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AND

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THE ADVENT SHIELD
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The Advent Shield

And

Review.

Edited by

J. V. Himes, S. Bliss, & A. Hale.

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ERRATA.—We find, on a critical examination of the articles contained in this work, that there are several typographical errors. Some of these are not very important, while others materially affect the sense, which are as follows:—

Page 9, (in the note) for “Kirby,” read Faber.
" 20, 13th line from the bottom, the clause, “by a new title, viz. Revelation,” the last word should read in the plural, “Revelations.”
" 36, 11th line from top, for “ignus fatui,” read ignes fatui.
" 38, 13th “ “ for “was invested,” read, are invested.
" 4th “ “ bottom for a happy delusion, read an unhappy delusion.
" 114, 13th “ “ for “anti-type,” read, great type.
Preface.

We be to the man who has done, or may do that work, in his own name, or for his own sake, or with any other than a clear warrant from the written word of God! To that we appeal, and to nothing else. Whatever that does not condemn, should be permitted to stand unmolested; whatever is at variance with it, must fall.

That the promulgation of the Advent doctrine has had the effect to shake the confidence of the church in, and weaken her attachment for, the great plans and theories which look to an unknown period of prosperity in the future, without the personal presence of Christ—the resurrection of the righteous—the punishment of the wicked and the renovation of the physical world—is too evident to be the subject of a doubt. It is charged upon us by our opponents, and it is everywhere apparent.

This result has been produced in two ways. 1. The believers in the Advent doctrine, in many cases, have been silenced or driven away from the communions with which they have been associated, and this has made no trifling reduction of the vitality of their membership. 2. The novel interpretations of the word of God, which have been presented in order to oppose the Advent doctrine, have destroyed, in no small degree, the great Bible motives to Christian zeal. But should we be blamed for this? We have appealed "to the word and the testimony" for authority, and those who have complained of us have failed to show, by the same authority, that we were in the fault. Let the blame fall where it belongs!

Nor have we failed (to the praise of God be it spoken,) to furnish those who have been brought under the influence of the Advent doctrine something better than that which has been given up:—"better promises," to be realized in the "better country," after the "better resurrection," under the full development of the immortal provisions and arrangements of the "better covenant." And no sincere believer in the Bible will deny, that its first great principle requires that all the affairs of this world should be arranged with a view to the future, restored and never ending world. "Here we have no continuing city, but we seek one to come." God spares, and sustains, and blesses this world; only with a view to results that are to be realized in "the world to come," and the great object of man should be to secure a portion there. If this is the occasion of disturbance, let those who complain prepare to answer for it to their God!

We have only to add, that those who have embraced the Advent faith are more than ever satisfied, with a very few if any exceptions, with the position they have taken, and that it cannot be overthrown.

We have not room to speak particularly of the contents of this number. They will be read, we doubt not, with deep interest. If any of our readers should suppose that the works of our opponents, referred to, are treated with undue severity, we have only to say; Read the works, compare them with the word of God, then read what we have said, and they will not complain of severity.

THE ADVENT SHIELD.

ARTICLE I.

The Millerite's Confession, and Adventist's Apology.

Although every man has a right to differ in opinion from his fellow-man, as to any authority which one may possess over another in the case, still, Christian obligation and courtesy make it very proper, both to ask and to grant a reason for our differences, whenever they involve questions of acknowledged importance.

To Christians, and, indeed, to all men, we have ever been, and hope we ever may be, ready to make our apology in all such cases.

The importance of the question which our position involves is already made apparent, both by its prominence in the word of God, and the public interest it has called forth, so that we need not spend a moment to show the propriety of the step we are about to take. Indeed, a step of this kind has been very generally expected of us; and not a few have demanded it in a very peremptory form.

The mistakes which have been made upon the prophecies are, alas! but too evident; and whenever they are pointed out, it becomes the mistaken to make a full and frank confession. And the mistakes of the "Millerites" are so notorious, that we wish, as one of the number at least, to give them our earliest attention; and if our opponents should become sensible of any mistakes on their part, there can be no doubt of an acknowledgment, as soon, most certainly, as it may be extorted by policy or necessity.

1
But we come directly to "the head and front of our offending."

We confess, then, that Mr. Miller has published to the world, as one of his "principles" of "faith in this matter," "that Jesus Christ will come again to this earth, cleanse, purify and take possession of the same with all his saints, some time between March 21, 1843, and March 21, 1844."

We confess that "March 21, 1844" is now in the past.

We confess that Mr. Miller fixed upon the very earliest time in which the Jewish year could be supposed to terminate; and that we highly approve his wisdom in taking so safe ground, as it might have been fatal to many, had he named a time that would have been too late! For how many a fatal shipwreck has resulted from the presumption that land was far distant, when the unfortunate mariner was "right aboard" of it!

We confess, that, so far as "the time" is concerned, in that particular, we are no longer "Millerites."

We confess that we have no doubt of the old protestant, primitive and apostolic interpretation of the prophecies, which we have adopted, both in respect to time and events. And we fully believe that the Lord will come, and that man's probationary state will end at the termination of the prophetic periods so familiar to our readers; and we are satisfied that their termination cannot be far distant—no farther than man's reckoning may vary from the true reckoning.

We confess that, notwithstanding the mistakes we have made, considering we are naturally so much like our opponents, and that we have been so long under some of their erroneous views, and considering the treatment we have received from them; we are surprised that our mistakes, (which we humbly pray may be forgiven by God and men) have been so very few.

We confess that we have been most awfully mistaken in supposing there was a general acquaintance with the prophetic scriptures and with the old standard writers on the prophecies, among the ministry of the land, and that we have been surprised and painfully disappointed to find that little more is known by many of them, of the prophecies, than if they were no part of the Bible, and that there are too many cases of entire ignorance of any of the old standard writers; having never become familiar with them in their course of study, so called, and their libraries and centre ta-
which have gathered around her theological institutions, very much as Sarah gave Hagar to her "lord," in ignorant contempt of the plan and purpose of Heaven in the case, have already yielded a progeny as odious as Hagar's Ishmael in the eyes of her mistress. Numbers of our young men, the subjects of earnest prayer and ardent hope, who were once devout Christians, by the anti-scriptural and anti-evangelical teachings of old sustained to the "holy men of God who spake as they were moved by the Holy Ghost"—false teachers, who, "through covetousness with feigned words shall make merchandise of" the church, and "speak great swelling words of vanity to allure through the lusts of the flesh, and much wantonness, those who were clear, escaped from them that live in error," who should question "the promise of the Lord's coming," and "wrest the scriptures to their own destruction." We have been slow of heart to believe that these could be among our reputed brethren, though not a few of them have demonstrated that this is their true character; and God's word declares that their "judgment now of a long time lingereth not, and their damnation slumbereth not."

