

THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, MARCH 2, 1844.

[No. 12.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 2, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord in God shall come, and all his saints with him."

IV.—The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in his historical prophecy.

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL.

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON, } Committee.
J. ESHELBY,
W. MOORE, }

Cincinnati, O., Feb. 15th, 1844.

Brethren, come up to the Conference. We shall probably procure a place for that meeting that will hold three times as many persons as the place we now occupy.

The first number of the "Southern Midnight Cry" is received. Published at Washington, D. C.

THE MEETINGS.

The interest still continues. There have been many interesting cases of conversion since our last number was issued. The congregations at College Hall, last Sabbath, were larger than usual. Tuesday was again observed as a day of fasting and prayer.—The Lawrence street Church was crowded in the evening: fifteen or twenty came forward for prayers. Nearly that number are forward every evening. The ordinance of baptism was administered on Wednesday, P. M. to seven young people—five males and two females. The ministers and editors in this place were never apparently in so much trouble as now. The latter have recently imported a case of insanity, from the effects of Millerism, away from the State of Maine: But the effects of such anodynes are soon gone, and they are again in convulsions. We never have had so little trouble to get along with opposers. The Lord fights our battles for us, while the hypocrite trembles, and the multitude look on with astonishment. We have nothing, however, to glory in but the Lord; and in him will we rejoice, for his truth is triumphant.

NEW WORKS.

The following works have been recently published at the Second Advent office in this city:

THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. JACOBS. A 12 mo. Pamphlet of 76 pages. Price 124 cents single—\$1.00 per dozen.

EXTRACT FROM A SERMON BY THE REV. ROBERT ATKINS, OF LIVERPOOL, ENGLAND. 24 pages, price 3 cents—25 cts. per dozen.

AN ADDRESS TO ADVENT BELIEVERS, and AN ADDRESS TO BELIEVERS IN CHRIST OF ALL DENOMINATIONS: By William Miller. 20 pages, price 2 cents—15 cents per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut—South Side.

STRANGE CONSISTENCY.

The use of the Methodist Protestant Church on Sixth street, was denied the Second Advent brethren, as we are informed, in consequence of their fixing the time.—They have recently opened their house for Dr. Robinson to lecture upon the prophecies, who fixes the time, some THIRTY-EIGHT YEARS HENCE. This looks as though they were anxious to have the day of execution delayed.

We have good evidence, however, that all of the members of that church do not look upon the Second Advent of our dear Saviour as the day of their doom, from the fact that they have furnished a larger proportion of our congregations since the Doctor has been lecturing for them, than any other church in the city.

Effects of Millerism.—The Norridgewock (Me.) Workingman says—"We are pained to learn that the wife of Mr. Solomon Luce, of New-Yineyard, committed suicide last week, by taking laudanum, having become deranged by embracing the doctrine of Millerism. She was the daughter of David Pratt, Esq. and has left five or six small children to lament her melancholy end.—Daily Cincinnati Gazette.

After publishing the above, the Gazette man ought to feel better. It is, no doubt, some relief to him, as the troublesome "Western Midnight Cry" is printed in his office. In the eyes of the world, this ought to be a recommendation to the Second Advent doctrines. Look at it! Here are more than a thousand Second Advent believers in Cincinnati, and yet the editor of the Gazette has to travel through his piles of exchanges away down east fifteen hundred miles to find

a case of insanity from the effects of the great truth of Christ's Coming. We know nothing of the above case, but we venture to say if the woman referred to was honest, she never has become deranged by believing the Lord will soon Come. But as to that class of people who are determined to disobey God, it is a wonder to us, that more of them do not become deranged when they listen to these truths. We should not be at all surprised if some *such* ones in Cincinnati should go crazy: and even the editor of the *Gazette himself*, unless he speedily gives heed to the truth. He has never yet found a spare corner in his large sheet to tell his readers, that scores of persons in this city have been converted from profanity, drunkenness, and infidelity, into sober, honest, praying men, and good citizens, under the influence of this same "Millerism."

The last eastern "Cry" is full of interest. Communications from all quarters tell of hopes that are beating high for immortality, soon to be put on at the first resurrection.

We do, with our friends at the east, begin to "groan for the adoption, to wit, the redemption of our body," as we have never done before. We are some times almost ready to faint under the pressure of our excessive labours; but the Hope of a glorious inheritance—an eternal rest, is always a timely comfort and an unfailling support.

AN OLD BIBLE.

Bro. James Weare, of this city, now in his 80th year, has in his possession a Bible of Besa's translation that is 300 years old. It has been in the Weare family 243 years.

In comparing this old Bible with our present translation, we find many accommodating expressions in the latter, not found in the former; for instance, in Cor. xiii. 5: for "not easily provoked," the old reads "not provoked." 2d Cor. ii. 17: the old reads—"For we are not as many which make merchandise [in place of "corrupt,"] of the word of God, but as of sincerity—but as of God, in the sight of God, speak we in Christ."

This justifies an expression that gave some offence a little time since, viz: That the popular clergy of the present day, must have a certain stipulated sum, or they will not preach.

FOREIGN NEWS.

By the arrival of the *Hibernia*, we learn that the latest accounts from Rome, state, that misery and destitution still pressed heavily upon the poorer inhabitants of that city.

According to the last advices from Palermo, the recent eruption of Mount Etna had caused great calamities.

It has been customary in past times, and we believe it is at present, with men of sense and intelligence; when they come across an objectionable argument, to furnish a better; or if it interferes with bad principles, which are loved better than truth, to treat the matter with silence. In the anxiety of our friends to place the truth in the hands of every reasonable man, it is not at all surprising to find that their efforts are sometimes misdirected. We will give a proof of this.

We found in our box at the Post Office, the other day, three of the "Western Midnight Cry," Vol. 2, Nos. 3, 4 and 5, enclosed in a wrapper with the following paragraph in lead pencil:

"The fool who sent these will have goodness to discontinue the sending any such papers to my family. THE: J. ADAMS."

They had been directed to Miss Adams, at T. J. Adams', Eighth street. As we did not send them, and cannot tell who did, we publish this notice, that the friend may not waste any more of these valuable papers, for we have calls for ten times more of them than we can supply.

THE LAST END OF INDIGNATION.

An interesting communication from Bro. Kent, upon this subject may be found in another column.

In addition to his remarks, we suggest a few thoughts.

The strong probability is, that a misunderstanding of the event which marks the termination of the 2300 days, will be a means of luring thousands upon thousands to destruction. See Dan. viii. 19.

