

THE WESTERN MIDNIGHT CRY!!!

VOL. III.]

CINCINNATI, SATURDAY, MARCH 9, 1844.

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J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

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CHRONOLOGICAL PROPHECIES.

LETTER TO L. L. HAMLIN,
Editor of the Ladies' Repository.

DEAR SIR,

In the editor's table of the last number of the "Ladies' Repository" is an article under the head of "Chronological Prophecies," containing, as I conceive, errors that ought not to be passed by unnoticed. In remarking upon them, I am fully aware of the multiplied difficulties with which I must contend, in endeavoring to fix the same impression upon the public mind, that they have made upon my own. Go which way I will in this city, or in the surrounding country, and ask for the individual upon whose word I can place unlimited confidence in all matters of theology, as far as human wisdom and research goes; and the one, almost universal response will be, that man is Mr. Hamline. His fame is in all the churches: His piety, is unquestioned. But is this a sufficient reason, why those sentiments of yours which have been made public should not be scanned; and if erroneous, exposed? Your liberality, dear sir, I am fully persuaded, will lead you to answer, No. Good men are not always free from error: And their errors are the more dangerous and destructive, from the fact that they are good men. A bad man may advance false principles, and but few will be contaminated by them; But when the man, whose upright course has secured for himself unlimited public confidence, becomes contaminated with such principles, how wide spread and incurable is the contagion! You may say, I have only carried out the principle you have here laid down, in making my restrictions upon the principles of Second Advent believers; To which, in behalf of such believers, I will say, we are bound to bring arguments, reasonable and satisfactory to candid minds, to meet all objections brought against the doctrine of the Lord's Soon Coming, or like honest men, abandon our position in favor of superior argument.

With your definition of the word "Chronology," as also the different eras upon which nations have fixed as starting points, I have nothing to do. You have introduced a list of popular names, in connexion with their opinions as to the year of the world in which the birth of our Saviour took place. These opinions shew a difference of more than THREE THOUSAND YEARS. Might you not with equal propriety have brought evidence from the recent discoveries of Geologists and Naturalists, to show, that in the room of this small difference of three thousand years, the chronology of the Bible was in fault by more than EIGHTEEN THOUSAND YEARS? I am at a loss to know why all this discrepancy as to the age of the world is brought forward. Why not have told your readers, what you must have known, that the Bible furnishes us a chronology by which we may arrive within a Century of the true age of the world. Indeed, have you not told us this in the following expression?

"It is true, that to ascertain *within a century* the time of Christ's birth, is a tolerably assured task."

Class this with the following expression of yours, relative to the great differences of opinion upon the chronology of the world, and see if you have not given your readers fair ground to suppose those discrepancies have been introduced for the purpose of throwing an unnecessary obscurity around prophetic dates?

"These variations, great as they may seem to persons unacquainted with the theme, are most of them not far beyond the limits of probability."

You had also previously told us, if there was not "infallible certainty, or acknowledged accuracy," still there was "a satisfactory approximation toward the true year of our Lord." Can you reconcile these, apparently contradictory sentences?

Supposing you had shown that the true age of the world varied more than a century from 6000 years, What would it prove? Second Advent believers have never attempted to prove that the world was about 6000 years old, only for the purpose of doing away an objection founded in tradition, that when it had arrived at that age it would be destroyed. In such attempts they have relied upon the Bible as their only authority; and it has furnished a chronology which has stood a closer test than any other yet presented to the world: Still, we do not rest upon that as proof of the Advent in *this*, or any other year,—we have better evidence. However, as a kind of offset to men's opinions which you have given, I will introduce one man's opinion.

Geo. R. Gliddon, late United States' Consul at Cairo, in a recent work on Egyptian literature, shows the various periods which have been given by different chronologists as the length of time from the creation to the birth of Christ. Among one hundred and twenty different opinions, he admits that the Hebrew text gives us 4161 years; differing only four years from the chronology of Mr. Miller.

It strikes me that one part of your argument will have a tendency to "make infidels"—that is, a difference among theologians, of nearly 200 years in the birth of Christ, "not being far beyond the limits of probability," will be likely to leave upon some minds, a doubt whether he ever came at all. The next clause I shall notice is the following:

"What matters it," the reader may ask, "whether we mistake or not?" We answer, in these days of calculation, when so many persons are diverted from devotion, to study the mysterious numbers of Daniel and John, engrossing all duty into a search for "the time of the end," we ought to be aware that none can know that time."

Before intimating, that a study of any portion of the Holy Scriptures, (all of which is declared by an inspired penman to be profitable for "instruction in righteousness," &c. 2 Tim. 3: 16) had a tendency to destroy or impair devotion, some such evil fruits should have been pointed to. Who that has discovered from prophetic numbers, the Coming of the Lord to be near, has prayed less, or been less heavenly minded than they were before? The facts are directly the reverse; for among the thousands who have really believed that these numbers terminate about the present time, not one can be found that has not prayed more, and given more of his time and talents to aid in promoting the eternal welfare of his fellow men. Again, before it is proved that those numbers are "mysterious" it should first be shown that a part of the revelation which God has given us, is no revelation. Some proof from Scripture should have also been adduced, that they can not be understood. Again, why ought we "to be aware that none can know the time?" Certainly not because our Saviour said (Mat. 24: 33) "So likewise ye, when ye shall see all these

things, [the signs previously enumerated] KNOW that it is near at the doors. Again, (Dan. 2: 44) "In the days of these kings [the divided state of the fourth kingdom] shall the God of heaven set up a kingdom."—Again, at the time God is to make the "effect of every vision" cease, and make an end of "prolonging" his words; there is to be a proverb in the land, "Saying, the days are prolonged and every vision faileth." (Ezek. 12: 22.)

Again, when the Lord comes to award the hypocrite his portion; the evil servant is to be saying in his heart, "my Lord delayeth his coming," and shall be "smiting his fellow servants, and eating and drinking with the drunken," or furnishing such doctrines as suit the appetite of the ungodly. Mat. 24: 48—51. Again, (1 Pet. 1: 8—12) we are told of a salvation that was to come at the end of our faith; of which "the prophets enquired and searched diligently. * * * Searching what, (time) or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it WAS REVEALED that not unto themselves but UNTO US (they did minister, &c. * * * wherefore * * * * hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Compare this with Dan. 12: 4, "But thou, O Daniel, shut up the words, and seal the book, to the time of the end: many shall run to and fro, and knowledge shall be increased." Some of the most eminent men for learning and talent, among whom are Dr. Clark, and Dr. Gill, have given us as the sense of this passage, that, though the visions were shut up—not understood; Yet, the time would come, just before the end, when there would be such a searching as to discover the true meaning.

Again, Peter informs us, (2 Pet. 3: 2—4) that he had written for the benefit of those that should live in the last days, and that there would arise scoffers walking after their own lusts, "and saying, where is the promise of his Coming?" &c. So we are taught by signs, Political, Physical, and Moral, something about the time; so that there is, to say the least, "a satisfactory approximation towards" it. Again, you say,

"It may be asked if the 2300 days did not begin with the decree to rebuild Jerusalem? We have read over and over again the alleged demonstration of it; but never did we know a thing less proven. They say it is evident from the fact that seventy weeks are "cut off"—We doubt if this is said at all, for the verb has COGNATE MEANINGS. But if it means "cut off," there is as much evidence that they were cut off from all time past or future, as that they were cut off from the 2300 days."

"Never did we know a thing less proven," are your words, and words of fearful responsibility; for they may convey the idea, that the claims of "Simon," the "Sorcerer," or the Pope of Rome, to Divine honors are better established.