Finally, we confess that since none of our great and wise and learned adversaries, as they are generally esteemed, have been able to show from the word of God that we are wrong; or by the impartial testimony of history, that we have departed from the ancient and protestant interpretation of the prophecies, as to the prophetic periods, or the events to which they have been applied; but, on the contrary, have uniformly confessed, in the most unequivocal terms, that all antiquity is in our favor, * and since we cannot change our position till a more excellent way is pointed out to us; we declare to the world, before God, that it is our duty to hold fast our position, trusting in God and his truth to sustain us until our expected release shall come.

For taking this position, which, in the estimation of many, will appear so unrighteous and unreasonable, we shall of course be required to make an Apology.

That apology shall be granted. We must beg a little indulgence, however, for being somewhat precise in specifying those for whom it is particularly intended, for there are some who may read this article, from whom an apology would be as proper, on every account, as from us.

It is not, then, designed for the sects, as such. We regard them as occupying a position, in reference to the promise of God and its believers in this case, similar to that of the Egyptians of old, in reference to the deliverance of the people of God by the hand of Moses, according to his promise; or to that of the Jews in reference to our Lord and his disciples. Not that we have any objection to their existence as sects or organizations, in themselves considered. Their existence is not the evil. Indeed, we can hardly think of any material modifications of them, which we suppose to be necessary.

* Professor Bush says: "Nay, I am even ready to go so far as to say, that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetical term for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kepier, Scott, Keith, and a host of others who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire about this age of the world, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines."—Letter to Mr. Miller, Second Advent Lib. No. 44, p. 6.

Professor Chase speaks as follows:—We need not wonder that the minds of many have, within a few years, been greatly agitated by an expectation of the speedy fulfilment of certain predictions in the Book of Daniel. The way for this was prepared by some of our standard English writers on the Prophecies, men of former ages, venerated for their piety and their erudition,—Remarks on Dan. Preface, p. 3.

Professor Stuart more than admits the same, (Hist. p. 5, 35,) though he seems to be out of all patience with Mede and other "interpreters," particularly of the "English and American school," whose "piety and erudition" are to him of no sort of consequence. The events to which they applied the prophecies, "are things which have no specified ground or basis in the Book of Daniel or John," p. 141.

Thus one sweep of his modest and magical wand consigns them to oblivion. Others might be quoted to the same effect.
able to come to the knowledge of the truth. Now as
James and Jambres withstood Moses, so do these also re­
sist the truth: men of corrupt minds, reprobate concern­
ing the faith. But they shall proceed no further: for their
folly shall be manifest unto all men, as theirs also was."

A mere name and title is a dubious certificate of character,
and the necessity of resorting to them always indicates a
corrupt and perverted condition of things.

When the title and badges of royalty must be referred to
by princes to command respect, we may be very sure that
the virtues which first invested the title and the badge with
honor are wanting; and when the sacred title must be refer­
ted to by “the church,” to give weight and authority to the
opinion which claims to be decisive, we usually find the old
apostolic character and divinity of argument are wanting.

It used to be the case, that men were deemed true apos­
tles, “servants of Jesus Christ,” because they believed and
preached, and practised the truth; now it is assumed that
what a man may speak, is the truth, because he claims to be
an apostle. “If any man speak, let him speak as the oracles
of God,” is the old apostolic maxim. Now, in settling a plain
scriptural question, “the oracles of God” are virtually rejec­
ted; now a man is treated, by our popular apostles, with in­
sult and scorn, for supposing that “the oracles of God”
can give us sufficient light to decide such a question.

“Which of you convinceth me of sin, and if I tell you the
truth, why do you not believe me?” said the Savior to his
adversaries. We make the same demand. If we are wrong,
“convince” or show us where the wrong is, by the word of
God. If we are right, why do you not believe the truth?
Almost everything else but such an attempt to convince,
that mere worldly policy could dictate or allow, has been done by
the sects, in their treatment of those who are looking, as they
believe the word of God authorizes, for the fulfilment of the
promise of Christ that he “will come again.” As it was
with “certain of the Synagogue of the Libertines, Cyre­
niens and Alexandrians, which arose, disputing with Step­
hen—and they were not able to resist the wisdom and the spirit
by which he spake; then they suborned men, which said
We have heard him speak blasphemous words against Mo­
ses and against God, and they stirred up the people, &c.,
and set up FALSE WITNESSES,” in order to effect the
destruction of those whom God had raised up as witnesses of
his truth, (see Acts vi. 8—12.)—So have the sects done to the Adventists, by their acknowledged public agents, through the pulpit and the press. As it was with Paul at Ephesus, when "he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God; but when divers were hardened, and believed not, but SPAKE EVIL of that way before the multitude, he departed from them, and separated the disciples," and these hardened evil speakers afterwards reported that he taught "all the Jews which are among the Gentiles to forsake Moses." (Compare Acts xix. 9, and xxi. 21.) So have the sects treated the Adventists, charging them with being opposed to the church and to God. To the sects, therefore, as such, we have no apology to make.

Again, our apology is not intended for all who profess to be Christians. Pray, then, for whom may it be intended?

That is what we wish to have understood. We must therefore attempt a classification, which we hope will make the thing more clear to our readers, and so far will be convenient if it should be of no farther value. It shall be according to truth, however, and scriptural. But it would require too much time to enter upon a very minute analysis.

Our readers are doubtless familiar with the ingenious and characteristic philosophy of Dr. Pond; in accounting for some of the otherwise unaccountably strange things in "Millerism." The philosophic principle was developed in words to this effect,—"Though good is done by 'Millerism,' and good men are engaged in it, still, Millerism is of the devil!"

Very well, we must not lightly esteem the discoveries of this age of marvels. The philosophy may be of service in other cases. It must be orthodox, of course, and "the church" cannot complain of us when countenanced by such authority; though we prefer even better authority than that in all cases.

If we turn to the Great Master, we see, not to notice still more specific traits, these three distinctly marked forms of character among his reputed disciples. There was the "Israelite indeed, in whom was no guile," and "that disciple whom Jesus loved," and "Mary," who "loved much." These may be looked upon as a class by themselves; and in a peculiar sense may be called the Lord's disciples. Then there was Thomas and Peter, often the subjects of reproof. These were a different class. Christ once said to Peter, "Get thee behind me, Satan." He certainly may be called, in some sense, the devil's disciple. Again, there was one of whom Christ declares, without any qualification, that he was "a devil."

It would be claiming too much, even for this age, right on the eve of the millennium, as we are supposed to be, to doubt that the same varieties exist in the professed church now. That these have all felt a deep interest in the Millerites, is not to be doubted; and that they have all invited or demanded us to "come back,"—that is, to give up our faith, or, which would amount to the same thing, to accommodate them and the world by keeping it to ourselves,—is very clear. For, that there are some, even of the Marys and Johns, who do not understand the import of the plainest Advent prophecies, we must admit.

