth; and are daily causing the friends of Zion to mourn, and the enemies of Jesus to rejoice. In these days of rebuke and blasphemy, we are also taught that the most illogical deductions will be received and revered as the most reasonable and wholesome of truths; but let us work while it is called day, that we may be found at our post as faithful sentinels, and we shall better acquit ourselves than those watchmen who are crying peace and safety, when sudden destruction is just upon the ungodly.

THOMAS P. HEDRICK,
Local Preacher of the M. E. Church.

If the writer of the above had taken a little more time and written intelligible, his communication would have appeared last week.—Ed.

LETTER FROM BRO. ASHTON.

PEQUA, January 13th, 1844.

DEAR BROTHER JAMES,

Having an opportunity by a friend who is about to visit your city, I hereby send a pressing invitation for thee to visit our town and give a course of Lectures on the Second Advent of our glorious Lord.—We have had a course of lectures by a young man named Hall; my health was so poor that I did not get to hear him; but some said he was clear, others said he did not know much. The Baptists procured Dr. Lind's pamphlet, and that has left them to slumber on; and some think they have 1000 years yet, and then they will get religion. We have had one lecture from Br. Hicklin. One man stepped up after the lecture and called him an impostor. I am the only one in the place that believes in the Advent, and the time; and I have felt very anxious that we might have a Second Advent Band in this place. I commenced my religious course in the year 1804, and not long after began to call sinners to repentance. By a reference to the old bound Minutes of the M. E. Church, thee may see that I entered the Itinerant field in the Philadelphia Conference, in the year 1809, where I labored until I became a cripple, and still remain such. When the Protestant Methodists separated from the M. E. Church, I went with them. There was no society in this place, and for the benefit of my family I connected myself with the M. E. Church, where I continued until last season; when I seemed compelled to come out, in order to have liberty to preach the whole gospel. The last sermon I preached in their house was "Therefore being made free from sin ye became servants to God, and have your fruit unto holiness and the end everlasting life." A local preacher told me soon after, it was the last time I would get the pulpit, and I think it is probable. There are a few in the M. E. Church that believe in all the Advent Doctrine, but the time; and they expressed a wish for thee to come and deliver a full course of lectures. They say their house may be had, and it is the largest in the place.

Come, or send on an appointment by the bearer of this. The Lord says, have faith in God; and I do feel faith to believe if thee, or some efficient Lecturer will visit us, the Lord will raise a band of believers in this place. I am now old and quite infirm, and write with a trembling hand: but glory to God! as my outward man grows weaker, my inward man is renewed day by day. Since I have come to a knowledge of the Prophecy periods, and see where I am now standing—the near approach of our glorious King—when he will reign on David's throne forever and ever, I feel a most fervent desire, every day, to be entirely consecrated to God. I have long believed in the doctrine of Sanctification, and sometimes thought I enjoyed something of it; but I now feel that I love God with all my heart. I have never had such joyful hopes. O how delightful to my poor soul, that I can lift up my gray head and rejoice, believing my redemption draweth nigh! Yes, I am expecting, and looking daily, for the coming One. O that God Almighty may bless thee and thine! baptise and fill thee with the Holy Ghost! And I fervently pray, that God may enable thee to hold on in this glorious cause, for truly, it is the cause of God.

My soul says "come Lord Jesus, and come quickly!" even so, Amen.

DANIEL ASHTON.

By permission of a friend, we give the following extracts from three several letters received from a female relative in the State of Vermont. We have no doubt they will be perused with interest; and that the lover of Jesus will discover the spirit of his Master breathing through her communications.

"Sister C****, has had a great deal of company lately, in consequence of a Second Advent Meeting, which was held near the village. They had their large Tent which they transport from place to place, and can accommodate from three to five thousand people. It was really a meeting of great interest. Mr. Hines, from Boston, was in attendance, also Mr. Miller, the first lecturer upon this doctrine. The old man lives but a few miles from this place. Their doctrine speaks much comfort to the true child of God. They believe the Second Advent near, and their reckoning of time appears very plain. I never saw a doctrine more fully proved by the Bible. I think it cannot be all fantasy and delusion. If people were ever honest, I think they are. I wish you could have heard them: I suppose you have heard of them, but that does not make you know of them. *** [The above was dated November 1st, 1842.