We will look again at the prophecy, to see whether your statement rests upon a sure foundation. In the vision of Daniel viii. we have the following symbols:—1st, A Ram with two horns; 2d, A He Goat with a notable horn between his eyes; 3d, Four horns upon this Goat, which came up towards the four winds of heaven; 5th, A little horn that waxed exceeding great; 6th, The Two Thousand Three Hundred Days, which was the length of the vision. These are all the symbols contained in the vision. (Ver. 16.) "And I heard a man's voice between the banks of Ulai which called and said, Gabriel, MAKE this man to understand the vision." Will the angel Gabriel disobey the command of the Highest? Oh, no. If he does, he will be "reserved in everlasting chains," like other "angels who kept not their first estate."

He proceeds to *make* Daniel understand the vision; yet, Daniel tells us in the last verse of that chapter, "I was astonished at the vision, but NONE understood it." Has Gabriel then obeyed the command to *make* him understand? We will follow after him and see how he has done his work. (Ver. 20.) "The Ram which thou sawest having two horns are the kings of Media and Persia." This is certainly understood. (Verse 21.)—"The rough goat is the king of Grecia, and the great horn is the first king." This is made very plain.—(Verse 23.) The four horns are the four divisions of the Grecian power. All is plain thus far. (Verse 23-25.) The EXCEEDING GREAT HORN is a power that sprang up during the existence of the four divisions of the Grecian kingdom, more mighty than either of the powers that preceded it—was to stand up against the Prince of Princes, but he broken without hand.—If the language of Gabriel, thus far, did not MAKE Daniel understand, then it was not in the power of language to do it. But here Gabriel's explanation stops, while there is *one* symbol remaining, (the 2300 days.) He has not yet obeyed the command, and is bound to pay Daniel another visit, or be charged with disobedience. Where shall we look for him to conclude his mission? We will read along into the next chapter,—not into the next subject, for this division of the prophecy into chapters is but the work of man. Daniel with his astonishment, and lack of *understanding* the vision, begins to pray; and he prays for the cleansing of the sanctuary, which had been promised in the vision, (chap. ix. 17, 18, and chap. viii. 13, 14.) While he was praying, (verse 21,) Gabriel, the same angel that was commanded to *make* him understand, comes again: What for? Let him answer. (Verse 22.) "O Daniel, I am now come forth to give the skill and UNDERSTANDING"—not a new vision. (Verse 23.) "I am come to show thee; for thou art greatly beloved: therefore *understand* the matter, and consider *the vision*"—not the prayer, for this chapter is made up of Daniel's prayer; but the vision in chapter viii., that he, nor none else understood.—(Verse 27.)

He had explained all the symbols but the 2300 days, and we should naturally expect him to begin with his explanation where he left off; nor are we disappointed, for his first words are, (ver. 24.) "Seventy weeks," &c. He left off at the time, and now begins with it. It is an explanation—*making* him *know* about the vision;—therefore the seventy weeks cannot be other than a part of the time of the (2300) day vision, appropriated for several purposes which he names.

This is a clear case, whether the verb means "cut off," or "determined;" although we have the combined testimony of Professors Stuart, Whiting, and the best Hebrew scholars generally, that the verb only means "cut off," or "cut out." So if it has "cognate meanings," it becomes your duty to enlighten the mind, at least, of the learned Professor of Andover College.

With this clear evidence before you, that the ninth chapter of Daniel is an explanation of the eighth, how could you say, "There is as much evidence that they (the 70 weeks) were cut off from *all* time past or future, as that they were cut off from the period of 2300 days"! The casual reader can but observe a want of caution in this statement.

But by way of reference again to the expression,— "Never did we know a thing less proven," &c., you will mark the angel's explanation, while *making* Daniel understand. "Seventy weeks" of the vision were appropriated: (verse 24.) But "understand" further.—(Verse 25.) "From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks and threescore and two weeks"—(69 weeks)—the other week, in ver. 27, making up the seventy in verse 24, is occupied for the same purposes, named in the last verse. "Never a thing less proven." "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines re-

joice, lest the daughters of the uncircumcised triumph"—that one of the most vigilant watchmen on Zion's walls, gravely calls in question the ability of Gabriel to fulfil his promise, in *making* Daniel understand. Again you remark:—

"Yet if cut off from 2300 days, it is doubtful if the decree of Artaxerxes is the commencement of the seventy weeks. The language of Daniel is 'Seventy weeks are determined upon thy people and thy holy city,' (ix. 24.) Then in the 26th verse it is added, 'The people of the prince that shall come shall *destroy* the city,' &c. We see no reason why the *destruction* of the city should be excluded from the period of seventy weeks. Nothing in the language of the prophecy warrants its exclusion, which shows how uncertain are all castings up, to determine the year of this or that event, even if (as is far from truth,) it were agreed what the events shall be when they come."

In saying "It is doubtful if the decree of Artaxerxes is the commencement of the 70 weeks," you manifest a willingness to abandon one of the strongest positions that has been relied upon for centuries, to prove the Divine authenticity of the Scriptures. But saying nothing of this, can you admit that the prophet might have been pointed into a cloud of thick darkness, for light, by one who came to *make* him understand? Where else can we find such decree, but in the reign of Artaxerxes!—The vision commenced with the "Ram pushing"—the height of the prosperity of the Medo-Persian kingdom: and when Daniel was *made* to understand the time of the commencement of that vision, he was pointed to a decree that was issued by the reigning monarch of that kingdom, and at just such a time in the history of its affairs, as is represented by the "Ram pushing," &c.—But if there is still a doubt as to *this* being the decree whence the vision began, take the testimony of Jesus, (Mark i. 15.) "The time is FULFILLED," &c. No time had been given to be fulfilled reaching TO the Messiah, but the 69 weeks, (Dan. ix. 25.) According to the best chronology, this was about 483 years from the aforesaid decree, or as many years as there are days in 69 weeks.

Here is a good "reason why the destruction of the city should be excluded from the period." Jesus said the time was fulfilled 47 years before that event took place. Again, the *destruction* of the city is not named in verse 24, among the events for which the 70 weeks were "determined" or "cut off." "To finish the transgression" was the first event, which the Jews did, by their rejection and crucifixion of the Savior. The *doom* of the city was sealed among the events of the seventy weeks, as may be seen from Matt. xxiii. 38: "Behold your house is left unto you desolate," &c. Its *destruction* is then spoken of in Daniel ix. 26, as an event that should follow: "The people of the Prince that shall come shall *destroy* the city," which language would have been a useless repetition, had that *destruction* of the city been brought to view in verse 24.

Whatever difference of opinion there may be about the events that mark the termination of the vision, you will, no doubt, grant, that the "sanctuary" will then "be cleansed," and that it will bring the LAST END of indignation against God's people. This is sufficient authority for you and I to be engaged in the work of "comforting" God's people, in view of their eternal deliverance.

I pass to notice the following:—

"But is it not said, the reader may ask, that *the wise shall understand*? Yes, and the wise have *always* understood. Daniel was wise. But what did he understand? That he should 'stand in his lot at the end of the days.' To understand this is true wisdom, and it is wisdom enough. The martyrs were wise. But as to these dates of the prophecies, in the sense now imposed upon them, it is certain that they understood them not. Nor is it any part of wisdom thus to understand them."

If the position you have here assumed were true, then Daniel should have been told, "The wise shall understand" all that is here written, *except* the answers to the question, "How long the vision?" and "How long shall it be to the end of these wonders?" With this

view, as to the matter of edifying Daniel, he might as well have been told he should "stand in his lot" at the end of a steamboat, as at the "end of the days." An understanding of what Daniel's lot is, or any other part of the subject here brought to view, can be quite as easily obscured as the periods. If they were not among the things to be understood, as to the time of their commencement and end, it will be difficult to discover what the wise were to understand. Let the fact be admitted that the *periods* were included, and all is plain. A question is asked, and repeated, "How long," &c. An answer is given in *time*—a plain statement made, that at the time of the end "many shall run to and fro and knowledge shall be increased." Supposing you, my brother, had been the kind angel, sent to "inform" Daniel, and *make* him understand; and while engaged in the discharge of your duty, a question is proposed by some one of the shining hosts, which you are called upon to answer for Daniel's benefit. It is as follows:—"How long shall it be to the end of these wonders?"—Daniel waits in solemn silence to know *when* he is to share a better resurrection; and you proceed to answer Daniel, *It is no PART OF WISDOM [for you] THUS TO UNDERSTAND.*" Think you that Daniel would feel as though he could obey the command to "rest," under such circumstances? Again, you say:—

"If a man would lose what wisdom he has, be it much or little, let him turn from the practical or devotional books of Scripture, and begin to pry into those reserved mysteries."