But stop. The design of our apology makes it important that we should place out here, in a conspicuous light, the result of our analysis. Dr. Pond's philosophy, and our scriptural classification, require that we denominate the several classes of professed Christians as follows,—1. The Lord's Christians. 2. The devil's Christians. And, 3. Christian devils. But we cannot think of making an apology to all of them. And most certainly not to the last of the above classes. If there were no other reason, their prominent traits of character would place them beyond the reach of any apology which we could make. One of these traits is well known. It gives them a peculiar attraction for "the bag," and "that which is put therein." But mark, nothing is said of giving, as the Lord's disciples will gladly do; but the end and object of their calling and profession is "the bag," as their thoughts and reasonings and labors are all adapted to "put therein!" They may be distinguished by genius and learning, and possibly have part in the "apostleship," but their logic, be the text what it may, is always characterized by the most barefaced hypocrisy. It may appear to express great sympathy for "the poor," and the most rigid economy in order to meet their wants; while the real object would be to get the offerings of generous and holy affection, from the "burial" preparation of the "body" of Christ, into the bag. So the familiar specimen of its logic is interpreted, by those who detected the "thief" among the first apostles.
In our day it may appear to express great apprehensions that the weak will become insane, and its first proposition may be a perjury, which, ascribing cases of insanity to a cause which came into existence long after the cases themselves were known to exist; while, at the same time, the authors of the perjury may be making ten cases to one that could be fairly attributed to the alleged cause, and perfectly indifferent to all other cases, unless the provisions made for them could be put into the bag.

It may appear to express the most tender watchfulness over the industry and happiness of the public, in dwelling upon some rare case of improvidence, connected, in spite of itself, with an unpopular and unprofitable cause, while the logician would shrink with horror at the thought of introducing into the pulpit, as a subject of warning, a popular evil which may be a perjury, which, ascribing cases of insanity to a cause which came into existence long after the cases themselves were known to exist; while, at the same time, the authors of the perjury may be making ten cases to one that could be fairly attributed to the alleged cause, and perfectly indifferent to all other cases, unless the provisions made for them could be put into the bag.

It may be eloquent and loud in the cry of "humbug," and "speculation," against those who are laboring night and day to "hold forth the word of life" for the salvation of men, with scarcely "a place to lay their heads," and have been so unguarded as to provoke these complaints by giving their authors to fear "that the hope of their gains was gone," gains which they have accumulated as the apostles of the cherished Christian "humbugs" of the day, which are peopling hell by multitudes; or by beguiling the public into an investment of capital in publications, institutions and societies, to be returned by a millennium, which has for its charter, documents similar to those which "insure" the purchaser "a first rate crop of wheat or other grain," from "water lots," as delightful and romantic as could be found right under the Falls of Niagara.

We do not say that all, who allow the logic to pass as current, are of the class under consideration, because we know there were those connected with the scripture specimens of the class—the "thief" to whom we have alluded—who were glad to put their "silver" into his bag, as soon as he was ready to aid them in putting out of the way "a disturber of the church," who used the word of God, the prophecies in particular, in a manner so utterly fatal to them. And who will have the presumption to say that they were of this class? However pious they were ready to pronounce his
those who think with you, it must be framed with a view to
this supposition.—One of two things must be true; your view
of the prophecies, or ours, must be false, and, so far, must be
of the devil; and you must not complain, for we are driven
to this position by those to whom your side of the ques-
tion has been entrusted by your election or consent. They
have charged it upon us, and you have consented that the
doctrine we preach is of the devil. This has been assumed,
we know, without an argument or proof from the word
of God. It has been done apparently, just as the
Pharisees assumed that Christ was "mad," or had "a Devil," because he
differed from them, and they could not meet him fairly. Let
it, then, be remembered, that this is the position taken by
your side of the question.

Indulge us here again with a preparatory remark or two.

You do not need to be reminded, brethren, that the popu-
laritv of a theory is no proof of its truth. No expecta-
tion could have been more popular than that which led Peter
astray, and subjected him to the reproof we have before
quoted. Even the poor misguided rabble among the Jews
were so imbued with it, that they broke forth in shouts be-
fore the Savior, as he entered their capital, "Hosanna to the
King of Israel!"

Nor is the piety of those who believe a theory, in itself,
any evidence of its truth. There can be no doubt of Peter's
piety. The confession of Peter, if not itself the rock, in-
volves the foundation rock of the church, against which God
has promised, "the gates of hell shall not prevail."

Its apparent benevolence is no proof of its truth. It was
the idea that Christ was to suffer many things, "and be
killed," which called forth Peter's well intended, but unau-
thorized, "rebuke," "That be far from thee, (Margin, 'pity
thyself,') Lord, this shall not be unto thee."

The apparent superiority of a theory in exhibiting the
goodness of God, is no evidence of its truth. If the theory
of Peter had been verified, and Christ had not "suffered,"
the grand exhibition of the goodness and love and mercy of
God, as contemplated by the plan of redemption, must have
fallen to the ground.

Again, a theory may apparently be sustained by the word
of God, and yet not be true. That was the capital artifice
of the great deceiver, by which the greater part of the Jewish
church were taken in the snare, from which Peter himself
was "scarcely saved." Their minds were so dazzled in
the contemplation of the truth which did not belong to their
times, that they could not understand that truth, the de-
velopment of which was passing right before their eyes.

Let us repeat this important proposition. A theory may
be popular—it may appear to be benevolent—it may appear
to afford a superior and commanding exhibition of the good-
ness of God—it may be believed by good men—and, above
all, it may appear to be sustained by the word of God; and
yet it may be so disguised by the father of lies, as to be
versive of the whole truth of God, and his great plan of sal-
vation, and become the most successful instrumentality of
the adversary in leading the professed church to reject and
kill their lawful and appointed Head, and thus bring upon
themselves swift destruction!

The truth of a theory must therefore be tested, solely, by

"WHAT IS WRITTEN"—

by "every word that proceedeth out of the mouth of God,"
in reference to the questions it involves.

We are, therefore, constrained to take the position before
confessed, because, 1. It is admitted on all hands, that we
stand on the plain apostolic and primitive foundation, as to
the events for which we are looking, and the interpretation
of the prophecies which speak of those events. 2. Because
those to whom your side of the question has been entrusted,
and who have so ungenerously complained of us as "ignorant
babblers," have not only failed to give us anything better,
instead of these views; but, 3. It has become a serious ques-
tion with us, whether they have not proved themselves to be
the "false teachers" and "scorners" of "the last times,"
who should deny "the promise of the Lord's coming"—
whether they are not "the wicked," of whom we are com-
manded to "beware," who "wrest the scriptures to their own
destruction?"