"I do not feel that I am sure of many days, and I hope I shall ever be willing to trust the future with my God; and whether he comes sooner or later; whether by death or in the clouds of heaven: I may be found ready and waiting; then I shall be sure all will be well. You touched me a little on Millerism in your last, from which I infer from what you wrote, that you had not got so correct an idea of the doctrine they advocate as you would have from a personal acquaintance with them. You at least have the advantage of misrepresentation. But my time will not admit of saying much upon this subject, and if I had time and space you might not consider it advantageous; but you must bear with me when I say, judge not too hastily—throw not your influence into a channel that might divert others from immediate attention to their soul's salvation. If we should live to see each other in the spring, we will give the subject a liberal discussion." **** [The above is dated November 27, 1842.

BENSON, November 5th, 1843.

My dear Uncle,

Your kind epistle of the 24th came safe to hand, and I hasten to express my gratitude for your kind remembrance, although something delayed. I see by your writing, you have had refreshing times with you of late, and indeed I almost regretted I were not with you to take a part in your joy. I can truly say I never enjoyed meetings better than those where the Advent of the Savior into this world soon, was the theme on which God's Ministers loved to dwell, and where they laid before their listening audience the peaceful blessed repose, and resplendent glories that await the weary, faithful traveller to another world. O how soul reviving it is, to one who has long been a wanderer on the shores of time, to meditate upon that rest to which we are hastening! and to think that there, in your blessed world, we shall realize the fullest enjoyment: That there we shall have done with all pain and disquietude, all disappointment and bereavements;—There our fond anticipations will never be blasted, and deep and heartfelt grief shall never come. There the immortal mind shall stretch her wing for glory, nor rest till lost in perfect praise;—There the tent, if perchance it should gather, shall be wiped away by his own soft hand, and we shall

be led forth to bark in the sunshine of blessedness forever and ever. O how can Christians fight against such blest anticipations! Can they! I ask, can those who really feel that they have such an inheritance, be opposed to coming in possession of it? I think they cannot. I think I am warranted in saying it is folly, it is madness to oppose it. And yet how many there are who profess to love their Lord with all their heart, who cannot endure the thought that he is coming to put them in possession of his kingdom.

You say, I have said nothing in my letters of late about the Second Coming of our Savior: That I acknowledge; yet, I have never lost sight of it for a single day. It is true I cannot always realize that the end of all things is to be this year, yet I cannot see any reason why it should not be so. The word of God teaches that that day will surely come; and though it may not come this year, yet it will come, and will not tarry; therefore it becomes us to be watchful, with our mind's eye constantly upon it, that it do not overtake us as a thief. O pray for me that I may never lose sight of that important period, but that I may be found ready and waiting for the coming of the Lord.

"I thank you for the papers you sent, and if it would not be too much trouble to you, I should like all the numbers that are printed. You inquire, how the people are disposed toward the Second Advent of our Savior, in this place? There are many who appear quite hostile to the doctrine, as I suppose there are in every place. But there are a goodly number that feel to favor it, and rejoice in the prospect. The line of distinction seems to be drawn, each having taken rather a decided stand; so that at present, there is but little excitement. Our friends are most of them quite favorable to it. B**** says he understands the Bible in many particulars, very different from what he used to do. R***** says, he thinks people are in very poor business in opposing it. He thinks we ought to guard well the door of our lips, that we be not found fighting against the truth.—Br. C**** considers Mr. Miller his spiritual father; it being under his preaching that he obtained his hope of happiness. Space will not allow me to say more.

Yours,

E. R. C.

FOR THE WESTERN MIDNIGHT CRY.