"I will make thee know *what* shall be in the last end of the indignation, for at the time appointed (2300 days) the end shall be."—What end? The end of indignation. Against who? God's people; not the wicked, for (ver. 13,) the inquiry was, "How long the vision," &c. "to give both the sanctuary and host to be trodden under foot,"—not the devil and his host—not the wicked, for they are to be "left" when God's people are "taken." The indignation against God's people is to cease with the close of the 2300 days; but what is the *EVENT* in the world's history that is to mark the end of those days? Bro. Kent has shown that "the *fruit* of the stout heart of the *king* of Assyria is the Papal power. We understand it to be the Papal *ruling* power, for it is not the fruit or perpetuity of the Assyrian kingdom under another name, but the fruit of the *stout heart of the King*. That the power to be punished (Isa. x. 12,) is identical with the Papal, may be more clearly seen by a few comparisons

of scripture. Isa. x. 18, "And the light of Israel shall be for a fire, and his Holy One for a flame: And it shall burn and devour his (the fruit of the Assyrian) thorns in ONE DAY." From a comparison of Rev. xvii. 4-6, 9, 18, it will be seen that the "Mystery, Babylon," is the seat of the ruling power of Papacy,—the city of Rome; no other city, since John's day, having reigned "over the kings of the earth" (verse 18). In Rev. xix. 8, it is said of her, "Therefore shall her plagues come in ONE DAY; death, and mourning, and famine; and she shall be utterly BURNED WITH FIRE, for strong is the Lord God who judgeth her;" The punishment is the same as that which is to be visited upon the *fruit* of the ruling power of Assyria. It is the same power. The staff, (or power,) in their hand, is God's indignation; as we have been told in Isa. x. 5. It is at the *time appointed* that the *end of indignation* shall be. The event that marks that *end*, is plainly set down in Isa. x. 25, "For yet a very little while, and the *indignation shall cease IN THEIR DESTRUCTION*,—no where else. At that time the sanctuary and host will cease to be trodden under foot. It is utterly impossible for us to discover how the graves can hold God's people after the "indignation" has *ceased*. But the marked event is "*their destruction*," not the *resurrection*; Will not God leave us to embrace by faith the end of indignation? The manner of the deliverance of God's people is shown in the verse preceding the one last quoted.—"Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod [which the Papal power has done for 1260 years] and shall lift up his staff against thee after the manner of Egypt;" which she and her legitimate children are now doing. "The manner of Egypt," or of the Egyptians, was to pursue, with war in their hearts, the children of Israel to the very banks of the Red Sea, where they experienced the last trial of their faith in the land of oppression. There was a mountain on either hand—a proud enemy behind them, saying, you have given us a great deal of trouble, and we have now got you into a place where there is no escape for you. Under such circumstances, what could they do but cry to the Lord? Some of them wished themselves back into Egypt. Moses was in trouble and earnestly besought the Lord, but very soon found a comforting answer; and soon after the waters parted and left them a clear pathway, when they soon found the other shore and sung a song of triumph.

We can see before us the barriers on either

hand. The 21st of March has been generally considered by Adventists as terminating the 2300 days. This is a mountain that cannot be surmounted by those that have forsaken Egypt for the glorious land. Some suppose that the 1335 days of Dan. xii. 12, extend to the month of July next. Beyond that they can see nothing of the prophetic periods—and this is the other mountain.—We can see the enemy behind us, pursuing with all the malice of an Egyptian army,—ready to “swallow us up.”

“After the manner of Egypt,” we may thus be situated. And we doubt not God’s true Israel will cry earnestly for deliverance, and Moses will enquire earnestly. Our only escape, of course, will be *upwards*, which we believe without a single doubt, will be effected. O ye blessed children of my father! See to it, that ye faint not just as God is about to say, “Inherit the kingdom,” &c. Then a new indignation begins. It is against the wicked. See Isa. xxvi. 20, 21. “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” The reason why we have supposed a misunderstanding of the event that marks the termination of the days, would be destructive, is, that thousands of the ungodly, both among professors and those that make no profession of religion, feel themselves checked in their career by the reflection that it *may be true*; and the event that they have fixed in their minds, is the *burning up of the world*. The “Coming of the Lord,” and the resurrection of the saints is nothing to them. Are we to escape execution at a given period, seems to be the absorbing question with them. Thus the very thing they wish, will be their greatest curse. To be “left” probably for seven years, (Ezek. xxxix. 8, 9,) when all the tribes of the earth shall mourn, (Matt. xxiv. 30.) When there shall be a time of trouble, such as never was since there was a nation, (Dan. xii. 1.) When the earth shall be shaken with earthquakes, and they will be compelled to cry, the great day of his wrath is come, (Rev. vi. 14–17.)

The wicked world are not alone in the misconstruction of the events to mark the end of the prophetic periods. Religious teachers rather seem to delight in confounding those events with what is to follow. It is true that all Adventists do not agree with us that the *burning of Rome* marks the end of the 2300 days, and the end of indignation

against God’s people; but we believe they all do agree with us, that the first resurrection will take place at the end of those days, or immediately thereafter, for Daniel is to stand in his lot at the end of the 1335 days. Rejoice ye saints, for your redemption most assuredly draweth nigh.

“WATCHMAN OF THE VALLEY.”

After having read in our last number the article from the Watchman, under the head of “Clerical Scoffing,” the reader will no doubt be surprised to learn that in his last number the said editor gives signs of returning sanity by actually furnishing an argument against “Millerism,” as well as against the folly of some of his brethren that have attempted to oppose it upon what he conceives to be the “opposite extreme.” We are always pleased to see any and every subject approached with candor, and as honest men, are bound to give our influence in favor of the most scriptural and reasonable course.

We will therefore look in the face, the article from the Watchman. It begins as follows:

THE PROPHECIES OF DANIEL.

While we reprobate and endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets, the year and the day of the Lord’s Advent; we would, on the other hand, with equal care, endeavor to avoid the opposite extreme into which some seem ready to fall, of rejecting a long established and correct interpretation because the Millerites may have made a bad use of it.

“And the day.” This is proof that he has not examined our works to know what we believe. If he had, he could not honestly have insinuated that we fix the day. The year, or *about* the year, we prove from the scripture, to be taught.

Of his “endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets the year and the day of the Lord’s Advent,” his article which we copied last week is the proof. We have not known any thing more to the point in his paper. Read the following and see if he has not laid himself fairly open to a charge of the same “unspeakable folly” he charges upon us:

We also believe that Daniel ix. 28–29 is a prophecy of the coming, work, crucifixion of Christ, and a designation of the time when these great events were to occur.