You may reply, "these are great men." They are not
greater than "the angels that sinned," or than the "mag-
cicians" of Egypt, or "the astrologers of Babylon" were of
old. Do you add, "but they are good men?" So these
angels were once good; and certainly no man should claim
for them a better name or standing than Peter had.

We will now endeavor to sustain the preceding propo-
sitions. And in doing this we shall make use only of testimo-
y which cannot be suspected of any intentional partiality to
our side of the question. 1. That the apostles looked for-
toward the personal return of the Lord Jesus, as the crowning
point in the future prospects of the church—believing
that He would, at his return, "judge the world in righteous-
ness"—and, separating the righteous from the wicked, gather
all together the blessed of his Father, including the dead in
Christ, to "inherit the kingdom prepared for them from the
foundation of the world"—punish the wicked—and, after
the heavens and earth which are now should pass away
with a great noise, make all things new;" i. e. "new heavens
and a new earth," over which Christ should be king, and
his people possess it forever—even forever and ever—and
that this arrangement is connected with "times and seasons,"
God having "appointed a day in which" these things should
take place.—This is so familiar to you, brethren, that we
need not spend a moment in reminding you of the proof.
That every historian who speaks of the faith of the early
church testifies to this fact, whether the writers may have
regarded it as a fault or a virtue,

2. Our adversaries have failed to give us anything better
instead of these views of the prophecies. We can notice only
the most prominent of them. And to do this in the order in
which they entered the field, we must begin with Mr. Dowling.
Omitting several important and palpable mis-statements which
lie upon the face of his work, we present the testimony of an
impartial witness as to its general character. Dr. Brecken
ridge speaks of it as follows:—

"As for this disquisition of Mr. Dowling, we may confidently say that
it is hardly to be conceived that anything could be printed by Mr. Miller, or
Mr. Anobody-else, more shallow, absurd and worthless. There is hardly
a point he touches, on which he has not managed to adopt the very idliest
conjectures of past writers on the prophecies; and this so entirely without
regard to any coherent system, that the only clear conviction a man of
sense or reflection could draw from his pamphlet, if such a man could
be supposed capable of believing it, would be that the prophecies themselves
are a jumble of nonsense."—Spirit of the XIXth Century.

We refer next to Prof. Stuart. With his work our readers are familiar.
While we acknowledge its excellences, in
the general principles which it lays down, and which the
author seems to have disregarded entirely, so far as the applica-
tion of them is attempted, we cannot but regard it in its ex-

prophetic character, as utterly unworthy a Christian. One
considerable objection to it, if there were no others, is this:
The date which he gives to the book of Revelation, destroys
its character as a prophecy. He has noticed, (page 91,) the
charge of Porphyry against the prophecy of Daniel, that it
was written after the events took place. If Porphyry had
preferred the charge against the Revelator, the Professor
would have gone very far in sustaining the infidel, and in
proving the truth of his charge. We do not refer here to
the fact that the authorities most worthy of being considered,
place the banishment of John under Domitian, and date the
prophecy accordingly, in A. D. 95—97, a fact which we
would have gone very far in sustaining the infidel, and in
considerable objection to it, if there were no others, is this:
the authorities most worthy

The time when the imperial power of Rome,
small, and his son to execute his hostile determination, may be fairly taken as the
winter of the Jewish war.... This commission appears to have
been given in the latter part of the winter of A. D. 67." (Page 117.)

How long "after" this, the communication was made "to
John," the Professor does not inform us.

But "the great and leading event of the writer" of
the Revelation, according to our Professor, was "the end of
Nero's life and persecution," which, i.e., the persecution he
supposes to be "the sum of Rev. xi." and also of the 12th,
13th, and 17th chapters in particular, (pages 115—129.)
This "great and leading event" is thus recorded:—

"Turn we now to the pages of history, and we shall find that Nero
commenced his horrible persecutions of Christians about the middle, or in
the latter part of Nov. A. D. 64. All agree that this persecution ended
immediately on the death of Nero; and this took place on the day that Galba entered Rome and was proclaimed emperor; i.e., on the 9th of June, A.D. 68." (Page 127.)

As to anything that is said by John or the Professor, then, "the great and leading event" of the prophecy — "the end of Nero's life and persecution" — "was declared to John after the Roman army was in Palestine, and had begun their task:" (they were "not ready to march upon Judea from Antioch until some time in the month of May, A.D. 67," and "the end of Nero's life" "took place on the 9th of June, A.D. 68."

But you may reply, "It is possible the book of Revelation may be prophecy, in its essential parts, even allowing the matter to stand as the Professor has arranged it. — And perhaps our champion could show you that John had the parts of the book communicated to him at different times."

We do not deny that it may be prophecy, on his theory, but the Porphyry's of our day are not such "FIRST OF APRIL men," (see "Hints" p. 173,) as to feel that there is any necessity for them to labor in undermining the argument from prophecy in favor of Christianity, when the argument is modified so much to their satisfaction by a learned defender of the faith. And that the Professor ever supposed that the different "parts," of the book were given "to John" at different times, is not to be thought of for a moment. "All are agreed," at least, so far as we are concerned, that the book is "The Revelation." And you know he more than "hints" that his brother Duffield, for whose views, by the way, we have no particular sympathy, is half a "barbarian," because he "quotes this book by a new title, viz., Revelation," (p. 170.) No, no. It is an "august drama," with its "prologue," and "epilogue," and "catastrophes," and "the person he introduces upon the scene," &c. It is "The Revelation," all given at one time, as John himself informs us, (Rev. i. 10—12 seq.) in a manner so particular as to assure us, that if there had been any interruption he would have stated it.

Brethren, while we gladly and cheerfully grant that you believe the prophets, and that the only question in the case is, what is the true interpretation? we beg of you not to do us the injustice to expect that we shall be affected by any "Hints on Interpretation," which open the way for a suspicion that this portion of the word of God is prophecy.

But the difficulties multiply as we advance in the Professor's "straight and simple path." Admitting it to be possible, that he could, in his way, make it appear that "the leading and essential parts of the book" are "properly prediction," we confess we do not see, as the Professor appears to, such a wonderful adaptation of "the writer" to his design.

"It lies upon the face of the Apocalypse, from beginning to end, that it was written in the midst of a bitter and bloody persecution of the church. The writer himself is in exile, "on account of the word of God and the testimony of Jesus," Rev. i. 9; and the persons whom he addresses are exposed, or speedily to be exposed, to all the hardships, perils, and temptations, which result from persecution. Of course his object is to guard, to guide, to console Christians in such circumstances; and never did a writer cleave more fully to his purpose, or execute it more effectually." The great and leading event, however, which the writer had particularly in view, viz., the end of Nero's life and persecution, was to take place speedily." (Pp. 109, 129.)