We are instructed by him who spake as never man spake, to "search the scriptures." We are likewise taught, that "all scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Also, that no prophecy of scripture, is of any private interpretation. Therefore the beloved apostle John, when he had received a revelation of things to come, was commended to "seal not the sayings of the prophecy of this book." Moreover it is added "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein." But, say some, the prophecies are so dark—so metaphorical, that we cannot understand them. It is not so; God has given ALL scripture for our instruction; and if we do not understand it, it is our own fault. True, we are fallible—we are liable to err, and often feel as did the Eunuch, "how can I understand unless I have some one to guide me?" But the Lord has provided a guide—one instructor for all such, "even the spirit of truth;" "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," saith the Savior. Without the aid of this teacher, all our efforts to understand will be vain. As well might the word be locked up in the eternal vault of heaven, as to be committed to man without this guide;—yea, better; for then men could not do despite to the word of His grace. But thanks be to God! he has not left us comfortless. He has promised the Holy Spirit to them that ask him, with the assurance that he is more willing to give it to them, than "earthly parents are to give good gifts to their children." More willing! How much more! I answer, ISENTLY. Then, is it not our own fault if we are yet in the dark? Let us not charge God with folly, by saying that his words are darkness and of no profit to us, since he has given them to be a lamp to our feet and a light to our path.

The reason why so many of the present day (and I speak of those who having eyes see not, and having ears hear not) do not understand, but cry "the vision of all has become unto us as the words of a book that is sealed," is because there is not light in them. It is because they are strangers to the Holy Ghost; to the life and power of Truth, and enemies of the cross of Christ. Hence, they see no danger, for they have closed their eyes, stopped their ears, folded their hands together, and are carelessly crying, PEACE, PEACE! Where, say they, is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning—"to-morrow shall be as this day, and much more abundant." "They say still unto them that

stand the same as Daniel's fourth kingdom, the Roman government; by "names of blasphemy," I understand a mode of worship which would be idolatrous or blasphemous; by the dragon, we must understand the civil power of the same government giving its power to the ecclesiastical beast, whether Pagan or Papal. 3d verse, "And I saw one of his heads, (of blasphemy, Pagan) as it were, wounded to death; and his deadly wound was healed, (by the substitution of the Papal blasphemous head;) and all the world wondered after the beast."

John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power—"forty-two months"—which is the same as Daniel's time, times, and a half, or John's 1260 days, mentioned Rev. xi. 3, xii. 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword; and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army. In the 11th verse he gives us a discovery of the same beast in his ecclesiastical power; Pagan Rome in the first beast, and Papacy in the image beast; and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast—for the civil power of that beast was before numbered in the 5th verse,—but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, (Dan. xii. 11,) the one which Paul said, "he who now letteth will let, until he be taken out of the way."

In this passage it is evident the apostle alludes to the same power, although he calls it the "working of Satan." John also gives a similar description in Rev. xii. 9, "And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." But I have another evidence that the beast numbered was Pagan Rome, and I think it must be conclusive testimony, in Rev. xvii. 3. In this chapter one of the seven angels that had the seven vials came to instruct John, and to show him "the judgment of the great whore with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns."

Here the same idolatrous beast, having seven heads and ten horns, is described; the woman sitting upon this beast is the same as Daniel's little horn which came up among the ten horns, and shows plainly that it was that part of Roman power which was prior to the woman, and was of course called the first beast. When John saw this woman on the scarlet-colored beast, he wondered with great admiration, and says, Rev. xvii. 7, "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." "That was," Pagan Rome before John saw his vision; "and is not," yet in its last stage of Papal Rome; "and yet is," in the same spirit, for Papal Rome is but an image of Paganism, as says the Apostle, 2 Thess. ii. 6, 7, "And now ye know what withholdeth, that he may be revealed in his time, for the mystery of iniquity doth already work." And, 1 John ii. 18, "Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christ, whereby we know it is the last time." And again, Rev. xvii. 9, "And here is the mind which hath wisdom; evidently referring John right back to our text, "Here is wisdom; let him that hath understanding; the same as mind in the above quotation. "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These texts explain the whole matter; for it is evident that the beast here alluded to was the seven-headed monster who was then in existence when John wrote, for five of its executive forms of government (of which kings and mountains