To believe that the 2300 days are symbols of years is ‘unspeakable folly’ for a Millerite, but to believe that the 70 weeks are a symbol of 490 years is no folly. We do not know how much he proves from the 28th and 29th verses of the 9th chapter, which he has referred us to, but in charity we will suppose that reference to be a mistake. Similar quotations have been very convenient in time past against the Coming of Christ. His

reason for making the *weeks* in chapter 9, a symbol that can be rendered into years enough to reach to the first Advent is as follows:

We contend, and establish, as we think, on grounds of the strictest philological investigation, that the term there translated *weeks*, properly means *sevens*, and not *weeks*; and in this case clearly *sevens of years*, because the *seventy years* of the captivity are the first object of contemplation, (see verse 2,) and *years* are the only measure of time mentioned in the chapter.

What possible difference can there be in interpreting seventy “sevens” to mean 490 years, and 70 weeks to represent the same period? It is time “cut off,” (the only correct rendering of the word *nechtak*, in our translation rendered “determined,” Dan. ix. 24,) and as the writer will grant, each one of those “sevens” represent seven years. Although one of the best Hebrew scholars has told us “that there is not a *single* instance in the Hebrew Testament which can sustain the theory, viz. that the word translated in our version “week” signifies “seven” or “sevens,” and that the Targum (Chaldaic paraphrase) has “seven days,” &c. Again, those 70 weeks have no connection with the 70 years in verse 2, as the writer’s position will compel him to allow: for they were used relative to time past, and not prophetic. We will here propose a few questions for the consideration of the Watchman; and if he has a feeling for “the misguided multitude,” such as his calling demands, he will clearly answer them with sound scriptural argument so that the subject may be understood by every inquirer after truth.

1st. From what are the 70 weeks or “sevens” of Daniel ix. 24, “cut off.”

2d. What vision does Gabriel refer to when he says (Dan. ix. 23,) “understand the matter and consider the vision”?

3d. Did Gabriel obey the man’s voice between the banks of Ulai which said “make this man understand the vision”? (Dan. viii. 16.)

4th. What part of the vision of the eighth chapter remained unexplained, when Daniel said, in the last verse, “I was astonished at the vision, but none understood it?”

When we have received answers to these, we think, reasonable questions, we shall be better prepared to *understand* at least, if we can not meet the arguments of the Watchman.

It will not be a hard matter now, we think, to get along with the Watchman, for from the following extract it will be seen that he has adopted a part of our so called “heresy.”

“We have not a shadow of doubt, notwithstanding Mr. Miller believes it, that the *fourth beast* in Dan. ii. and vii. is the Roman empire, and that the *little horn* in Dan. vii. 8; 20–25 is anti-Christ, or the Papal power. These points appear to us to be established by evidence irresistible, both philological and historical.”

We are sorry for one thing, that is, that this editor makes so many mistakes in quoting from the prophecy of Daniel. It is not considered manly to quibble about mistakes, but as he is a minister, he should remember that the wicked world, stand ready to take advantage of such things. He has referred to the 29th verse of Dan. ix: and here refers to the fourth *beast* of Dan. ii: we hope he will be careful in the future. He deserves credit, however, for his courage in venturing to believe *one* thing that Mr. Miller believes. There is another point in his argument that we will notice. The quotation of Dan. 7: we suppose is another *mistake*; he probably intended to say Dan. viii.

Again the *little horn* in Dan. 7, for it arises from one of the *four kingdoms* into which the empire of Alexander was divided, (Dan. 7: 2, 8) and Alexander's empire did not include Rome. The same kind and degree of evidence, philological and historical, which compels us to believe that the *fourth beast* and the *little horns* of chapter 7, are Rome, pagan, and papal, also compels us to believe that the *fourth horn* and the *little horn* of chapter 8, are the Syrian kingdom and Antiochus Epiphanes.

The same kind of evidence compels him to believe the *fourth horn* and *little horn* of Dan. 8, are the Syrian kingdom and Antiochus Epiphanes. The evidence in chapter 7 of the *little horn* being the papal power is, that it arises out from among the divisions of the fourth kingdom, and is described as a wicked, blasphemous power, and also to be greater than any of the powers that preceded it. The ram in chapter 8: 3, 4, which the angel says (verse 20) "are the kings of Media and Persia, became *great*. The he Goat (verse 5—8) which the angel says (verse 21) is the king of Grecia, became *VERY GREAT*. The little horn that came forth out of one of the four divisions of the power represented by the goat, waxed *EXCEEDING GREAT*, &c. How like the Roman Power!

Compare this with the view of the *Watchman*.

Media and Persia,	<i>Great</i> ,
Grecia,	<i>VERY GREAT</i> ,
Antiochus,	<i>EXCEEDING GREAT</i> .
	How absurd!

Sir Isaac Newton has well remarked "The horn of a beast always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over *one* of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed *exceeding great*. So did NOT Antiochus. His kingdom was weak and tributary to the Romans and he DID NOT enlarge it. The horn was a king of fierce countenance, and destroyed wonderfully, and prospered and practiced; but Antiochus was frightened out of Egypt by a mere message of the Romans

and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so *did not* Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, and in Daniel's prophecy days are put for years; but the profanation of the temple in the reign of Antiochus did not last so many natural days. These were to last to the end of indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary, which *has been cast down*, should be cleansed; and the sanctuary is not yet cleansed." These are the views of Sir Isaac Newton.

We feel bound to say, in the language of the Watchman, "The same kind and degree of evidence, * * * which compels us to believe that the fourth beast and little horn of chapter 7: are Rome, pagan, and papal," also compels us to believe that the *Exceeding Great* horn of Dan. 8: is the same power. To make this point more plain we present below the harmony of Dan. 2d, 7th and 8th chapters.

DAN. II. E. C. 570.	DAN. VII. E. C. 541.	DAN. VIII. E. C. 539.
EAPACY.	EAPACY.	EAPACY.

[The ten kingdoms *only*, out of which this power arose are here brought to view.]

"And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver. 8, 20.)

"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."

[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]

The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High. (ver. 21, 22, 25.)

"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and stamped upon them." (ver. 10, 12) "Magnified himself against the prince of the host" "Shall destroy the mighty and the holy people." "Stand up against the Prince or Princes," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.

THE END. "A stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces.— Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces to-

THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before

THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.

gether, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (v. 24, 25.)

him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.— (THE JUDGMENT WAS SET, and the books were opened. The beast was slain, and his body destroyed, and given to the burning flame," (v. 9, 10, 11.)

(The earth is now empty.)

(Not a kingdom exists.)

(The desolator is made desolate.)

THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (v. 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 16: 27.— Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)

THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of the END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed the END SHALL BE." (v. 19.)

"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."— Isa. 11: 9.

"They sung a new song, though our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10.

The Lord has now washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of scanning? Isa. 4: 4.

In closing these remarks, we call also upon the Watchman, if he can to show us an instance in the bible, where an individual Monarch is symbolised by a *horn*, reigning over a kingdom also symbolised by another horn. Where has he this "philological" "evidence"?

THE RIGHT OF PETITION.