We have seen a manifest difference between yourself and Daniel's instructor; we here again observe a difference between you and Paul. He says *all* Scripture is profitable, &c. You tell us a part of it is not only *unprofitable*, but absolutely destructive to true wisdom.—Where has Paul or Peter, James or John, or even Jesus, thus cautioned us? "Reserved mysteries" the Revelator tells us (Rev. x. 4.) were not written. "Seal up the things which the seven thunders uttered, and write them not," while he tells us (ch. xii. 10.) "Seal not the sayings of the prophecy of this book." John was doubtless right, and my dear brother Hamline is doubtless wrong. I almost tremble when I quote the following:

"Was not Jesus wise; and did he not understand the prophecy of Daniel as well as we can hope to understand it? If so, remember that with the prophet's numbers all before him, he could say of 'that day and hour knoweth no man, not even the Son, but the Father.'—He who can presume to have ascertained from the prophecies of Daniel, what Jesus could not learn from them, is a bold interpreter of Scripture."

Yes, I tremble for the fate of any man, who can coolly charge the Lord of heaven and earth with any degree of ignorance. Jesus says (Matt. xxiv. 15.) "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, (whoso readeth LET him understand.) 'The abomination of desolation,' as such, is only spoken of by Daniel in xi. 31 and xii. 11, in which last place the *time* of its duration is given, and Daniel is told 'the wise shall understand.' Jesus points to the same text and gives a broad commission, not only to the learned, but 'Whoso readeth LET him understand.' He then follows down through the history of the days (years) to their end, and adds, 'But of that day and hour knoweth (maketh known, Gr.) no man.'—He gives a general commission for all that read, to understand those numbers, and furthermore, adds the signs by which we might *know* the event at the door. In your fears that others may be chargeable with assuming too much knowledge, you seem to have forgotten that there is a danger in being "ever learning, yet never coming to the knowledge of the truth." Again, you remark:

"But does not the apostle say, 'You are not in darkness that the day should overtake you as a thief.' Yes, and why shall it not overtake them as a thief? Because they know the time? No. But because *not* knowing the time, they were ALWAYS watching. 'Watch therefore,' says the Savior, 'for (because) ye know not the hour wherein the Son of Man cometh.'"

Your remarks have already conveyed the idea that within a certain (large) circle of time, we may tell when some future events will take place; and the *day* and *hour* is the largest circle of time in God's book, within which the event of the Lord's coming is so hidden as to preclude our searching for it. So we are commanded to *watch!* Watch for what? His coming, of course, for it is that, the *hour* of which, is hidden from us. Will you inform us how a person can watch for a thing he does not expect? Here stands a person by the railroad with his valise in his hand watching.—What for? For the arrival of the cars? Yes. Does he expect them? Oh, no, he sees no more signs of their arrival now, than there was a hundred years ago, yet he watches, not because he expects, but simply because he was commanded to. Can the term "watch" mean what is expressed by it, in such case?

I copy the following extract for the purpose of making a remark upon its unfairness:

"The reader may say, 'none profess to know the day nor the hour.' We answer, they profess to know that the Son of man will come between the 21st of March, 1843 and 21st of March, 1844. Now if he does not come until the 20th of March, 1844, will they not then know the *day*? And if he should not come till twenty-three hours of the 21st of March, 1844, are passed, would they not know the *hour*?"

When you say "they profess to know the Son of man will come between the 21st of March, 1843 and the 21st of March, 1844," you say what we do not profess to KNOW, but to BELIEVE. You do us injustice by setting "knowledge" in the place of "faith." Thousands have done, and still do, hold it as a matter of *faith* that the prophetic periods expire within the aforesaid time. The clearest evidence of things in the future, leaves all such things as matters of faith, and such they will remain until they become matters of fact.

We have always been apprised that there might be an error of days, weeks, and perhaps months, in the chronology of the last 2300 years; but that there is an error of a year, or even a month, has not yet been shown. It has never been the design of Second Advent believers to fix upon days or weeks.

The first published lectures of Mr. Miller have this title page: "Evidences from Scripture and History, of the Second personal appearing of our Lord and Saviour Jesus Christ upon the earth about the year 1843." Our hopes of seeing Jesus soon are not built upon so precarious a tenure as to be affected by a *day*. Still we believe that the year, or about the year of the Second Advent, is taught in the Bible. This has been clearly proved, and the position stands triumphant as far as Scripture argument is concerned. If opposers triumph, it will be because *time* will furnish an argument that they have frequently attempted, and as frequently failed to give. Not knowing the *DAY* or *MONTH*, we shall strive through grace to *WATCH* until the Lord comes; and IF indeed we should pass the last of the prophetic periods without hearing the joyful notes of the last trumpet, (which as yet, we have no reasons for believing) we shall still find it a pleasant duty, although reproached for giving credence to ALL that the prophets have spoken, still to "watch," believing we have nothing marked in the prophecy to look for, but "the coming of the Son of Man, and the deliverance of the saints." Who in these days thinks of calling in question the ability of a good navigator, by the aid of a good chart, to tell about the distance across the Atlantic? Yet, who would not denounce such a navigator after he had run out his reckoning, if he should put about, saying there is no land? A candid public, with the evidences we have given them, as to the termination of prophetic periods, should be ready to condemn us, if in such case we did not look even more earnestly than we now do, for our coming Lord. The closing part of your article I consider contradictory to one of the most important positions you have laid down, and most I might, through a misunderstanding, do it serious injustice, I will here give the two last paragraphs entire:

"But do you not think we should study the 'time of the end'?" We think the true Christian is deeply convinced that there is a coming general judgment. But we

do not consider it any part of faith to believe that the judgment will be this year, next year, or any given year. Faith looks at Christ on *the cross*. The apostle says, "We preach Christ crucified," (not Christ's Advent.) He says, "God forbid that I should glory save in the cross," (not in the Advent.) Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him," (lifted up, not coming down.) Satan cares not what else we do, if he can divert us from the cross. He knows it is by the cross, not by the advent, that "we are crucified to the world and the world unto us." Did we wish to make sure of a preparation to meet the Saviour at his coming, we would never once look at the figures of Daniel or of John; but we would make it our sole business, day and night, to gaze at the cross. And we are satisfied from what we have seen and felt, that when our Lord does come, they will be best prepared to meet him, who studied the history of the crucifixion more and the prophetic numbers less.

"But," says the reader, "would you not wish at the moment of Christ's advent, to be looking for him in the heavens?" No. Others may find it edifying to be gazing into the heavens. We do not. The cross, not the clouds, attracts our gaze. The death of Jesus not his advent, melts our heart. And if in our day the Saviour should come to judgment, may we, like Paul, "be glorying in nothing but the cross?"

In contrast with this singular language of yours, I shall give some of the words of the apostle, who, by you, stands charged with preaching "not Christ's Advent."

1 Thess. 5: 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto [not the cross] the Coming of our Lord Jesus Christ."

1 Cor. 1: 7, 8. "So that ye come behind in no gift; waiting for [not the cross] the Coming of our Lord Jesus Christ?"

"Who shall also confirm you unto the end, blameless in the day of our Lord Jesus Christ."

Phil. 3: 20. "For our conversation is in heaven; [there is no cross there] from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies," &c.

Col. 3: 2—4. "Set your affections on things above, not [on the cross] on things on the earth."

"For ye are dead, [crucified by the cross] and your life is hid with Christ in God."

"When Christ who is our life shall appear, [not before] then shall ye also appear with him in glory."