are figures) had fallen. Republican Rome had five different offices under that particular form of government—her senatorial, tribunate, consular, decemvir and triumvirate. These were fallen. One is, (that was when John wrote his prophecy,) imperial, and the other had not yet come, kingly, which is the same as the ten horns; for when the Western Empire fell, Rome was divided into ten kingdoms. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind (that is, were all converted to the Catholic faith,) and shall give their power and strength unto the beast, Papal Rome. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." And although this beast, whatever form it may assume, whether Pagan or Papal, may for a season tyrannise over and trample on the followers of Christ, through the agency of the evil power of empires, kingdoms, states, or republics, yet He who rules over all, will, in the end, destroy all these powers, and himself reign King of kings and Lord over all. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire."

This text has been literally accomplished within a few years; and those kingdoms which were of the ten kingdoms which first gave power to the beast, have of late persecuted and destroyed her, who is the abomination of the whole earth. Witness the transactions of Great Britain, France, Spain, Portugal, Austria, Naples, and Tuscany, the seven kingdoms which were not plucked up by the little horn; each of these nations have in their turn resisted the power and pretensions of the Pope of Rome, until his civil authority is reduced to a cipher in all these kingdoms. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Then must the Papal beast, the image of Paganism, be numbered and finished, and like a weighty mill-stone sunk in the deep; he must, with the Pagan beast, sink forever and ever.

Thus we see the two beasts, although supported by the same power, "the great red dragon, or Roman kingdom," exercising the same authority over the bodies and souls of men, partaking of the same spirit of Satan, made like each other, one being but an image of the other, having the same names of blasphemy on their heads, and both having, at the close of their times, the same ten horns, and both have, and are to have, their civil power destroyed by the same ten horns. Yet we see them kept separate and distinct. Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." The last abomination was numbered in the same chapter where our text is found, "forty and two months." And why not give us the number of the first beast? He has: "Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." This brings us to our next proposition.

III. To show what we may understand by the numbering of the beast. And,

1st. What may we understand by numbering anything of this kind in Scripture? For the Scripture must be our guide, as we have before said.

I answer, It is to count, to finish, or to destroy, when used in a figurative sense, or in prophetic Scripture, as in Isa. xxii. 10, "And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall." They were accused by the prophet of destroying houses, by numbering them or counting them for destruction. Also see Isa. lxx. 13, "Therefore will I number you to the sword, and ye shall all bow down to the slaughter." Here again it is used in the same sense: I will reckon or count you to the sword. Again, Dan. v. 25, 26, "And this is the hand-writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom and hath finished it."

As, therefore, the idolatrous and blasphemous kingdom of Babylon was numbered and finished by God, whose decree was conveyed by the hand-writing on the wall to the knowledge of Daniel and others, so was John commanded, by the inspiration of the Holy Spirit, to write in this last book of prophecy, the MENE, TEKEL, of this last idolatrous Pagan beast. "Here is wisdom." Let a wise Daniel, or him that hath the wisdom of

God like a Daniel; or "let him that hath understanding" in the word of God, or him that will compare scripture with scripture, "count the number of the beast," or the number of his name.

Let us inquire what is the name of this beast. His name is blasphemy, because he causes all, both high and low, rich and poor, bond and free, to worship stocks and stones, idols of gold, and silver, and wood, that can neither see, hear, nor talk. See the 1st verse of our context, "and upon his head the name of blasphemy," which teaches us what the name of the beast is, and shows us that we are to count, or reckon, how long before the blasphemies of this Pagan power will be finished; "for it is the number of a man." And what, you may inquire, is the number of a man? I answer again, We must apply to God's word for "the number of a man."