This is a sacred right: and some of the citizens of Ohio are using it for the purpose of finding relief upon the subject that most troubles them. And the intelligent SENATE of this christian State of Ohio, have done what they could to relieve the wants of the petitioners, as may be seen from the following extract from their proceedings, copied from the "Enquirer and Message" of Saturday last.

MILLERISM!

On Wednesday morning Mr. McAnelly presented a petition from Eaton, to the Senate, purporting to come from citizens of Ohio, for a law postponing Millerism until 1860, and assigning as a reason therefor, the wish of the petitioners to die under a whig administration of the general government, which, judging the future by the past, cannot possibly again happen before the year 1860.

Mr. Miller said, as he was a Miller-man, he moved that the petition be referred to a select committee of one.

It was so referred, and Mr. Miller appointed that committee.

The idea of a legislature receiving, and acting upon a petition, for the Lord Jesus Christ to give up, or postpone his rights, would have much startled us a few years ago; while such a transaction would have been frowned down with pious horror by the entire community. But we are surprised at only one thing now: that is, that the judgments of God are delayed. A copy of the next petition these citizens will probably present, may be found in Rev. 6: 16, 17.

COMMUNICATIONS.

INDIANAPOLIS, Feb. 13th, 1844.

LAST END OF THE INDIGNATION.

John, the servant of Jesus Christ, to the dear saints who are looking and waiting for the appearing of Jesus, the deliverance of Israel: Grace, mercy and peace from God the Father, and the Lord Jesus Christ, be with you all, as hitherto, even so, and more abundantly be experienced by you evermore. Amen.

Praise ye the Lord! Rejoice in his salvation and promises, and praise him evermore. The Lord is good. His goodness toward them that love and fear him, endureth forever. Bless the Lord, O my soul, and all that is within me praise his holy name! My soul is exceedingly happy in the Lord. My mind's sky is clear—My faith is strong and unwavering—My hope is firm,—I love the Lord with all my heart, for he is good. Praise ye the Lord.

When shall I in His image shine,
And lean upon His breast!
Say I am His and He is mine,
And enjoy His glorious rest.

It is nearer than when we first believed. The hour hasteth greatly. God's word is true. The foundation standeth sure. The Lord is at the very door. Praise the Lord! His word is truly a lamp to my feet and a light to my path. A light which shineth in a dark place. A sure word of prophecy. A great treasure house, given to us. It affords me increased evidence daily, of the speedy coming of my Saviour to redeem Israel,—to be admired in all his saints—to cleanse the sanctuary (the world) and establish His everlasting Kingdom. Hallelujah to God and the Lamb!

Of late I have been greatly refreshed, encouraged and strengthened, by reading the 19th verse of the 6th chap. of Daniel, where Gabriel declares to the prophet, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." I inquired of the Lord in the first place, what Indignation was referred to? I turned to Isa. x. 5, and there I read as follows: "O Assyria, (or Babylon,) the rod of mine anger, and the STAFF (strength, power; Isa. iii. 1-4; Jer. xiii. 17; likewise the staff with which Moses smote Egypt with plagues, and that which the prophet used to raise the dead to life, denoted power,) in their hand is mine Indignation; I will send him against a hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to TREAD them down like the mire of the streets: (compare this with Dan. viii. 13.) See 7th verse, yet he (the Assyrian) meaneth not so, neither doth his heart think so; but it is in his heart to destroy, &c. Wherefore, saith the Lord, it shall come to pass that when the Lord hath performed his whole work on Mount Zion and on Jerusalem, I will punish the FRUIT of the stout heart of the king of Assyria and the glory of his high looks." I then inquired, has this Indignation terminated? I turned to Micah vii. 9, and found that it had not in his day, for he exclaims "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me; He will bring me forth to light, I shall behold his righteousness." Nor in the day of Mordecai for we read (Esth. v. 9,) that "he (Haman) was full of indignation against Mordecai," as well as against the rest of the Jews. Again we find it brought to view in the Lamentations of Jer. ii. 6, where, in describing the mournful condition of Zion and Jerusalem, he exclaimed, "The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the King and the Priest." Nor yet in the time of Zechariah, for in his prophecy, Zech. i. 12, he speaks of the same, and of the four nations (kingdoms, of which we

shall hereafter speak) "which have scattered Judah, Israel, and Jerusalem." Again, we find it in Dan. xi. 36, where the prophet in speaking of Papiacy, (as is almost universally acknowledged,) that it "shall prosper till the indignation be accomplished; for that that is determined shall be done." Thus I find, it has continued to this very hour. I next inquired, Who is the FRUIT of the stout heart of the King of Assyria (Babylon)? I turned to Dan. v. 30-31, and there found that the Modes took the fruit of Babylon. I next turned to Dan. viii. 5, 6, 7, explained in Dan. viii. 21, 22, and found the fruit given to Grecia. I next found in Dan. xi. 14, as well also in xi. 33, explained in xii. 40; and vii. 7, explained in vii. 23; the fruit given to Pagan Rome; and lastly, I found in Dan. vii. 25, and in Rev. xiii. 2, that the fruit was given to Papiacy; which fruit still exists, and will exist, and prevail against the saints until the Ancient of Days come. Dan. vii. 21, 22. I next inquired, why is this indignation against God's people, Mount Zion and Jerusalem? I ascertained

1st. In accordance with the acknowledgment of Micah vii. 9, it is by reason of their sins; because they have broken his covenant, violated his holy commands, and grievously departed from the Lord.

2d. To prove—try—humble—cleanse and prepare them for the new earth wherein dwelleth righteousness.

Read for example the preparation that was necessary for the children of Israel in order to enjoy and duly appreciate the blessings of the land, which was only a type of the glorious inheritance of the saints, as recorded in Deut. viii. ; And is it not more necessary that they be proved, who are looking for a better inheritance, that they may duly appreciate the rich blessings of it? Of Heaven—glory—immortality—eternal life! Yea, verily! Hence the apostle tells his brethren, Act. xiv. 22, "that we must through much tribulation enter into the kingdom of heaven." And again, 1 Peter i. 3-7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ:" "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore the Saviour taught his disciples to "rejoice and be exceeding glad" when they were persecuted for righteousness sake, "for great is your reward in heaven." If more proof be necessary, read Daniel xi. 33-35, and other parallel passages.—I then inquired, what shall be in the LAST END of the indignation? I turned to Isa. x. 24-5, where it is said, "therefore thus saith the Lord God of Hosts, O my people that dwell in Zion, be not afraid of the Assyrian: he shall smite thee with the rod, and shall lift up his staff against thee after the manner of Egypt; (hear ye over them;) for yet a very little while and the indignation shall cease and mine anger in their DESTRUCTION." Again, Isa. xxvi. 20, 21, "Come my people, enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast; For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." "And it shall come to pass in that day that the Lord shall punish the heat of the high ones that are on high, and the Kings of the earth that are upon the earth. Isa. xxiv. 21.