Let it here be noted, 1. That "the writer himself is in exile. 2. That "the exact time" of "the end of Nero's life and persecution," was not "declared to John" until "after the Roman army was in Palestine and had begun their task," and that they were not ready to march from Antioch upon Judea, until some time in the month of May, A.D. 67; and, 3. That the end of Nero's life and persecution took place on the 9th of June, A.D. 68."

Now these queries arise:—Do the "facts of history" show that John was allowed to leave his "exile" in Patmos, to deliver his "book" before "the end of Nero's life and persecution," in order "to guard, to guide," &c.?—or that there was time, "after the Romans had began their task," for John to send his book to "the persons whom he addresses," before "the event," which "ended the persecution, took place?" If not, "must we involve John" or the Professor "in the charge of having failed to execute his purpose, or of having executed it in a feeble or unsatisfactory manner?" To us the view of the Professor is very "unsatisfactory," particularly when we call to mind that impartial witnesses testify that "the Romans" were extremely reluctant to "enter upon their task," and that the Revelation was not known to the church before A.D. 95—97; while in the case of your champion, as you must be fully aware, there is no concealment of partiality, and that his work is by no means to be considered any better than a "theological romance."
A still greater objection remains. This "beast" of a "Nero!" Is he dead, or is he *not* dead? "But, trifling apart, (and in fact these matters are too grave to trifle with, when one can help it,) what are we now to say?" For "if philology is to be trusted," and "the common laws of language are not to be set aside," it is just as certain as that Professor S. is right in his "interpretation" of the "beast," that the prediction of "the soothsayers" and "the Sibylline Oracles," to whom John is assumed to have accommodated his prophecy, were fulfilled, and Nero was alive and at his work of persecution two years, at least, after the above date of his death. "The beast" is thus interpreted:—

"Who this beast was, we cannot, after the explanations given in Rev. xvi., well doubt. The persecuting power of imperial pagan Rome, and specially that power as exercised by Nero, is, beyond all reasonable question, symbolized by the beast described in Rev. xiii. 3, seq. .....

Whenever the beast is distinguished from the seven heads, it then is employed as a generic symbol of the imperial power; but when particular and specific actions or qualities of a personal and distinctive nature are predicated of the beast, it designates the imperial power is individually exercised, e. g. by Nero: That Nero was in the exercise of his power when John wrote the Apocalypse, seems to be quite plain from Revelation xvii. 10. 'Five [kings] are fallen; one is; the other has not yet come, but when he shall come, he will continue but a short time. The five fallen are Julius Cesar, Augustus, Tiberius, Caligula, and Claudius. Of course Nero is the sixth; and he is therefore the one who now is.' ...... But there are other things in the Apocalypse which serve also to characterize Nero, so as hardly to leave room for mistake. Thus in chap. xiii. 3: "I saw one of his heads as it were wounded unto death; and his deadly wound was healed. .... It was PREDICTED by SOOTHSAYERS of Nero, early in his reign, that he would be deprived of his office, flee his country, go to the East, and there recover dominion, especially in Palestine. .... In consequence of this, the great mass of the community, at that period, do not appear to have believed in the reality of Nero's death at the time when he was assassinated. ....

Passages in abundance are to be found in parts of the SIBYLLINE ORACLES, some of which were written about A. D. 80, and others early in the second century, which show most plainly how vivid the persuasion was, that Nero would again make his appearance, notwithstanding his apparently deadly wound. ...... If the reader is satisfied, with me, that John might describe Nero in this way, it will be easy to show him how well the description complies with the substance of the COMMON RUMOR. According to this, Nero was to be assassinated, and to receive a wound apparently deadly, and yet to recover from it. So says Rev. xiii. 3, "One of the heads [i.e. Nero] was slain as it were unto death, and yet his deadly wound was healed." What can be more exact! ...... COMMON REPORT made Nero, after reigning a while, to disappear for some time, then to make his appearance again, as if he had come up from the regions of the dead, and finally to perish. So Rev. xvii. 8, "The beast which thou sawest, was, and is not, and will come up from the abyss [the world of the dead, or the grave] and go to destruction." ...... Enough to show the probability, I might almost say the certainty, that Nero is aimed at in this part of the Apocalypse. This supposed, all the difficulties of the writer's language appear to be solved, and everything moves on harmoniously." (Pp. 190.—197.)

We mean to place the Professor's view in its true light, though we have not room to quote farther; and it is unnecessary, as you, of course, are well acquainted with the work. And this, be it remembered, is the man who complains of other expositors in this language:—

"But the advocates of double sense have brought us into company with the interpreters of enigmas, charades, conundrums, and heathen oracles of double entendre, and invited us to keep pace with them."

But to return. If the Professor is right—and this beast was Nero,—he was alive after A. D. 68. In the history of the witnesses, Rev. xi., it is predicted, verse 7:—"And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Who were these witnesses? Here is the "interpretation":—

The sum of Rev. xi., is, then, that the Romans would invade and tread down Palestine for three and a half years, and that Christians, during that period, would be bitterly persecuted and slain. ...... "Although the great mass of Christians fled from before them, (the Zealot-party) and the Romans, so as to save their lives, yet all did not and could not retreat. Many remained in their country, faithful confessors of Christianity even unto death. Against these witnesses (see Rev. xi. 3,) or martyrs, the great body of the Jews are represented as arraying themselves, in Rev. xi. 3—12, and as persecuting them unto death. For a while, the miraculous powers of some of the Christian teachers overcame their malignant enemies, Rev. xi. 5, 6. But at last the faithful witnesses were destroyed. The period of consummating their destruction is limited, however, in the same manner as that of the subjugation of Palestine. (Pp. 118, 119.)

When did this "period" terminate? Here is the "history."

"Let us now resort to history, and see what the result of an inquiry respecting facts will be. ...... If we suppose now that the former part of February, A. D. 67, was the month when war was declared, or the commission made out, we shall find that three years and six months elapsed between this period and the taking of Jerusalem and destroying it, on the 10th of Aug. A. D. 70." (Pp. 116, 117.)

Now this is a plain case. By all "the common laws of language," and keeping in view "the generic" and "the
specific" properties of the beast, as defined by our Professor; "if his philology is to be trusted," this beast who slays the witnesses, must be Nero. And they were not slain, according to his own showing, until "A.D. 70." Ergo, was not Nero, who died A.D. 68, alive A.D. 70?

His "path is straight and simple," and "all moves on harmoniously," as he says; but to us there is an "enigma" somewhere. Is it to be ascribed to John or the "expositor"? Who can tell? If we suppose "the soothsayers, John," & Co., were right in their "predictions," and that Nero had ascended out of the bottomless pit, it would not only spoil the claims of the former to the prophetic character, but it would place them in a worse light than to call them "first of April men;" for, according to our author, they went on predicting his return long after "A.D. 70." If we suppose he might here have had in mind "the great body of the Jews," of whom he speaks, as the beast, that would place him among "the double sense expositors." And Nero himself, with all the monsters of the Apocalypse, as abominations, in his estimation, are not to be compared with them. That would never do.