Moses says, Exodus xxiii. 26, "The number of thy days I will fulfil." Job, speaking of man, says, xiv. 5, "Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass." David says, Ps. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Therefore, we may reasonably conclude that the "number of man" is the number of his days; and the Scriptures often speak of man in connection with his time of sojourn on the earth, calling it days; as, "few and evil have been the days of my pilgrimage;" "died, being old and full of days;" "length of days is in her right hand;" "all the days of thy life;" "I will wait all the days of my appointed time until my change come." If this is the understanding of this part of our text, which I cannot see any reason to doubt, then our text has this plain meaning. Here is need of spiritual wisdom. Let him that hath understanding count the number of his days; for his days are numbered as a man's; they are six hundred threescore and six. This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

They must have been begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They must have begun before Christ was born, for the great red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man-child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God; and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews. Then I think the fairest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian; then, and not till then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan. xi. 23, "After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people." This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bacchides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. XII. chapter x. sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the "daily sacrifice abomination" be taken out of the way, to make room for the abomination of desolation? I answer, take 158 from 666, and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer, that about the year A. D. 476, the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings, and history informs us that in the city of Rome

and other places in the empire these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in the year 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies—the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome. How exactly has the word of God been accomplished! How just and true are all the ways of the God of heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes, when I reflect on the simple truths of the word of God, and the exact fulfilment of the prophecies, that more do not believe, repent, and turn to God.

LECTURE VI.

DANIEL'S VISION OF THE LATTER DAYS; OR, AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

DANIEL x. 14.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

This is the third time the angel Gabriel came to instruct Daniel. The first time was when Daniel had the vision of the he-goat, Daniel viii. 16. This was 553 years before Christ. The second time he came was when Daniel was praying for the deliverance of his people from their Babylonish captivity, fifteen years after the first visit, when he instructed him into the seventy weeks, and crucifixion of the Messiah. Now he has come in the third year of Cyrus the Persian, 534 B. C., 21 years after Daniel had his vision of the four beasts, nineteen after the he-goat, and four years after the seventy weeks' instruction.

After informing Daniel his purpose, as in our text, and making some preliminary observations concerning the vision in the remainder of the tenth chapter, he begins his teachings to Daniel, and through him to us, with the first of the 11th chapter. 1st verse, he tells who he, the heavenly messenger, is—the same who confirmed Daniel in the seventy weeks. See Daniel ix. 1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jerusalem, which began our seventy weeks, Daniel ix. 25; Ezra vii. 1—14. For the first Persian king was then on the throne, Daniel x. 1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom "there should be yet three kings," which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, iv. v. and vi. chapters. I am aware that history has named four, where Scripture has only named three. History names, 1, Cambyses; 2, Smerdis, same as Artaxerxes above-named in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named. But as Gabriel did not come to tell Daniel anything which was not "noted in the Scripture of truth," (see Daniel x. 21, "But I will show thee that which is noted in the Scripture of truth,") therefore the language of our text now under examination will be this—"There shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all," &c. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra vii., and the first and only king of Persia, "noted in the Scriptures," who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublesome times. We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and

he-goat began with the seventy weeks, 457 years before the birth of Christ, and 490 years, or 70 prophetic weeks, before his death, Dan. xi. 3, 4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. Hear what Gabriel says of him more than 200 years before the event happened, and learn, ye skeptics, the evidence that this prophecy is of divine origin: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those," (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel xi. 5—13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan. xi. 14, "And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means, remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of thy people," &c., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the vision," as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision? Again; "to establish the vision," must mean to make sure, complete, or fulfil the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to find this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself," &c., the same as exalt himself, Daniel vii. 7, 23; viii. 10—12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident, too, that when this kingdom falls, the vision will be completed, fulfilled, established. "But they shall fall," says the angel, in the verse under our present examination; "they shall fall;" that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, "So the king of the north" (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) "shall come and cast up a mound, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government. See verses 16 and 17, "But he that cometh against him" (Pompey coming against Egypt) "shall do according to his own will, and none shall stand before him, and he shall stand in