This brings us to the same time of which the apostle spoke when writing to his brethren of the "Man of Sin"—"the fruit of the stout heart of the king of Assyria," "Whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming," 2 Thess. ii. 8, whose coming will be visible—instantaneous. "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." Matt. xxiv. 27.

Having ascertained, freely, without money and without price, these facts, I most devoutly desired to ask one, and only one, question more. My desire was granted. It was, Where shall I find the TIME APPOINTED? My mind was then directed to Dan. viii. 14, "UNTIL TWO THOUSAND THREE HUNDRED DAYS." This, to my mind, appeared conclusive, since there is no other time specified in the vision which Gabriel was commanded to make Daniel "understand." But I saw that it could not mean literal days. I therefore turned to Dan. ix. and there found it explained a DAY for a YEAR, and that the time appointed commenced at the going forth of the commandment to build Jerusalem and its walls, which command or decree is recorded in Ezra vii. 11, 26, and went forth 490 years before the crucifixion of Christ, as is acknowledged by all, or almost all Christian commentators, leaving of the "TIME APPOINTED" from the crucifixion, only 1810 years. And that according to the chronology of time which has been kept since that period, (a mistake in which no one to our knowledge in this age has been able to discover) the end of the Indignation will be this Jewish year. Then my soul blessed the God of Heaven for his goodness and tender mercy unto me. Bless ye the Lord, all ye his servants, to whom this may come, for the redemption of Israel

draweth near. Lift up your heads,—rejoice in God. Trim your lamps, be girt about with truth, and like servants waiting for the return of their Lord, so be ye ready—waiting. Strive to wake up the lumbering virgins—the careless sinner, that they may not be punished with "the fruit of the stout heart of the King of Assyria," with everlasting destruction from the presence of the Lord and the Glory of his Power.

Yours in the blessed hope,
JOHN H. KENT.

LETTER FROM BRO. STEVENS.

St. Louis, February 16th, 1844.

DEAR BRO. JACOBS,

Inasmuch as my private correspondence must be made public, I shall be under the necessity of incurring the charge of neglect, and referring my friends to the general details of a statement written for the public eye. I have no apology to make for what has appeared from me in your paper, except that it was private correspondence, and I was sorry to see it made public, because telling all the truth, is at times very bad policy.

Since the line written from Quincy, I have lectured in Columbus, Garretton and Whitehall. The usual effects of presenting the momentous considerations, with which our minds are absorbed, have been cheerfully manifest. The sceptic almost invariably feels ashamed of his absurd infidelity, and publicly renounces his folly. The backslider is startled from his stupor, and rallies for another conflict with sin and temptation. The sinner quails in view of judgment so near and heatis himself for due preparation. I desire not, I attempt not, to measure the extent to which these good fruits prevail. It is sufficient for me to know that I am about my Master's business, that I feel complacent in doing my duty. If good fruits are the result, to God be all the glory, now and forever.

I have now spent two weeks here in St. Louis, endeavoring to strengthen the brethren, and to persuade those who still wished to hear, that the "hour of God's judgment is come." The meetings are still increasing in interest. Inquirers are anxiously seeking salvation, and the faithful pointing them to the Lamb of God.—One formerly an infidel, has publicly confessed the truth, and a few days since committed the whole of his worthless trash of sceptical works to the flames. But I would not speak of our meetings only. "Glorious things are spoken of Zion," throughout the city. Ever since we were first here, the Methodist churches have enjoyed a glorious refreshing. More than two hundred additions have been made. The work still continues, and is extending into other churches also. I am informed that St. Louis never before witnessed such a revival. Let God work by whom and where he may, we will give him glory, and be thankful that Christ is preached.

Permit me to close by giving a caution to my dear friends, far and near, who are looking for the Lord.—I am afraid they will interest themselves too much about "Babylon," "the intermediate state," and fate of the wicked. God will shortly take care of "Babylon"—"intermediate state" there will be none—and the state of the wicked will be unchangeably fixed. Truth should engross the attention and mould the heart, in proportion to its relative value.

Yours in christian fellowship.

A. A. STEVENS.

EXTRACT FROM A LETTER FROM BRO. HIMES.

From the Advent Herald.

BRO. BLISS.—We had a tedious passage to New-York, being detained some time in the Sound by ice. But our time was occupied, while delayed, in conversation on the subject of our hope, with various candid persons who are disposed to look into the matter.—Br. Miller was much respected by all on board.

Mr. Fowler, the Phrenologist was on board and by request gave a lecture on that science. After the lecture he examined a number of heads, while blindfolded, among whom, at the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the learned lecturer.—Among other things he said: This man has large benevolence; his object is to do his fellow beings good. He has great firmness—is a modest man—open, frank, no hypocrite—good at figures—a man of great power, might make a noise in the world—has no

personal enemies; if he has enemies, it is not because they know him, but on account of his opinions, &c. At the conclusion of the examination, the blindfold was taken off, and the lecturer was introduced to Mr. Miller, to the no small amusement of the company.

BELIEVING THE TIME, A SIN!—Such is the intimation of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church. After endeavoring to show that the time is past, it says:

"So, then, it was the preaching of the time that did the work, that accomplished the good, that carried with it power and conviction to the heart, that God most signally blessed to the quickening of his people, and the awakening and salvation of souls. But as no preaching can be effectual unless it be believed, it turns out that it was the belief of a falsehood that did the work! For this weakness on the part of those who believed there may be mercy, but let them take heed next time, when any other new thing comes up, lest God should send them strong delusion that they should believe a LIE, and to be damned because they believed not the truth."

There may be mercy for those who have believed the coming of the Lord is at the doors! Who would have supposed such a paragraph would have appeared in an official Wesleyan Journal? It may be then, there is mercy for John Wesley, who believed the Lord would come about 1836; and also for John Fletcher! These Methodists have forgotten, some of them, "the rock from whence they were hewn." But they must not again believe the Lord will come, lest they believe a lie, and so be damned because they do not deny the coming of the Lord!!! Is it possible that any of the readers of the above Journal are so bound in the bonds of this world, as to see no sophistry in such reasoning?—May the Lord in his mercy enable them to look for and love his appearing, that they may receive that crown, which is promised in that day to only such.—*Advent Herald.*

A LESSON.

We commend to the consideration of those Christian editors and preachers who trifle with the views of those brethren who look for the Saviour, the following. They may here see the effect of their course upon the infidel:

AN INFIDEL REPROVING A UNIVERSALIST.

THE MIDNIGHT CRY.—We used to hear six months ago, much said about the midnight cry. All the abettors of Miller's follies joined in this cry. But of late, we do not hear any thing about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time, owls generally cease to hoot.