If we suppose, again, in violation of all "the rules of language," and "logic," that "the genera" may possess all the properties of the "species," and that the Professor committed a slight fault in his zoological arrangement, still, "the generic" interpretation will not clear the "path." Because the "expositor" has not assumed nor discovered that the soothsayers or John predicted that "the empire" was to "go into the bottomless pit," which it must do in order to "ascend out of" it; nor is there any "history," or "report," or "rumor" brought forward to show that any event of that kind "took place" at that time.

"What shall we say?" Is it to be said of this "sober" and "intellectual" "expositor" as he says of others, "where the reins are given without check to fancy and imagination, difficulties of this kind are leaped over instead of being removed?"

What then can be done? Not to commit the profanation of calling in the aid of "the interpreters of enigmas, charades, conundrums, and heathen oracles," is any help to be obtained from "philology—hermeneutics—exegesis—enlightened criticism—theological acumen—lexicons—grammars—vernacular power over language—usus loquendi—ration-

...
"The thousand years of triumph to the church we have seen not to be strictly universal. *Numbers as the sand of the sea are still in the regions of Gog and Magog. And shall one thousand years only, of the reign of Christianity thus limited, be allowed for the Redeemer's triumph, and more than six thousand for Satan's?* Forbid it, all that is benevolent in the Godhead! Forbid it, dying love of Jesus! Forbid it, all the precious promises which the words of everlasting truth present." (P. 138.)

This, certainly is as *bold and benevolent* as Peter's reprove of Christ. We shall see presently, if it is any better authorized by "what is written." He proceeds:—

"Whether we have respect to the millennium, usually so named, or to a more prosperous period still, near the close of time, the extravagant apprehensions so often entertained and avowed respecting this season of prosperity, seem quite unworthy of credit. The prophets have indeed employed most glowing language, in describing the future season of prosperity; and all they have said will doubtless prove to be true, in the sense which they meant to convey. But let him who interprets these passages remember well, that they are *poetry*, and are replete in an unusual degree with figurative language and poetical imagery. Are we to be told in earnest, that men will, at some future period, be born destitute of any taint, or free from any evil consequence of Adam's fall, and that they will be without sin, and need no regeneration or sanctification? A great diminution of evil of every kind we may well expect, when the latter day of glory shall come. But men will still be frail, dying creatures, and under go pain and decay. They will be imperfect in holiness, and will need admonition and correction." (Pp. 147, 148.)

This is "*to follow* the overthrow of Gog and Magog," and yet he repeatedly proves that "man's probation" ends with "the general judgment."

Now, to one who makes such solemn declarations, that he believes "*the Bible means what it says*" we should suppose it was made "probable," at least, if not "certain," that "the general judgment" is connected with "the overthrow of Gog and Magog." What says the Revelator? "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. xx. 7—10.

Will the Professor's "hermeneutics" show that the devil does not go with Gog and Magog, *finally*, at their overthrow, into the lake of fire? What can make it more *certain*? When does this event "take place?" Hear Peter, who, in his argument to sustain the terrible prediction he had uttered in reference to the "false teachers," that "their judgment now of a long time lingereth not, and their damnation slumbereth not," says:—"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter ii. 4.

The testimony of Jude is the same, verse 6:—"And the angels which kept not their first estate, but left their own habitation, hath reserved in everlasting chains under darkness unto the judgment of the great day." So also Matt. xxv., which the Professor himself applies to the general judgment: "The separation of the two parties—sheep and goats—is affirmed by Christ to be complete, universal, and of eternal duration—verses 32, 46." (Page 171.)

Then, "if" the word of God "is to be trusted," "hermeneutics" to the contrary notwithstanding, Christ will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and then, as the Professor and ourselves are agreed, "the separation of the two parties—sheep and goats—is to be complete, universal, and of eternal duration."

And it is, after all this, "by no means certain, or even at all probable, that the end of the world is immediately to follow the overthrow of Gog and Magog?" "What shall we say now to such argumentation as this? It would be difficult to find in any or all the adventurous works on the prophecies which have hitherto made their appearance, anything which exceeds this, either in boldness of assertion, or in unfounded and presumptuous criticism and philology." Will be too "continue the connection of the sheep and goats for centuries, after a final separation is asserted by Christ" and himself "to be made?" Are we to have more than one "final" judgment? or is there to be "sin and death" after that, as also during the Millennium? If the devil is to be cast into the lake of fire with Gog and Magog, and that is to take place in the judgment of the great day, and this is to be at the end of the world, what becomes of the Professor's assumption and latter-day glory?"
“These are fair questions,” it must be seen. Surely the Professor has given us “a new tune on the old instrument,” that must place him fairly in competition with “Jacob Boehmen and Emanuel Swedenborg”—“sober and educated, in possession of his reason, and serious in its defence,” as he appears to be. “He brings forward, and gravely and earnestly commends to the reception of the Christian public, fancies, extravagances, puerilities, contradictions—and these in respect to subjects of the gravest nature too—even more improbable and more revolting to the simple-hearted reader of the Scriptures, than the grain or the grape story of father Papias.” “Then our safety lies in adopting and following out the common, well-known, and well-established principles of interpretation.”

We have only to add, then, that a man may as well ask us “to trample under foot” the Revelation, “and with this a large portion of the New Testament also, as to ask us to believe in such a scheme of interpretation.”

“The one half is not yet told—but enough.” Enough to show that this champion of the anti-advent hosts, who has covered and led on and sustained the tumultuous clan of all sects and no sects, refined and vulgar, in their warfare of lies, and slander, and sophistry, and scoffing, and blasphemy, has given us nothing better instead of the doctrine he has thus assailed.

We might leave him here, but we may be pardoned for dwelling a little in such a case. Though we stand vindicated, as to this particular, the truth of God demands that we say a word in its defence. And what shall we say of “an author” who, “from one stage of development to another, moves on, now vehemently urging the absolute and indispensable obligation to construe every expression,” as “bearing its plain and primary sense, unless good reason can be given why it should be tropically understood, and then winking everything of this nature entirely out of sight, or trampling it under foot?” Out of his own mouth shall he be judged. “I do not stop to argue with such expositors.”

“I protest against such an abuse of reason, of the holy Scriptures, and of all the established principles of language. That book is no toy for the sport of fancy and caprice.”