the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him," (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, was composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text—"upright ones with him." And "thus shall he do: he shall give him the daughter of women, corrupting her; but she shall not stand on his side nor be for him." When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, compelled them to settle their differences by marriage. Afterwards, when Julius Caesar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, (Pompey and Julius Caesar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Caesar with her whole fleet, which turned the fortune of the day in favor of Julius Caesar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Caesar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 18th verse, "After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Caesar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Caesar's) reproach he shall cause it to turn upon him," (Pompey.) 19th verse, "Then he (Caesar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Caesar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; "he stumbled and fell, and was not found." 20th verse, "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle." This verse describes Octavius Caesar, who first taxed the Roman provinces, Judea being taxed (see Luke ii. 1, 5) when our Savior was born; but Octavius Caesar, afterwards called Augustus Caesar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22d verses, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also, the prince of the covenant." In these two verses we have the history of Tiberius Caesar, who was the successor of Octavius Caesar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, "the Prince of the covenant was broken." Here ends the history of the seventy weeks, this prophetic history being divided into four divisions: the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22d year of Tiberius Caesar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league. 22d verse, "And after the league made with him he shall work deceitfully: he shall come up, and shall become strong with a small people."

Let us in the first place inquire, Between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, "and through his policy also he shall cause craft to prosper in his hand;" see Daniel viii. 25; and also from the circumstance of their being a small or republican people at first; Rome, too, was

small in territory at this time, although many nations and kingdoms were tributary unto them. But who was the other contracting party in this league? I answer, It must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, "Now I am come to make thee understand what shall befall thy people in the latter days." See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this vision; and, secondly, when and how the Roman kingdom became connected with the vision. If I am thus far correct, then the angel has reference to the league made with the Romans 158 years B. C., when the Grecian general, Bacchides, withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Maccabees ix. 72. For the history of this league, you can read 1 Maccabees viii. and Josephus B. XII. chap. x., sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 158 years B. C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, "He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time." This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by their munificence and benevolence in the outset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves. 25th verse, "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him." This is a description of the war in Egypt, under the government of Mark Antony and Octavius Caesar. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain." When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command; by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. "And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." These two kings are Antony and Octavius, their characters agreeing with the description given in this passage; history showing that they ruled over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egypt, he and Octavius quarrelled; Octavius Caesar declared war against Antony, marched an army towards Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. This was thirty years before the birth of Christ. 28, "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Then Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Savior, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast. 29, "At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter." The time appointed must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. "He shall return, and come towards the south," not

as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians. Therefore the angel says, in the next verse, see 30, "For the ships of Chittim shall come against him;" the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittim, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. "Therefore he shall be grieved, and return, and have indignation against the holy covenant, so shall he do; he shall return, and have intelligence with them that forsake the holy covenant."

About the time that Attila ravaged the Roman empire, Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, and refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. "And arms shall stand on his part," that is, the force of the empire would be on the side of Paganism. "And they shall pollute the sanctuary of strength." They, in this passage, means the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths, and Vandals of the north. "By sanctuary of strength," is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. "And shall take away the daily sacrifice." The angel is giving us a history of what these kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel vii. 24. This is evident by his using the plural pronoun instead of the singular, as before or as he does afterwards, when the little horn obtains the power. To "take away the daily sacrifice," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast. "And they shall place the abomination that maketh desolate." They, meaning the ten kings, shall place, shall put in the room or place of the daily sacrifice or Pagan beast, which would now receive its death-wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. xvii. 12, 13, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but shall receive power as kings one hour with the beast, these have one mind, (being all Pagans,) and shall give their power and strength unto the beast;" that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A. D. 476, and before A. D. 490, ten kings had arisen upon the ruins, and formed ten separate kingdoms, the names of which I have before given; they all being Pagans, of course they supported that form of worship, until they were converted to the Christian faith, which happened within the space of twenty years.—Clovis, the king of France, having been converted and baptized in the year A. D. 496. By the year A. D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666; which, beginning 158 years B. C., would end the beast's reign A. D. 508, having reigned but a short time, (one hour, says John,) with the ten kings. We have gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls "the abomination that maketh desolate." This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty years, in common time, or, as the angel tells us in Daniel xii. 11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety days,—showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from the taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end