Universalist Trumpet.

We copy the above for the purpose of expressing the thought that occurred to us upon reading it. The Millerites, whom this Reverend and Universalist editor sneeringly calls 'owls,' profess, like himself, to believe

in the Bible, and in the Christian faith. He thinks them deluded—we will suppose he honestly thinks so. What then, in such a case, ought he to have done, as an honest, candid man? He ought to have said to them: 'My Christian Brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly, I may impart some new views which may convince you of your mistake; but should I fail, I trust I shall not be so uncandid as, for a difference of opinion, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.'

Such, or similar language, from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian Brother, is enough to steep another, and a Reverend Christian Brother, up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice, to prevent him from quarrelling, at least with his brethren.—*Investigator.*

SINGULAR SNOW STORM.

On the evening of the 16th Feb. a severe snow storm occurred at New Haven, Conn. raging with great violence—with whirlwinds throwing the snow into heaps. The danger on the coast to vessels must have been great, as objects were so blended that sight was put out. A stage filled with passengers, was lost in a similar night, some years ago, in the extensive meadows of Northampton, and all perished. It is stated that there were a number of vivid flashes of lightning during this last snow storm, presenting the most wonderful and unheard of spectacle possible to imagine.—*Cin. Commercial.*

ANECDOTE OF MR. MILLER.

About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a Justice of the Peace among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a monomaniac. Mr. Miller heard of this; and, one of his children being sick one day, he sent for the doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hardly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt his pulse, &c. and could not decide respecting his malady; and inquired what he supposed was his complaint. "Well," says Mr. Miller, "I don't know but I am a monomaniac; and I want you to examine me and see if I am; and if so, cure me." Can you tell when a man is a monomaniac? The Doctor blushed, and said he thought he could. Mr. Miller wished to know how. "Why," said the Doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you, and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted,

but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented; and at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller enquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. "What!" said Mr. Miller, "could those great empires cover only 2300 literal days?" "Why," said the Doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years." He then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. Miller inquired. "Why," said the Doctor, "in the vision of the 8th of Daniel." "Wherefore understand the matter and consider the vision?" "He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined;' what are those seventy weeks a part of?" "Of the 2300 days." "Then do they begin with the 2300?" "Yes," said the Doctor. "When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied 1810; "why" said he "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked at the question in every light, and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing—as great a monomaniac as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.—*Advent Herald.*

A horrible circumstance is mentioned in a Chambersburgh, Pa. paper, as a warning to the intemperate. A man, named Adam Poules, was found dead with a jug of whiskey near him, on an unfrequented road in that vicinity, and nearly all of his face eaten off by wild beasts. Deceased was a shoe-maker.

Another man has been shot near Gettysburgh, Pa. by the accidental discharge of a gun.

A man in New-York, after drinking a half pint of rum, laid down and died.

A man named Owen Murray, was suffocated in New-York lately, by leaving a furnace of charcoal burning in his room.

W. H. MAULL'S LECTURE,

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CONTINUED FROM NO. 10.

that this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States. It will be a battle on political principles, as we may learn by the passage in Rev. xvi. 12-16, "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;"—the "unclean spirits" show that it is political principles; and, like the frogs in Egypt, it will pervade all the departments of life—the social, civil, and religious. By "dragon," we must understand the kings of the earth; by the "beast," Papal principles, or the church of Rome; by the "false prophet," Mahometan power;—for they are the spirit of devil, working miracles,—that is, spirit of deceit, separating friends, dividing kingdoms, states, societies, churches, and families, and crumbling every man-made institution, and levelling to the dust, all law, order, and bond of union, which the wisdom of man may have invented,— "which go forth unto the kings of the earth and of the whole world." This shows the universal spread of this fanatical spirit of disorganization, and it will finally lead to "gather them to the battle of that great day of God Almighty." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are here notified that his coming will be like a thief to those who are engaged in this political warfare, and in those popular and man-made societies of the day; and we are told that those will be blessed who watch; that is, for his coming, and the signs of the times, and that keep their garments unspotted from these worldly institutions, which engender strife and animosity among brethren. Be warned, dear Christian; "enter into thy chamber, and hide thyself for a little moment, until the indignation be over and past, that ye need not be ashamed before him at his coming." It will also be a battle of religious principles, as is evident by the following scripture, Rev. xix. 11-16, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage proves that there will be at the close of this dispensation, immediately preceding the marriage of the Lamb to his bride, a great and last struggle between error and truth, between infidelity and the word of God. And you may inquire, perhaps, and with propriety too, How shall we know on which side we are engaged in this great war of principle? I answer, "In righteousness" he doth make war. But, say you, we are so prone to follow tradition or prepossessed notions, and think we are right, that, like Paul, we may be found at last fighting against God. You must see to it, that you are "faithful and true," have faith in his name; and his name is The Word of God; "this is your only rule—The Word of God. Be careful; lay yourselves on this word. Try yourselves by this standard. If your life, faith, experience, and hope, are built on this foundation, you can never fall; for he, that is The Word of God, is "KING OF KINGS, AND LORD OF LORDS." Again: it is to be a literal battle with the sword, for Christ says, "He that taketh the sword shall die by the sword." And kings, Papal Rome, and the Mahometans, have ruled the world by the sword; and their swords, during all the days of their power, have been red with the blood of their subjects, and the innocent victims of their hate. And in Rev. xix. 17-20, it is evident, by the "fowls" spoken of in the 17th verse, is meant, warriors in favor of liberty, who are to "eat (destroy) the flesh (strength or power) of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that set on them, (armies are undoubtedly meant in this passage,) and the flesh of all men," who are engaged in favor of kings, Papal Rome, or false prophet, "both free and bond, both small and great." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." "And he gathered them together into a place called in the Hebrew tongue Armageddon," (awake to the spoil.) Rev. xvi. 16-21.

These will be the means the dragon will use, in his last great struggle, to gain ascendancy over the minds,

consciences, and bodies of men. He will fan up their political animosities; he will stir up strife and division among religious communities; and, last of all, and not least, he will encourage an intolerable thirst for blood. In which battle, Christ will come, chain the dragon, give his body to the burning flame, confine the spirits of all who worship the dragon, beast, or false prophet, in the pit of woe; raise the saints, purify, cleanse, and glorify them with his own glory.