He stands convicted of having violated every one of his own maxims, and falls under every censure he has pronounced. The rankest demagogue of the Grecian or Roman, or even of the French schools, with ambition and tyranny in his heart, never seemed more sensitive for the public good than he pretends to be for “the church,” or to feel a greater dread of kings and tyrants, than he has of “enthusiasts,” and “romancers;” and no demagogue ever exhibited a greater want of sense or sincerity in carrying his declamations into practice. The “laws of interpretation” with him, like the laws of the state with them, must yield to “taste.”

With the most winning air of “modesty,” his unbounded and unpardonable presumption leads him rashly to “assume,” that the “prophecy which came not by the will of man, but was spoken by holy men of God, who spake as they were moved by the Holy Ghost,” and which has been the beacon “light” to the church, thus far on her “dark” and stormy voyage, is only “poetry.” And that which the “servant of Jesus Christ” portrays of the glorious imagery unfolded to him by “The Spirit” of God, at the command to “write; for these words are true and faithful!” and connected with the promise, “He that overcometh shall inherit all (margin, these) things: and I will be his God, and he shall be my son;” —all this is “assumed” to be “not properly prediction,” but mere “description, which is intended for the very purpose of creating emotion in the breast of his readers!”

While making the loudest pretensions to “consistency,” of which we have already had specimens enough, he seizes upon the testimony of “Victorinus, that Nero was the beast who received the deadly wound,” and is evidently disappointed that he can find so little even of that, gathered as it is from a period most rank with “putid fables;” and yet no words could condemn the theological speculations of that period more severely than his own.

His bad “taste,” scarcely disguised by his awkward and sophistical pretensions to Christian and classic refinement, loathes the manna of truth, retained, to be sure, in earthen vessels; and, as it must be, in the nature of things, mixed more or less with ignorance and error; while it loads itself, “ad nauseam,” with “putid fables” which a pure “Christian taste” would have rejected, and enlightened Christian candor would have corrected by the word of God. That which was used rather as spice, by those whom he would have us regard as “barbarians,” he serves up for a full meal. But why should we not allow to our Professor the benefit of
The Millerite's Confession, [May, 1844.]

"while say, his to his brother, .. dark to some on

(alias credulity)" than he ascribes to "Tertulan," or even to his brother "Duffield." And yet he has the assurance to "hope for the suffrages of the sober and inquiring part of the community," in their selection of a leader to "travel in the dark to some terra firma." "Well, be it so," We have followed him in the "straight and simple path," in which he says he has "endeavored to walk," (verily, there is an end to his "Washingtonianism," without the millennium of Father Papias. (See Hints, p. 194.) We have seen how "all moves on harmoniously," we have seen "all at rest," and what must be his "terra firma?" It surely must be that, to which so many are now journeying by Hawthorne's "Celestial Railroad."

He has thus confirmed the old opinion, that it is the business of doctors and professors to theorise and speculate; and, at the same time, has practised an old device of the devil, of magnifying the errors and improprieties, into which he has seduced Christians at one time, so as to seduce them more successfully into greater ones at another time. For he has thrown open the flood-gates of the ocean which his predecessors only allowed to drip over the dyke.

He has scandalized the prophet of God, by associating him with "heathen oracles" and "soothsayers," and then dares to intimate that the interpretation, to which such impiety gives rise, is "John's interpretation." We are aware that an appeal is made to what Christ said, when he asked the Jews by whom their sons cast out devils, and also, what he said of "the unclean spirit," but the appeal is unworthy of a "critic," to say nothing of the depravity which it indicates. The first case referred to gives us an exhibition of the power of Christ in repelling his bigoted and slanderous enemies, by paying them in their own coin; and the second case is illustrated by what is now before our eyes. If "the unclean spirit" did not prefer the sanctuary of God to morally "de-

sert places," we should not have these "hints on the interpretation of prophecy." Moreover, there was no conceivable motive for the "assumed" accommodation, in the case of John, even supposing that motives which might affect him would affect that which "the Spirit saith unto the churches." For John certainly could have had nothing to fear, from a tyrant whose death could hardly have followed the announcement of his prophecy (?) granting that what the Professor himself has assumed is the truth.

When the High Priests of the mother of harlots and the abominations of the earth discovered that they could act the impostor, in cheating the multitude with sham miracles, they found no difficulty in believing the apostles to be impostors. And our Professor appears to be so ready to accommodate his theology to that of "soothsayers" and "heathen oracles," that he finds no difficulty in supposing the Revelator to have been of the same mind.

His "scheme of interpretation" is a libel upon the truth, the faithfulness and the wisdom of God, and yet he complains of "inuendoes," which appear to have been let out, and he predicts may be also "in future," that he "is verging towards rationalism." Towards rationalism! Inuendoes to that effect would be unjust. It would only be a matter of courtesy to suggest to the Professor, whether he has not been long enough at that stage of his journey to lay off his cloak!

All this, and more than this, may be said of this champion of your side of the question, who, if Peter were now on earth, (we mean Peter after his conversion from the theory of the popular priests of his day,) standing fast in the apostolic faith, which would require as much grace to do now as ever, it is no difficult thing to suppose he would address him as he did the "sorcerer" of his day,—"O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Need we to add, that what we have said, has been said from a sense of duty to God, his truth, his church, and our fellow men? We say as he says, we "intend no personal disrespect." He may be unconscious of the part he performs, like the Jews who crucified Christ "through ignorance," and "fulfilled the prophecies by condemning him;" so he may be giving us "hints on the interpretation of prophecy," in a sense of which he little dreams.
There is a tide in the affairs of men, and—

"The long-swept wave about to break!"

finds him at the helm upon "its height." And, "with no standard, no landmark, no compass," he "hears the surges roar, and the breakers dash," and means to steer the good ship in a more safe and quiet direction." But alas, for "the good ship" and her company! they know not the plan of the voyage. They have rejected "the sure word of prophecy, to which we do well that we take heed, as unto a light that shineth in a dark place." The true warning is unheeded, and the lights by which they are guided are "ignus fatui," the "wandering stars to whom is reserved the blackness of darkness forever."

And what shall we more say? for the time would fail us to speak of the whole Jannean host, whose "faith" has denied the promises, wrought unrighteousness, opened the mouths of lions, led on the armies of the aliens, put the living to death again; and others have tortured, not granting deliverance unless they would deny the better resurrection. Nor indeed is it necessary, since they have spoken so much to the purpose of each other. Professor Stuart has demolished all that needed demolishing of Mr. Dowling; and Doctor Pond. Professor Bush has demolished all the chronological interpretations of Professors Stuart, Chase, and Stowe; and, of course, the multitude who have been content to echo their "assumptions." The efforts of Doctor Jarvis and Doctor Weeks, we believe, were suicidal. The rude hands which have thus taken hold of the Captain of the host, have dealt out slaughter in every direction.