1 Thess. 1: 10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

1 Thess. 2: 19. "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming?"

1 Thess. 3: 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you:"

"To the end [not that you should gaze at the cross forever] he may establish your hearts unblameable in holiness before God, even our father, at the Coming of the Lord Jesus Christ with all his saints."

1 Thess. 4: 15—18. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep."

"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God. And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord."

Wherefore, comfort one another with these words." Paul preached not only "the Advent," but preached it as a comforting doctrine. He never preached "the cross" as a comforting, but as a crucifying doctrine—yet it was necessary, because, by it, a death to the world and sin was effected.

2 Thess. 1: 10. "Who shall be punished. * * * When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

2 Thess. 2: 10. "Now we beseech you, brethren

by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind," &c.

1 Tim. 6: 14. "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

2 Tim. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," [nothing said of loving the cross.]

How then, Paul, shall we spend the time of our sojourning here, for our brother Hamline has told us we must not do it looking for the Advent, but at the cross? Let Paul answer.

Titus. 2: 11—13. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly, in this present world; LOOKING for that blessed hope, and the GLORIOUS APPEARING of the Great God, and our Saviour Jesus Christ."

So far from Paul not preaching the Advent, it was the prominent doctrine of his whole course of suffering, while engaged in the work of the ministry. Mark his language when arraigned before the Council:

Acts. 23: 6. "Of the hope and resurrection of the dead am I called in question." Again, when brought before the Governor, Acts. 24: 14—16. He tells them his "heresy" was "believing all things which are written in the law and the prophets"—that he had hope of the resurrection which they allowed,—and therein he exercised himself, &c.

Heb. 11: 35, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Rom. 8: 23, "We groan waiting for the adoption, to wit: the redemption of our bodies."

Jesus said "Whosoever will be my disciple let him deny himself and take up, not 'gaze at' the cross."

None can appreciate the cross more highly than those who are looking for the Lord; for by it their blessed hope has been procured. The cross is suited to a state of infirmity, in which infirmities Paul gloried, as well as in the cross; not that he desired nothing but infirmities, but that through these he might be a partaker of the "glory that should follow." I have searched in vain for a scripture warrant that we should "make it our sole business day and night, to gaze at the cross."—To say the least, the doctrine of the Advent was more peculiar to the Apostle Paul than this. His testimony alone, is here placed by the side of yours, for many eyes to look upon, that will soon gaze upon our descending Lord. Let me add one testimony more. It is the testimony of Jesus. He gathers his disciples together—instructs them upon the points of danger, peril and suffering, through which they, and their successors were to pass before reaching their eternal rest—points them to signs that would foretell their "great deliverer nigh," and adds, (Luke 21: 28,) "And when these things begin to come to pass, then LOOK UP, and lift up your heads: for your redemption draweth nigh." Time rolls on its resistless course—the signs appear—the saints lift up their heads rejoicing. The command "look up" is repeated—thousands cheerfully obey. But hark! a jarring voice is heard. It is the voice of L. L. Hamline, sounding loud and strong, from an elevated post on Zion's walls, in fearless, stern reply, "Others may find it edifying to be gazing into the heavens. WE DO NOT." At that voice, which once, so oft proclaimed the Bridegroom nigh, multitudes of the dear saints hang their heads in mournful sadness. O my brother! turn again to the simple testimony of God's word, and you will be met with reproaches from an ungodly world, but can but meet heaven's choicest blessing. In your prayers for guidance and direction, pray, that if I have dealt upon you severer blows than has the blessed Saviour, and the Apostle Paul, I may be forgiven.

E. JACOBS,

“PREPARE TO MEET THY GOD”!!

Standing on the crumbling verge of 1843, and in the very last moments of probation, we implore your prayerful and critical perusal of these two pages. We are the more earnest in this, because in them is contained a scriptural clue to the time when this earth, and all its inhabitants, will pass from their temporal to their eternal state; which we most certainly believe cannot pass the end of next March. You may inquire, why we extend it beyond this year. We answer, because Moses, Daniel, Jesus, and John, through whom the prophetic numbers came to us, were all Hebrews; and it is well known their year ended about the time of the vernal equinox. We invite your attention by all that is blessed and glorious in the thought of everlasting happiness with God, and all that is doleful in the view of endless banishment from him. Think not, because we say we believe the end will not come before April, therefore you may go on in sin a little longer. No, no. We entreat you to prostrate yourself immediately before God, even before you finish reading this, and give your heart to him before the sound of the last trumpet shall declare, “Time shall be no longer;” for the day and hour of his coming is not revealed to mortals.

2 TIM. 3; 16, 17.—“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.” Here is our warrant for looking into any part of the Holy Book in search of truth.

DANIEL informs us, ii. 19, 28, 29, that the great God revealed and made known secrets to the king and prophet, which were to take place hereafter, in the LATTER days. This ought to close every mouth which is disposed to say that we can know nothing of the future, after the great God hath made it known.

In looking further at this chapter, we see that the gold, silver, brass, and iron of the image, symbolise four kingdoms, each in turn exercising universal dominion; the stone cut out of the mountain without hands for the fifth, or the kingdom of heaven, before which all the preceding empires disappear by a catastrophe that grinds them to powder, so that the wind takes them away like chaff, that no place is found for them. How can complete destruction be set forth more perfectly than this? Has any such thing come upon the world since the days of Daniel? No. Then the stone has not smitten the image; it is yet future! Look out!! “Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder.” Need the end of this world be set forth more clearly? And yet it is, in

THE VIIth CHAP. But because the fourth empire was to be disrupted, and exist for a season in the form of ten,—in which form it was to give birth to an eleventh, the most extraordinary politico-ecclesiastical power the world ever saw, which was to have the saints in its hands 1260 years, but was to make war and prevail against them, until the final catastrophe,—Therefore the same great events are introduced in this chapter under a different series of symbols, viz. four beasts, instead of four metals: a lion for Babylon, a bear for Persia, a leopard for Grecia, and a monster for the Roman. But now, lest the art and cunning of wicked men should succeed in explaining away the final catastrophe

of the king's dream to mean something short of the end of this world, the stupendous and sublime scenes of the last JUDGMENT are delineated with a minuteness equalled only by the grandeur of the occasion. Daniel saw the earthly thrones cast down, the Ancient of Days sitting on His throne of fiery flame, with wheels of burning fire, preceded by a fiery stream; thousand thousands ministering unto him, and ten thousand times ten thousand standing before him, the JUDGMENT set, and the books opened. Then he beheld, because of the voice of the great words which the horn spake; he beheld even till the beast was slain, and his body destroyed and given to the burning flame. A more complete parallel to the action of the stone upon the metallic image could not be given. Now, what is the immediate and obvious cause of this destruction? The great words of the horn, most certainly. Whose voice but that old Romanism's is now heard far above all the din and clatter of the nations or the sects? Reader, do you hear it? if you do, then you may be sure that this world will soon be given to the burning flame. As the next rising scene in this sublime drama, far in the back-ground, Daniel beholds the Son of Man coming on the clouds of heaven, who was brought near, and before the Ancient of Days, who gave him dominion, and glory, and a kingdom, that all nations, and languages, should serve him; whose dominion is an everlasting dominion, which shall not pass away, as all the preceding ones had, and his kingdom that which shall not be destroyed. But do you ask what people these are, and from whence they came, that constitute this universal, endless kingdom, after all the nations are given to the burning flame? Themselves shall answer. Rev. v: “For thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.” There can be no mistake in the identity, for John has precisely the same numbers as Daniel. But as the length of these two visions, which we have gone over, is not given, so we have the