IV. We are to speak of the time the saints, or church, were to be in the wilderness, "one thousand two hundred and threescore days." I believe all commentators agree that these days are to be understood years; and, as I have proved this point in a former lecture, I need not stop to argue this given principle at this time, but will proceed to give some proof when this time began and when it ended. The time given in our text is the same length of time as given by Daniel for the reign of the little horn. See Daniel vii. 25. It is, also, the same time John has given for the image beast to have power "to continue forty and two months." Thirty days to a month is 1260 days, Rev. xiii. 5. It is, also, the same length of time that was given to the Gentiles to tread the holy city under foot. See Rev. xi. 2. Also, for the witnesses to prophesy, clothed in sackcloth, Rev. xi. 3. And there can hardly be a shadow of a doubt but that all these times had their beginning and ending at one and the same time. If so, then the arguments used heretofore may have their proper bearing in this place.

But let us consider a few things in addition to our former reasons. 1st. What may we understand by the woman "fleeing into the wilderness," and "from the face of the serpent." We must consider it in a state of obscurity; this was true in the time we have stated, A. D. 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state, of course the Roman is not the church in the wilderness. But they do tell us that, in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west; and a large share of the latter part of Justinian's life was spent in religious broils and expelling from his kingdom these schismatics; and the code of laws which he published about A. D. 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations, and, of course, became outlaws to the Roman government. Then, if we fix the beginning of the exile of the church at the same time of setting up anti-Christ, A. D. 538, then the church was in its exiled state until A. D. 1798, which would be the 1260 years. It is here worthy of remark, that the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798, and declared Italy a republic; when free toleration was given for any religious opinion or privilege whatsoever. Here, then, the church, in whatever form she might appear, was permitted to enjoy the rights and privileges of citizens, and to worship God as their conscience might dictate. This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power; and, although Catholic princes and popes have since had rule in Italy and France, yet they have never dared, as yet, to pursue their former intolerant course of conduct towards Protestants. And it is very evident, my dear friends, that the church is now out of the wilderness; that is, if she ever was; for there never has been a time since the days of the apostles, no, nor even then, that the church, in all its several branches, has enjoyed greater privileges than for nearly forty years past. She has spread her wings over every land, and carried the news of salvation into every language in the known world. Her reapers have followed the sowers of seed, and there are handfulls of corn in the tops of all the mountains; but the harvest is short. The church has had rest as long as she has ever had since Christ left her and ascended to his Father. The dragon begins to show his anger; the trumpet begins to sound to the onset; the armies of the beast begin to muster for the battle, they are refurbishing their swords for the slaughter; the kings of the earth are combating against the freedom of their subjects; the great men and nobles are riveting closer the chains of their vassals; tyrants

are braiding in firmer knots their scorpion whips for their slaves; expediency has taken the room of moral law, and anarchy has crowded order from his seat; mobs have taken the place of judges, and law is popular will; the liberty of the press is but the nod of demagogues, and the freedom of speech is called fanaticism. Division seems to be the order of the day, and our valuable institutions are tottering to their base. Be warned, then, O my friends, to seek safety under the banner of the gospel before the armies are filled up. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,"—"The spirit of prophecy."

LECTURE XII.

THE PARABLE OF THE TEN VIRGINS.

MATT. xxv. 1.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

PARABLES are always given to illustrate some doctrine or subject which the speaker wishes to communicate, and in an easy or familiar manner of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught, by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed, when they beheld any scene like the representation of the parable; and, in this way, they might always keep in view the important truth that is likened to the parable. A parable, rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrong, if we put on a false construction, it will serve to lead us into an error and blind us, instead of producing light,—as Christ said of the Pharisees, he spake to them in parables, that, "seeing, they might see and not perceive, and hearing, they might hear and not understand." Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity; and by this means there will be as many different explanations as there are ingenious men. But I dare not trifle thus with the word of God. If we cannot, by the word of God, explain, we had better leave the same as we find it, and not attempt what must only result in guesswork at last; but follow Scripture rule, and we cannot get far from the truth. Christ has given us rules by which to explain parables, by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. That he has given rules, is very evident in his answer to his disciples, when they asked him concerning his parables. Mark iv. 13, "And he said unto them, Know ye not this parable? How, then, will ye know all parables?" That is, if ye understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this, you cannot explain all others. This is the rule. Christ made all the prominent parts of a parable, figures; such as the sower, Son of man; good seed, children of the kingdom; tares, children of the wicked one; harvest, end of the world; reapers, the angels; "As, therefore, the tares are gathered and burned, so shall it be in the end of the world," &c. Here is a sample; good seed, tares, harvest, and reapers, are figures representing other things, as we have shown. "But how," say you, "shall we always know what these figures represent?" I answer, By the explanation given in other parts of the Bible. For the word of God is its own expositor, or it can be of no manner of use to us; for if we have to apply to any other rule, to explain the Bible, then the other rule would be tantamount, and have a precedence, and the Bible must fall of course. But it is not so. Then, to explain our subject, I shall,

I. Show what is meant by the figures used in the parable.

II. The time to which this parable is applicable; and,

III. Make an application of our subject.

I. I will explain the figures in the parable; and, 1st, "kingdom of heaven" means the gospel day, or circle

of God's government under the gospel dispensation. This I shall prove by the word of God. Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" that is, the gospel day is come." Again, "Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand." Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached." That is, the gospel day commenced with John, since which time the gospel is preached.

"Ten virgins" means mankind in general, in a probationary state, liable to be wooed and betrothed to the Lord, under the gospel, and during the gospel day. See Isaiah lxv. 1-5, "For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is evident, by the second verse, that Gentiles and Jews are both included in this prophecy.

"Five wise virgins" is a figure of believers in God, or the children of the kingdom. Psalms xlv. 13, 14, "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee." "That I might comfort thee, O virgin daughter of Zion." Lam. ii. 13.

"Five foolish" represents the unbelieving class of mankind, while in this probationary state, under the means of grace. This will be sufficiently proved by the following passages—Isa. xlvii. 1, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans." Jer. xlvii. 11, "O virgin, the daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured." These texts prove, beyond a doubt, that the wicked class of men are called virgins by the Scriptures.

"Lamps" is a figure of the word of God; for that only can tell us about the New Jerusalem; that only can inform us when Christ will come again to the marriage supper of the Lamb. The word of God is the means of moral light, to light our steps through moral darkness, up to the coming of the bridegroom to receive the bride into himself. This I shall prove by the *ex. gr.* Psalm, 105, "Thy word is a lamp to my feet, and a light to my path." Also, Prov. vi. 23, "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

"Oil" is a representation or emblem of faith; as oil produces light by burning, so does faith, in exercise by the fire of love, produce more light, and gives comfort in adversity, hope in darkness, love for the coming bridegroom; and the light of faith assists us to watch for his coming, and to know the time of night, and to go out to meet him: such are called the children of light, because they are believers, children of faith, "sons of oil." "Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee." Sol. Song, i. 2, "Faith works by love." See 1 John ii. 27, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is evident that the anointing, here and elsewhere spoken of, means faith, faith in his name, &c.