in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end in the same year, A. D. 1798, being 1260. This, then, is the history the angel will give us next. 32, "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." The ecclesiastical historians tell us that in the beginning of the sixth century, about A. D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored, and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church. 33, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A. D. 534, gave to the bishop of Rome power to establish courts for this purpose; and many in the sixth century and subsequently down to a late period, "many days," suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, "the bloody city which has reigned over the kings of the earth." 34, "Now, when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries." This text agrees with one in Revelation, xii. 16, "And the earth helped the woman." "But many shall cleave to them;" that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them; and by these means Satan carried on his wars against the children of God. 35, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed." This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of this image beast's reign, which time is appointed, as I have already shown, to be "time, times, and a half," 1260 years, ending A. D. 1798. 36, "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done." The king here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. xiv. 12-15; Rev. xiii. 5, 6. The same Paul has described in his Epistle, 2 Thess. ii. 1-8; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue, until the day that God pours out his indignation upon a guilty world, in some form or other. 37, "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did—"their fathers;" and their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, &c. 38, "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things." It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family,—each one having their patron saint to rule over them, by the appointment of the Pope,—were strange gods indeed; and rational beings might truly wonder

when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, "and at the time of the end," meaning the end of his power to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2300 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

LECTURE VII.

DANIEL'S 1260, 1290, AND 1335 DAYS EXPLAINED.

DANIEL xii. 8.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

PREVIOUS to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, "time, times, and a half," as in Daniel vii. 25, and xii. 7. But he had been informed of many events which should transpire after his "time, times, and a half" should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfilment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his little horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power, —therefore the propriety of Daniel's saying in our text, "Then I heard, but I understood not." He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, "What shall be the end of these things?" "And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end;" that is, my mission is closed, the words are finished, and registered in the roll of God's word; they are sealed, that is, made sure, unalterable, will stand until every word has its fulfilment, which in the end shall be accomplished;

not, as some suppose, that Daniel's prophecy is sealed, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John in similar circumstances, Rev. x. 4, "Seal up those things, and write them not." But it is the reverse; for he says in the next verse, 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." None of the wicked shall understand what? Why, the things before spoken of—Daniel's vision and instruction. Very well, then the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. "But the wise shall understand," says the angel. What shall the wise understand? They shall understand the vision; or the words before spoken by the angel at least. But say you, "Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?" I answer, These texts explain each other. There is a close connection in the word of God, which must always be kept in view, and if our exposition of one contradicts another of the same connection or of like import, we may know there is a wrong in us. Now, one thing is certain, —all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And "secret things belong to God; but things revealed, to us and to our children." And when I see pretended servants of God, men of great pretence to piety and knowledge, disputing long and sharp on some metaphysical point in theology, which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of Æsop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: "Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" and this passage in Daniel, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and fifty and thirty days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Now Daniel had all he could ask for; now he could understand the time, and the length, and part of every division which the angel had given him in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding

ber, one thousand two hundred and ninety, as given him by the angel, from the 1335, thus—

1335
1290

45

and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ,	490
From crucifixion to taking away daily abomination,	465
From taking away Pagan rites to the setting up abomination of desolation,	30
From setting up Papal power (time, times, and a half) to the end of his civil reign,	1260
From the taking away the Papal civil rule to the resurrection,	45

Now add these together, and you have the whole 2300 years of Daniel's vision. Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way:—"The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D., 508. The papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843." "Blessed is he that waiteth and cometh to the thousand three hundred and fifty and thirty days." Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection."

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, "and at the time of the end" of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler of the French nation. This year of which we are now treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: "And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut himself up in the island of Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. "And he shall enter into the countries, and

(To be continued.)