VIIIth AND IXth CHAPTERS, in which the first empire is omitted, the symbols again changed, the second and third empires expressly named and set forth by two domestic animals, and the fourth by a little horn, which waxed exceeding great, and which was finally broken without hand. Here we wish to say, that we need not go out of the Bible for a single item of the history needed to establish the succession of kingdoms in these visions. Daniel expressly tells the king of Babylon that he is the head of gold. Babylon (v. 26) was given to the Medes and Persians; and we are told (viii. 21) that the rough goat is the king of Grecia. The three first kingdoms are thus positively named; so we have only to see if the Bible tells us of one more, and if so, that must be the fourth. Luke (ii. 1) speaks of a power, which taxed the world. Aye, that is it! ROME! Now, Daniel is told that this vision, which encircles the Medo-Persian, Grecian, and fourth empires, is 2300 days long; that it extends to the time of the end; that it reaches to the last end of indignation; and that, at the time appointed, (2300 days,) the end shall be. But, after all Gabriel's explanations, Daniel says, none understood it. No wonder that he did not; for, after hearing the order given to Gabriel to make him understand it, and pondering over the idea how three such mighty empires could flourish, each one his season, and all to take place

in a period of 2300 days, his astonishment is easily accounted for. But, like all true saints, he betakes himself to his knees and his holy books. O, how many of the true children have found light and comfort in these two ways! Flying swiftly, Gabriel is again at his side, talking with him, informing him, giving him skill and understanding of the matter, and showing him the VISION. He proceeds to inform him that 490 of these days are determined (or cut off, as our learned opponents admit) for certain purposes, and to seal up the vision; then he gives him a starting point, the only one mentioned in the book, and without which “unto 2300 days” is of no force whatever; then he tells him that, in 69 weeks, the Messiah will make his appearance. Luke (iii. 23) informs us that Jesus began to be about 30 years of age when he began preaching. Mark (i. 15) informs us that the first of that preaching was, “The time is fulfilled.” Now, as there is no other time given in the Bible but the 69 weeks for the Messiah to come, so they must have expired at this very time. Now, I find that both of these events are set down under A. D. 26. Here, on this solid rock, we can set our feet, and look back 483 years, to B. C. 457, and know for a certainty, that then the decree was issued to rebuild old Jerusalem. We can also know with the same degree of certainty, that, in 1817 years after the same point, Daniel's visions will end, and the New Jerusalem come in all its glory. This any one can see, by adding 26 and 1817 together, which make 1843. Or add 1817 to 483, and we have 2300, which is the whole vision. Then the stone will smite the image to powder, the fourth beast be given to the flames, the Son of Man come in the clouds, the exceeding great horn be broken without hands, the Judgment be set, and the books be opened, within four months of this date!!! Reader, are you prepared to meet it? Thus we see that it is entirely immaterial at what point of time in the 70th week the crucifixion took place, whether in the middle or the very last day of it. How true it is, that God has given line upon line, precept upon precept! for, after going over the ground three times, he again sends to Daniel, but not in a vision; and his heavenly instructor says to him,

IN THE XIth CHAPTER, “I will show thee the truth.” In the remainder of the book, he shows him all the important events of the whole vision, down to the time that the great prince Michael stands up to reign, when many of them that sleep in the dust of the earth shall awake, and the wise shall shine as the brightness of the firmament. Now, for the first time, it is made known to Daniel how Adam, Noah, Abraham, Moses, and David, could come into this endless kingdom, which was to be set up on earth; namely, by their rising from the dead. The 4th and 9th verses of the last chapter inform us, that the words, the book, are closed, shut up, and sealed, “till the time of the end.” Can any candid man want any thing more than this, as a reason why it was not known, till the last fifty years, that Daniel's visions would end in 1843? Verses 4 and 10 inform us that, at the time of the end, many shall run to and fro; [what immense travelling in these days!] knowledge shall be increased; [think of the improvements in our day!] many shall be purified and made white, [how many have joined themselves to the churches since 1798!] and tried; [preaching the coming of Christ this year has most thoroughly tried this work, of what sort it is;] the wicked shall do wickedly, [no dispute on this!] and none of the wicked shall understand; [has any person seen any of the wicked, who understand that the Judgment would set this year, who continued to live in sin!] the wise shall understand; [if true second advent believers are not the truly poor in spirit that mourn, the meek that hunger and thirst after righteousness, are merciful, pure in heart, peace-makers, and those which are reviled and persecuted, and all manner of evil said against them falsely, who are!] The three last verses now demand our prayerful attention. Read them over and over, then fall upon your knees in prayer, and look at them again. If the papal church, which has shed the blood of more than fifty millions of men, women, and children, because they differed from her in matters of faith, is not “the abomination that maketh desolate,” then you may search the world over for it in vain. If it is, then the “daily” must be Paganism; for that alone

stood in the way of Papacy, and as soon as that was taken out of the way Papacy took its place.—A. D. 508 is the best authenticated date for this event that I can find; indeed, historical facts are very clear, that the last of the barbarian kings that had conquered Rome was converted to the Catholic faith, and the first papal war commenced this year. The first of these numbers covers the whole ground, from the taking away of the power of Paganism, in the city of Rome, to the taking away of the dominion of Papacy in the same place; this marks the commencement of the time of the end to be in 1798. The first of these numbers must mark the time to begin the last; if not, there is none given, and it is of course a dead letter, which we cannot admit for a moment. Beginning the two numbers together, and the first ending in 1798, the last must be about ended!! But what is this blessing upon those who wait, and come to the end of these days? and who are they? Paul shall answer: "We [saints] shall not all sleep, [die], but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. Then we [saints] which are alive, and remain, shall be caught up together with them [risen saints] in the clouds, to meet the Lord in the air." But do you say that many wicked will wait, and come to this same time? They will indeed come to it, to their everlasting sorrow; but it is only true saints who "wait for his Son from heaven."—Daniel is now told to go his way till the end be, for he should rest, ["Blessed are the dead which die in the Lord, for they rest from their labors,"] and stand in his lot at the end of the days. Entering upon his inheritance in the new earth, with all the saints, can alone be the meaning.

THE VII. TIMES OF LEV. XXVI. 18, 21, 24, 27. We see, in these verses, that God promised by Moses, that, if his people would not hearken to him, and do all his commandments, he would punish them seven times, which he repeats in these four verses. As a time, times, and half a time, are proved to be 1260 years by the fulfilment of three important prophecies, therefore, seven times must be 2520 years. Now take your dividers, and place one point on 1843; open them 2520 years, and the other point rests on B. C. 677. What took place this year, that would seem to mark this the right time to commence it? Manassah, the king of Israel, was carried in chains a prisoner to Babylon. If making a prisoner of their king was not "breaking the pride of their power," what would? The professed people of God have been in subjection to their enemies ever since; but, bless God, the seven times punishment of his people is nearly out, when

"—thy foes shall oppress thee no more."

THE SEVEN TRUMPETS OF REV. At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory; it had "devoured, broke in pieces, and stamped upon, the whole earth;" but its cup of iniquity was fast filling up. In the sounding of the four first is pointed out to us, in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other trumpets which are yet to sound." The fifth and sixth proved to be woes indeed to the Eastern world; and, if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last woe should be turned into one of the greatest blessings "to the inhabitants of the earth" that ever took place.

The first began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410.

The second in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.

The third in 441, and its effects were seen in the ravages of Attila, surnamed the "Scourge of God."

The fourth in 493, and its effects were seen in Theodoric, the Ostrogoth, conquering Italy, and overturning the throne of the Cæsars.

The fifth, or first woe, in 629, brought up from the bottomless pit Mahomet, that scourge of the Eastern world, with its "smoke and locusts;" but they were "to hurt only those men who have not the seal of God in their foreheads," which they were to "torment five months," beginning July 27, 1299, when they had a king over them.

The sixth, or second woe, let the "two hundred thousand thousand" Turkish horsemen loose, which were permitted "to slay the third part of men, an hour, a day, a month, and a year," making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.

Here we ought to inquire the reason why the time is given for these two last trumpets, and none else. Can it

be for anything else, than that God intended his people should know, by its fulfilment, about the period "that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged?" I think not. The regular gradation in the three woes should not be overlooked. The first was to torment and hurt men five months; the second was to slay and kill the third part of men for an hour, a day, a month, and a year; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.