"Vessels" represent the persons or mind that believes or disbelieves in the word of God, as in 1 Thess. iv. 3, "That every one of you should know how to possess his vessel in sanctification and honor." Also, 2 Tim. ii. 21, "If any man, therefore, purge himself from these, he shall be a vessel unto honor."

"Bridegroom" is the figurative name for Christ; as the prophet Isaiah says, "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And Christ says, "How can the children of the bride-chamber mourn, while the bridegroom is with them?" alluding to himself. This proves that Christ means himself, in person, by the bridegroom in the parable.

"The door was shut," implies the closing up of the mediatorial kingdom, and finishing the gospel period. I shall prove this by Luke xiii. 25-28, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I

know ye not whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."

"Marriage" is the time when Christ shall come the second time without sin unto salvation; gather his elect from the four winds of heaven, where they have been scattered during the dark and cloudy day; when he comes to be glorified in his saints, and to be admired in all them that believe; when the bride hath made herself ready, and the marriage of the Lamb is come, then he will present her to his Father without spot or wrinkle, and there marry the bride before his Father and the holy angels; remove her into the New Jerusalem state, seat her upon the throne of his glory, where she will ever be with the Lord. When this takes place, the whole body will be present; the whole church must be there, not a member missing, not a finger out of joint. She will be perfect in beauty, all over glorious. See Rev. xix. 7-9, "Let us rejoice and be glad, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb." Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." John says, "Blessed and holy is he that hath part in the first resurrection." All these are at one and the same time; and how can we expect to be free from sorrow, mourning and tears, until the bridegroom comes and moves us into the beloved city? Rev. xxi. 2-4, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them," &c.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, "Behold, the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolf, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps and be found ready!

"Trimming the lamps." You will recollect, my friends, that the word of God is the lamp. To trim a lamp is to make it give light, more light, and clearer light. In the first place, to translate the Bible would make it give light, in all languages into which it should be translated. Then, to send to or give every family in the known world a Bible, would make the Bible give more light. And thirdly, to send out the true servants of God, who have made the Bible their study, and true teachers, who would teach the holy precepts and doctrines contained therein, and to employ many Sabbath school teachers, would in the hands of God be the means of its giving clearer light. This would be trimming the lamp; and as far as the foolish virgins assisted in translating the Scriptures, in sending them among all nations, and employing missionaries and teachers to teach mankind its principles, so far would they trim their lamp, but if they had no faith in it, their light would be darkness, and the lamp to them would go out. If the friend of the bridegroom should proclaim the approach of him whom they all expected, and should prove it ever so plain by the lamp, but having no faith, the lamp would go out; they would not be ready to enter into the marriage supper, and the door would be shut. This is undoubtedly the meaning which Christ intends to convey in this parable. I shall therefore show,

I. The time this parable is applicable to.
In the chapter previous our Savior had answered three questions which his disciples had put to him on the Mount of Olives, when they came to him privately, saying, "Tell us when shall these things be?" That is, when Jerusalem should be levelled with the ground. "And what shall be the sign of thy coming?" That is, his second coming in the clouds of heaven, with power and great glory, as he had before informed them, which is yet future. "And of the end of the world," or, as some translate it, "end of the age," to which I am perfectly willing to agree; but what age? is the question. I answer, The gospel age, or the kingdom of heaven. See 14th verse, "This gospel of

the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The law and the prophets were until John, since which time the kingdom of heaven is preached." The Jewish economy is nowhere called the kingdom of heaven; but this expression belongs exclusively to the gospel; and of course any age in which the gospel or kingdom of heaven is preached, can never be applied to the Jewish age. Any novice in Scripture interpretation must readily admit this. These were the questions proposed by the disciples to their divine Master, and were answered in the following manner: From the 4th to the 14th verse, inclusive, of the 24th chapter of Matthew, Christ informs his disciples of the troubles, trials, persecutions, and distress which they and his followers should suffer down to the end of the gospel age. He also informs them by what means they must suffer—by false brethren, by deceit, by wars, rumors of wars, clashing of nations, earthquakes, afflictions, death, hatred, offences, betrayals, false prophets, coldness, iniquity, famines, and pestilence, and these to the end of the gospel age. From the 15th to the 22d, inclusive, he alludes to the destruction of Jerusalem, and particularly gives his followers warning of what they shall suffer, and informs them what to do at that time, he tells them what to pray for, and how to escape from the siege, and how to avoid certain consequences which must follow this great tribulation.

From the 23d to the 28th, inclusive, he warns his disciples against the error that false teachers would promulgate, that Christ did or would come at the destruction of Jerusalem. He told them plainly to "believe it not," for his second coming would be as visible as the lightning, and then every man would be gathered to his own company; so there would be no room for deceit.

In the 29th verse he prophesies of the rise of anti-Christ, the darkness and fall of many into superstition and error, and the persecution of the true church. 30th and 31st verses. He gives a sign of his coming, the mourning of the tribes of the earth, and then speaks of his coming and what he will do. 32, is the parable of the fig tree. 33, He enforces it by saying, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." 34th and 35th verses. He gives his disciples a comfortable promise, which was to this amount, that his children should not be all destroyed from the earth. But "this generation shall not pass till all these things be fulfilled." To prove the word *generation* is so used, I will refer you to Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a generation." 1 Peter ii. 9, "A chosen generation, a royal priesthood, a holy nation." The word *generation*, in the Scriptures, when used in the singular, I believe almost invariably means the children of one parent; as the *generation* of Adam, children of Adam; chosen *generation*, children of God; *generation* of vipers, children of the devil. So Christ, talking to his children, and instructing them only, says, "This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." His kingdom shall not be destroyed nor given to another people.

36th verse. He informs his disciples that the day and hour of his coming is known only to God, has never been revealed, meaning day and hour only, whether at midnight, at cock-crowing, or in the morning.

Verses 37-44, inclusive. He informs them that his coming will be like the deluge; unexpected to the wicked, as then. He tells them the manner; that he will separate the righteous from the wicked; one shall be taken and another left. He then gives them a charge to watch, and repeats, "they know not the hour." Christ illustrates his warning by the figure of the good man of the house, and then charges them to be also ready, as the good man would, if he knew in what watch the thief would come; showing us plainly that all true believers will know near the time, as Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

From 45-47, he tells us of the faithful and wise servant, who watches and gives warning of his coming, and speaks of the blessings that servant shall inherit when he comes and finds him so doing.

48-51, Christ gives us the marks of an evil servant: 1st mark, he will "say in his heart, My Lord delayeth his coming." He may not preach or speak against Christ's coming; no, he will only say it to himself. But he will not say he will never come; no, he will only think in his heart, "My Lord delayeth his coming." When he hears the voice of the faithful servant saying, "Behold, the bridegroom cometh," he