THE ANNOUNCEMENT OF THE SEVENTH, CHAP. X. Imagination could hardly picture a more glorious personage. Who can help identifying him with the man that Daniel saw and described, in his 12th chapter, who was clothed in linen, upon the running waters of the river? Then the stream of time was flowing towards the ocean of eternity; but now he is standing upon the still sea, and the firm earth; time is now to be no longer. Could he be any other than Michael, the great Prince? I think not. Important truth he then communicated to Daniel; but, after a lapse of six hundred years, and at the closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet begins to sound. Why such a glorious person!—why clothed in such a glorious dress? why such a commanding attitude? why such an awful oath! *The tremendous importance of the theme and the occasion demanded it; and what is it? The cessation of time and the finishing of the mystery of God.*

THE SOUNDING, CHAP. XI. "The kingdoms are become—" Here I wish to ask if the words "are become" can be construed to mean something that is to be?

"He shall reign forever and ever." This looks like some words of Daniel: "There was given him dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church; for its advocates believe, that, at the end of 1000 years, the devil again gets the mastery.

"Has taken to himself his great power." God has now forsaken his covert, like the lion, and come out of his place, bound the strong man, and is now going to spoil his goods.

"The nations were angry." How this sets forth the state of things after the saints were caught up! When the salt is all gone; when every kind of stain is taken off; husbands and wives tearing one another to pieces; children beating their parents; men and women stripping their unfaithful pastor; subscribers cutting in pieces their dough-faced editor; a menagerie of the most ferocious beasts let loose upon one another;—will but faintly set forth the awful scenes which will occur between the time that Isaiah 26: 20 is fulfilled, and the violent death of the last wicked man and woman.

"Thy wrath is come." How dare men contradict the twenty-four elders on their faces before God, and say the seventh trumpet is a signal for the conversion of the world?

"The time of the dead, that they should be judged?" Who can doubt that this is the DAY OF JUDGMENT?

"Reward the prophets, the saints, and them that fear thy name." Yes, Job shall see his Redeemer in his flesh; Daniel shall stand in his lot; Abraham shall enter the city which hath foundations; Moses shall not be cut short of Canaan; Eli's neck shall be restored; David's sin shall be forgotten; Paul's thorn is exchanged for a crown; Stephen's wounds are all healed; John has entered upon what he saw in vision.

"Destroy them which destroy or corrupt the earth." Now, oh my soul, what a change is come on the scene of thy contemplation! Instead of the glory and inexpressible joy we last considered, here "all the beasts and birds are gathered to eat the flesh of all men, both free and bond, both small and great." [Rev. 19; and Ezek. 30.] Now, "the Lord will call for a sword upon all the inhabitants of the earth;" "he will plead with all flesh;" "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." [Jer. 25.] Now, "the Lord maketh the earth empty, and waste;" it is "clean dissolved," and "utterly spoiled," and turned "upside down;" and the inhabitants are burned;" now "he will punish the host of high ones, and kings of the earth upon the earth."—[Isa. 24.] Now is "the day of the Lord's vengeance;" "The streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [Is. 34.] Now "the Lord will bring this plague upon all people;" viz., "their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [Zech. 14.] The day has now come, "that shall burn as an oven, when all the proud, yea, all that do wickedly," "shall be burned up, root

and branch," and shall be "ashes under the soles" of the feet of those that fear my name, saith the Lord of hosts. [Mal. 4.]

SIGNS OF THIS DAY. In Joel 2: 30, 31, God says, "he will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Matthew, Mark and Luke speak of about the same things as Joel; John says nothing about them in his gospel, but is permitted to see the same things, in vision, at the opening of the sixth seal. All these things have taken place within the memory of many now living: a great earthquake was felt nearly all over the globe, just before the dark day and night of May, 1780, which I need not speak of, as we have all heard old people say so much about it. Blood, and fire, and pillars of smoke, I myself witnessed six or eight winters ago, when standing on the Western Avenue; suddenly a splendid centrepiece was formed in the zenith, from which radiated in all directions the most splendid colors, ranging from the purest light to the deepest crimson. In London it was so brilliant that it drew out the fire department, who hoisted their engines, and galloped off towards the supposed scene of conflagration. In November, 1833, I stood in the middle of the Common, and in every direction, emanating apparently from the same point in the heavens, I beheld with profound amazement, the "stars of heaven falling to the earth!" Why will not men believe this is what Joel and Jesus foretold, and which John in vision saw? No sane man could suppose that the prophecy meant that the great planets would come tumbling on to our little globe, like mountains falling on a mole-hill. And certainly, no one would think for a moment that the fixed stars, which are suns to other systems, would come rushing down upon this speck of matter. *It could be fulfilled in no other way than this.* In addition to these signs, Luke adds others, which are, upon the earth distress of nations and perplexity; the sea also, in great commotion, and men also, anxiously looking for some great event coming upon the earth; these have been all strikingly fulfilled within a few years past. The next thing all three of the Evangelists agree in; which is, the powers of the heavens shaken. What this is, I suppose remains to be seen. Matthew here says that the sign of the Son of man will appear, and all the tribes of the earth mourn. Now as this mourning takes place as soon as this sign appears, so we are pretty sure that all are convinced that Christ is coming, some space of time before he is actually seen. Now again, all three unite and say, "then shall they see the Son of man coming in the clouds, with power and great glory." Amen, even so come Lord Jesus. And now, dear reader,

IN CONCLUSION, let me ask, are you prepared for this momentous scene? If not, delay not a moment in making your peace with God; for no man can tell how soon the door of mercy will close. What an awful moment this!! enveloped in the "quickly" between the second and third woes!! four months must finish Daniel's vision, and the fifth kingdom come in all its glory; the very last ends of the 2300 days running out; iniquity is abounding; the love of many has waxed cold; knowledge has increased; the power of the holy people is scattered; many have been purified and made white; the gospel has been published in all the world; the church is in her Laodicean state; Ottoman supremacy is gone; and, of course, the seventh trumpet must be near sounding; perilous times have come; professors are lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few month's earthly pleasure? How can you endure everlasting burnings! How can you forego everlasting glory? Are you gratifying appetite, pride, vanity, temper, or lust? Are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit.—Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful, and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD." Amen and Amen.

LEWIS HERSEY.

Boston, December 20, 1843.

NOTE.—The 2300 days begin IN the year 457, that is, 456 years and a fraction before the Christian era. Of course, they do not end till 1843 years and a fraction of that era have expired. The same principle should apply to the 2520 years. The Jewish year does not end till March or April. On this point, see a tract on the Time of the End, which will soon be issued.

THE "LITTLE HORN" OF DAN. 8TH, NOT ANTIOCHUS, BUT ROME.

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

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

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

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

5. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. 28: 49, 50) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus.— On the contrary, Rollin describes him as silly, stupid and foolish in the extreme. We are told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city; he used to go and bathe himself in the public baths with the common people, and committed such extravagances as made every body despise him. [See An. His. B. 19. C. 2. S. 2.]

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

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

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

9. This HORN was to DESTROY the mighty and holy people,—the Jews. That nation was destroyed by the ROMANS, A. D. 70, after Antiochus had been dead 234 years.

10. This HORN magnified himself even to the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born; while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

11. This HORN was to cast down the place of the sanctuary, which Antiochus did not, as he left it standing. But this was done by the ROMANS.

12. To give both the sanctuary and the host to be trodden under foot by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. These days were to extend to the last end of the indignation, and the indignation is not yet at an end. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel, (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

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

GREAT. PERSIA. VERY GREAT. GRECIA. EXCEEDING GREAT. ROME.

How absurd and ludicrous would be

GREAT. PERSIA. VERY GREAT. GRECIA. EXCEEDING GREAT. ANTIOCHUS.

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

Many of our opponents rest their eternal all upon the application of this horn to Antiochus; and how clearly is it misapplied!—Reader, be not deceived.

To show still further, that the power of Papacy, which is to last till "broken without hand," is included in the symbol of this "horn" we again introduce the harmony of Dan. 2: 7: and 8.

DAN. II. B. C. 570. DAN. VII. B. C. 541. DAN. VIII. B. C. 539.

[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. B. 20.)

[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 the saints of the

Christ. Sec Rev. 12. It cannot, of course, apply to any government that existed before the Roman.] 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.) 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 of 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 together, and became like the chaff of the summer threshing floors. And the wind carried them away, that no place was found for them." (v. 23, 25.)

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 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 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.

(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) Mat. 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 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, thou hast made us unto 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 burning." Isa. 4: 4.

A MOMENTARY RECOVERY FROM INSANITY. Announcing the sudden death of Governor Gilmer, Judge Upshur, Hon. Virgil Maxcy, Com. Kennon and Col. Gardener, a voice comes by express from the headquarters of our National Government, which rationally says—"Great God!! what shadows we are, and what shadows we pursue."

SIGNS OF THE TIMES.

Luke xxi. 28.—And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

Reader, your attention is invited to a few thoughts on a momentous and thrilling event, viz: the Second Advent of Jesus Christ.—That he is soon to come as a Judge and a King, there is the clearest evidence in the word of God. Examine it for yourself, without delay, and be ready to have part in the first resurrection. You “can discern the face of the sky;” why not then, with equal clearness, “discern the signs of the times?” as both are equally marked by their appropriate characteristics, and both are equally intelligible. Why pretend ignorance of the lessons of instruction imparted by the one, any more than by the other? Remember that when an “adulterous generation” was addressed upon the general truths of the gospel, they demanded as a condition of their belief, “a sign from heaven,” or that “one arise from the dead.” On the same ground thousands now stand when addressed on the subject of those events which are soon to transpire, and ask, *How can these things be? or, Where is the promise of his coming?* When the truths on the subject of Christ’s near approach are presented, as we believe they are taught in the word of God, even professors of religion, almost *en masse* accuse us of bringing “strange things to their ears,” yea, virtually charge the Savior with an unmeaning message to his disciples, when he declared that they might know when their “redemption draweth nigh.” But I pray you heed not the syren song of peace and safety. I ask why the arrangement of “signs,” as the precursors of future events, with the predictions which announce them? Are they to be looked upon as an unmeaning ordinance of heaven? If so, then God is trifling with his creatures. We believe they have a meaning, and those which have already occurred, and those which are now transpiring, are solemnly and loudly proclaiming, “Behold the Bridegroom cometh, go ye out to meet him.” There were signs which preceded the first advent of Christ, as well as prophecies fulfilled by the event, and to a reflecting mind, guided by the light of revelation, they were calculated to inspire fresh hopes of the near approach of the infant Savior. And while the King of Judea was disturbed at the fulfilment of those prophecies which he conceived portended his ruin and the loss of his power, and even sent emissaries to inquire whether such a child were really born, in order to destroy him; there was one of the remnant band of Jewish worthies in Jerusalem, Simeon, a “just man and devout,” who had long been waiting for the consolation of Israel, and rejoiced in anticipating the promised Messiah.—The termination of the seventy weeks of years was marked by the most significant signs. Heaven and earth united in filling the moral hemisphere with forerunners of the incarnation of the Son of God, and awakened throughout the whole civilized world expectations of an approaching crisis. At the appointed time, a virgin daughter of

Judea gave birth to the Prince of Peace, and the predicted star appeared and piloted the magi of the east to the place of his birth.

There are also signs which God has appointed as the harbingers of Christ’s second coming, and the Bible chronometer God has given us in mercy, for the measurement of times and seasons. A double warning is given, that you may not be in darkness, that that day shall come upon you as a thief. The signs which are predicted to precede the second advent of Christ, are:

1. *The prevalent unbelief of Christian professors respecting the doctrine of Christ’s near approach.* Listen to the fearful interrogation of Christ—When the Son of man cometh, shall he find faith on the earth?—Luke xviii. 8.

2. *A melancholy and general decay of vital piety.* A prominent characteristic of the early Christians was, they “loved his appearing.” 2 Tim. iv. 8. They loved to hear of it, to talk about it, to pray for it, and the world hated them. It was the “offence of the cross.” In the last times “the love of many shall wax cold.” Matt. xiv. 12. Does not the love of mammon, the spirit of worldliness, conformity to its maxims and fashions, pervade the professed churches? Judge ye. Which is the most apparent, the power or the form of religion?

3. *Unprecedented prevalence of iniquity is another characteristic of the last times.* “Iniquity shall abound.” Matt. xxiv. 12. In no period of the world’s history have the floodgates let out from its exhaustless reservoir such streams of guilt. Read the dark and awful descriptions in the public journals, under the heads of Perfidy, Fraud, Rapine, Murder, Sedition, and universal misrule.—See the description in 2 Tim. iii. 1–5.

4. *Scoffers in the last days, at the coming of Christ, is another sign indicative of his near approach.* 2 Pet. iii. 1–4. Beware, reader, lest you be found among this class. A professor of religion may be a scoffer.

5. *The universal spread of the gospel among all nations is a sign of Christ’s speedy Advent.* Matt. xxiv. 14. The gospel is to be preached as a WITNESS, and not as the instrument of the conversion of all nations. This sign is fulfilled.

6. *Division among professing Christians, (Matt. xiv. 10,) and opposition to sound doctrine shall distinguish the last days.*

7. *A practical rejection of the Lord’s word. This is evident in the great prevalence of German Neology, the Transcendentalism and Rationalism of America.*

8. *Signs or wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.*

Other prophetic signs might be noticed, which are fulfilling before your eyes, by which you may know that Christ standeth at the door. Reader, if you would you cannot evade the truth on this subject. The present signs of the times, considered in the light of evidences of the fulfilment of prophecy, both past and present, may be viewed as the

last call, the last act, the last voice of God’s long-sighted and abused mercy to man.—Will you heed the call, or sleep on till, amid the darkening of the heavens and the clashing artillery of heaven, the voice of mercy ceases, and you are lost eternally?

PROPHETIC TIME.

I. **THE GREAT JUBILEE.** This is a period of 7 times 7 jubilees, 49 jubilees of 50 years each, or 2450 years, which include the time of all the Jewish Sabbaths, during which the land was to enjoy her rest. This period we commence when the Jews, with Jehoiakim, were carried to Babylon, in the fourth year of his reign; since which, the Jews have never kept their jubilees. According to the best chronologists, this event was B. C. 607. From 2450, deduct B. C. 607, and there can remain but about A. D. 1843.

II. **THE 2300 PROPHETIC DAYS, (YEARS.)** This prophetic period, of the viii. of Daniel, was to commence with the meridian glory of the Medo-Persian empire, to mark the continuance of the vision, and reach to the cleansing of the sanctuary, when the horn that waxed exceeding great is to be broken without hand. According to the best chronologists, that kingdom did not reach its greatest height until the 7th year of Artaxerxes Longimanus, B. C. 457. 457 from 2300, must end near 1843.

III. **THE SEVENTY WEEKS.** This was given to Daniel, as recorded in Daniel ix., as an explanation of the 2300 days, from which they were cut off. Sixty-nine of these weeks, 7 multiplied by 69, equal to 483 years, were to reach to the Messiah, and to begin with the going forth of the decree to rebuild Jerusalem. This decree, according to Ezra vii., was given in the 7th year of Artaxerxes Longimanus, B. C. 457. From 483, deduct B. C. 457, and there remains A. D. 26. This brings us down to the time our Savior was baptized, and acknowledged from Heaven as the MESSIAH. The one week, or 7 years, to complete the 70 weeks, carry us to A. D. 33. Deduct 490 years, in 70 weeks, from 2300, and there remain 1810. Add 1810 to A. D. 33, and it brings us to A. D. 1843.

IV. **THE 1260 DAYS.** This period was to mark the supremacy of Papacy. In Dan. vii. 25, it is called “a time, times, and dividing of time = 3½ times, that the saints were to be given into the hands of the little horn; also in xii. 7. In Rev. xi. 2, 3, it is called 42 months that the Gentiles were to tread the court of the temple under foot; and a thousand two hundred and threescore days that the two witnesses were to be clothed in sackcloth. In Rev. xii. 6 and 14, it is called a thousand two hundred and threescore days, and a time, and times and half a time, that the woman was to be nourished in the wilderness. In Rev. xiii. 5, it is called forty-two months, that power was given unto the beast to continue. These periods are all of the same length, and evidently mark the same period of time. According to the most authentic histories, the events predicted to mark the commencement

of these periods, were all fulfilled by A. D. 538; and those which are to mark the termination in A. D. 1798, just 1260 years from the commencement. Since 1798, the saints have been out of the hands of Papacy, which has continued to make war with them, and prevail against them, as it was predicted it should, till the Ancient of Days should come.

V. THE 1290 DAYS of Daniel xii.—This period was to commence with the taking away of the daily, and the setting up of the abomination that maketh desolate. According to the best historical evidence, the daily pagan rites ceased to be sustained by law in Rome, about A. D. 508, when the papal horn was also revealed in the first ecclesiastical war. These days were to continue till the time of the end, when the king of the south (Egypt) was to push against the Roman power. 1290 years, commencing in A. D. 508, would expire in 1798; and in this year we find the fulfilment of the events which were to mark the termination of this period.

VI. THE 1335 DAYS of Daniel xii.—This period was to commence at the same time with the 1290, and to continue to the time Daniel should stand in his lot: at which time, all who waited and came to the end of the days would be blessed. 1335 days, beginning in A. D. 508, carry us down to about 1843.

VII. THE FIVE MONTHS of Rev. ix. 10. This was to be the time that those like locusts were to have power to hurt men during the sounding of the fifth trumpet. We suppose that this trumpet began to sound on the 27th day of July, 1299, when, according to Gibbon, the Turks made their first attack upon the Greek empire. Five months, 5 multiplied by 30, equal 150 prophetic days (years.) 150 years, commencing with July 27th, 1299, carry us down to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks; but continued on the throne by permission till 1453, when Constantinople was besieged and taken.

VIII. THE HOUR, DAY, MONTH AND YEAR of Rev. ix. 15. This period was to mark the time that the same power was to be permitted to kill men. 1-24th of a day, 1 day, 30 days, and 360 days, equal to 391 1-24th prophetic days, or 391 years and 15 days. Commencing this period in 1449, when Decazes asked the consent of Amureth to reign, at the end of 150 years from July 27th, 1299, and it would terminate August 11th, 1840. And at that time the Sultan of Turkey made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch, at the end of the 150 years. Then ended the SIXTH Trumpet, when the SEVENTH was to sound quickly. See Rev. x. 7, and ix. 15.

THE GREAT DAY.

"Even thus shall it be in THE DAY when the Son of Man is revealed." Thousands and tens of thousands of living men, eating

and drinking, buying and selling, planting and building—fluttering, like butterflies in a summer's day, about the perishing flowers of a perishing world,—steeping all their senses in the earthly business of the passing hour,—making everything a business, pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul absorbed and quenched therein—"whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things!" Phil. iii. 19. The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the idler at his folly! the laborer at his toil! the glutton at his meat! the drunkard at his drink! Each at his sin! Each in his day dream!—Each in his soul's poison! The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and KNOWS NOT. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! believers, the pause is for you—hark! "A great sound of a trumpet."—Angels are sent with it. The Lord can do nothing till you are in refuge, *being merciful unto you.* See, O see!—they are gathering together the Son's elect, from the four winds, from one end of heaven to the other. Matt. xxiv. 31. The gathering is over—all are in safety—not one is forgotten.—O! dreadful! The storm is bursting—thousands who began to be gathered have fallen back—the last trump sounds louder and louder—the "seventh angel pours out his vial faster and faster." Rev. xvi. 17.—O! dreadful! "Voices, and thunders, and lightnings," Rev. xvi. 18, in the heavens—"weeping and wailing and gnashing of teeth" on the earth.—The storm is burst upon the poor guilty world! Every living soul has drunk it! And—O! the omnipotence of MY God, the Son of Man!—the heavens are passing away with a great noise, and the elements are melting with fervent heat, and the earth, and all the works that are therein, are burning up! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

WESTERN MIDNIGHT CRY,

CINCINNATI, MARCH 9, 1844.

Not one out of 500 of the reports in the public prints relative to Second Advent Believers, contain a single word of truth.

A letter from Bro. Litch, and other valuable communications, will appear in our next number—also the report of our Conference, which may cause a delay of two or three days beyond our usual time.

Between 5 and 6000 copies of this number will be distributed in this city. Two or 3000 German tracts will also be placed in the hands of those that can read them. These efforts will be appreciated by hundreds who will praise God in his kingdom; but, if any slight our message, we shall go to the Bar of God with the consciousness of having strove to do our duty towards them.

TO THE UNCONVERTED READER.

This may be your last warning. Then we beg of you not to throw this sheet carelessly aside, lest the voice of Jehovah should soon cry in your ears, "I called but YE REFUSED."

The salvation, or the loss of thy soul, may turn upon as small a point as the examination, or rejection of these pages. Then be wise to-day, and heed the voice that so loudly calls, "PREPARE TO MEET THY GOD."

SECOND ADVENT CONFERENCE.

At the time our paper goes to press, [Thursday morning,] the Committee had not succeeded in procuring a commodious place for the session of the Conference.—It therefore commences in the Lawrence Street Church, on Thursday A. M., at 11 o'clock. The morning services will be occupied in Bible Class, and other exercises. Lectures will be delivered each P. M. and evening, at 3 and 7 o'clock. In case no larger place can be secured, the College Hall will be occupied for the Lectures on Sabbath next. The following subjects may be expected to be brought before the congregations in the Lectures delivered at the session of this Conference:

The Nature, Object and Time of the Second Advent of our Savior;

The Unscripturality of the Doctrines of a Millennium and of the Jews Return, before the Advent;

The Kingdom of God;

The Two Resurrections;

The Seven Churches;

The Seven Trumpets;

The Seven Last Plagues;

The Fall of Babylon;

The New Jerusalem;

The New Heavens and New Earth;

The subjects contained in Dan. 2, 7, 8, 9, 11 and 12th chapters, and Matt. 24;

The Signs of the Times.

All are invited to come and hear for themselves the reasons of our hope.

PROFESSOR STUART

Is the principal learned opposer, of the doctrines we advocate, relative to the Speedy Coming of our Lord.—That none may be deceived by men who oppose this great truth; it may be well for all to know, the value this learned man attaches to the prophecies recorded in the Bible. In a theological work, recently translated from the German, by Theodore Parker, of Roxbury, Mass. vol. 2, p. 485, the following language may be found relative to the accounts of Daniel.

"Ezekiel mentions Daniel as a model of righteousness and wisdom, xiv. But the Daniel of this book must at that time have been very young—therefore, it is not improbable, that the Author of this book has FALSELY TRANSFERRED another mythical or poetical character, to the times and circumstances of this work, and at the same time has made use of the statements of Nehemiah x. for the same purpose. The false statement in i. 1, renders the HISTORICAL EXISTENCE OF DANIEL EXCEEDINGLY DOUBTFUL."

In the translator's preface it appears that PROFESSOR STUART, of Andover, Sears and Hasket, of Newton, have aided him in his work with advice and references. The Professor, failing to overthrow a correct exposition of a prophecy from which the Saviour quoted, (Mat. 24: 15) now lends his advice in the spread of a work that calls in question the REAL EXISTENCE of the Prophet DANIEL—and calls his eminent prophecy a "MYTHICAL FABLE!" Dear reader, we again say, "BE NOT DECEIVED."