Do you not see, brethren, that the popular high priests, who sustain your theory of the prophecies, or at any rate, your side of the question, have, in no ambiguous sense "crucified the Lord of glory?" And that, while they have been doing this work, you have been cowardly enough to deny him? That while the sentinels, to whom the citadel has been entrusted, have betrayed it into the hands of the king's enemies, you have been like "dumb dogs that cannot bark?" or, to vary the figure, that you have even manifested a measure of that kind of "charity," which we may suppose the wolf would feel towards the tiger, who was intent upon the destruction of the flock, in preference to the shepherd, who was endeavoring to save the flock? We charge it upon many of you, that it is even so; and unless you weep as "bitterly" as Peter wept, and be "converted," soon the measure of your iniquity will be full, and the wrath come upon you to the uttermost.

Brethren, if our views of the prophecies were so evidently erroneous, and the word of God were so clearly in favor of yours, would these, your champions, have taken such a course? did the truth ever meet her adversaries in such a manner before? Never, never. If your millennium, without the personal presence of Christ—without the judgment and first resurrection—is so fully sustained by "what is written," why has it not been made to appear by your champions? or do you agree to give that up entirely? You have been wont to speak of it as a state in which all should know the Lord, from the least to the greatest. That, however, appears to be only "poetry." And your champion, who has "given out that himself is some great one," differing from others who place the millennium in the past, will have it that there "are to be multitudes, like the sand of the sea, opposed to God, throughout the millennium." And that is to be followed by a similar state of things for a long period, "how long he does not pretend to know," before the resurrection, the judgment, and the end of the world. What does all this mean? Have they betrayed your cause, as well as the cause of truth, as we understand it? And had you not soul enough to speak out for the truth in any form? Have you thus convicted yourselves of savoring not the things that be of God, but the things that be of men? or must we admit that they did the best they could, and that there was nothing to be done for you, but what was worse than nothing? Brethren, we need not inform you that everything divine has its counterfeits. You could detect the counterfeit repentance, faith, &c., and have you yet to learn—

THAT THE DEVIL HAS HIS COUNTERFEIT MILLENNIUM?

It remains to be considered whether these anti-advent champions may not be the "false teachers," and "scoffers of the last times, the wicked," of whom Peter admonishes us to "beware."

If we should assume the correctness of this application of his predictions and warnings, and be as liberal in their appli-
cation, as it is well known these champions have been, they would have no right to complain. But from them we have nothing to hope; we do not, therefore, write on their account. All we can expect to do is, while we “have compassion on some, making a difference, to save others with fear, pulling them out of the fire.” We shall, therefore, make all plain by the word of God, and try to speak in accordance with what he shall speak in the hastening judgment, without equivocation or reservation.

It would not be very convenient here to quote the whole of Peter’s epistle, in which these warnings are found, and that is doubtless in your hands, at least, so that we need not do it. But if we could persuade you to have the “things always in remembrance,” which it contains, we doubt not you would be fully sensible that Peter’s “endeavor” in this epistle, was the result of the reproof and the injunction he received from Christ. His whole object is to guard the church against receiving anything as truth, unless “it is written,” particularly on “the coming of the Lord.”

The prominent subjects of which he speaks in this second epistle, are; 1. The events predicted by the prophets and apostles to take place. 2. The position which would be taken upon the prophecies which speak of these events, “in the last days,” or about the time they were to be fulfilled, by the “false teachers,” the “scoffers,” the “wicked,” who would “wrest the Scriptures to their own destruction.” And, 3. To guard the church against the danger which would arise from their influence.

The events are thus stated:—“Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.”—2 Peter, i. 15–18. Here Peter refers to the transfiguration, as the time and place where he obtained what he had “made known” of the “coming of our Lord Jesus Christ.” It exhibited in miniature, as Christ himself asserted, (Matt. xvi. 27, 28.) the majesty and glory of our Lord, as well as some of the accompanying events, which are to be fully realized; “in the day when the Son of man is revealed.”

Another of these events is thus stated:—“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”—2 Pet. iii. 10. And again:—“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—iii. 13.

In reference to the prophecies which speak of these events, the “false teachers” would take a position like that of the “false prophets” of old, in reference to the true prophets, substituting their “damnable heresies” for “that which is written.”—“For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies.”—2 Peter i. 21; ii. 1.

The scoffers would say, “Where is the promise of his coming?” iii. 4. The fair construction of which would be, “There is no promise of his coming,” or, at best, “If there is any such promise, it is a doubtful one.” The apostle closes with this warning: “Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.”—2 Peter iii. 17.

As the only way of escaping the danger, he tells us that we should “take heed to the sure word of prophecy—the prophecy which holy men of God spake as they were moved by the Holy Ghost,” and that he wrote especially—that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior.

Now there is no difficulty at all in determining the application of this prophecy to the “false teachers,” when this strongest feature of their “damnable heresies—even denying the Lord that bought them”—is the subject in question. All are agreed that it belongs to those who deny him, i.e., what the word of God declares of him, in his nature and attributes, and what must also follow, in his offices and institutions.

But when Peter gives us the very words which the “scof-
fars” shall use, and we hear men using these very words, can we hesitate about the application of this portion of his prophecy? especially when we see them practising the very things also which Peter ascribes to them—“speaking great swelling words of vanity,” and “wresting the scriptures.”

You will say that “these our champions are professed ministers of Christ—these are great men, and good men.” Very well. We may be pardoned even if we should feel as little interest for their reputation as for our own. They should have thought of that before they put the question at issue in its present form. They must make the best of it. And let it be remembered, that none but professed ministers of Christ could fulfil the prediction. A man must appear to be true in order to be false.

Again, none but “great men,” in the popular sense, could fulfil the prediction. The false prophets were generally great men. They usually had the king and court, the Ahabs, and the Jezebels, on their side, while the true prophet was left to complain, “I am left alone!” And of these “false teachers” it is said, “Many shall follow their pernicious ways.” They of course must be great men.

As to their being “good men” God calls them “scoffers,” “the wicked,” &c., and we dare not call them anything else.

Have we any of this class among the anti-advent champions? They shall speak for themselves. What is it to “wrest the scriptures?” To wrest is to “twist by violence,” “to distort.” Now if we can show that they violently “distort” the scriptures, to make them favor their heresies, the case is perfectly plain. And that view of the Savior’s words, which turns them into nonsense, or makes him contradict himself, must be a distorted view.

Turn we then to the application of his word, as recorded, Matt., xxiv., by the anti-advent writers. The “coming of the Son of Man,” here predicted, is interpreted by them to mean, the providential interposition which effected the destruction of Jerusalem. Now Christ says, ver. 23, referring particularly to that event, “Then if any man shall say to you, Lo, here is Christ, or there, believe it not.” He then goes on to say that “his coming” would not take place until “after the tribulation of those days,” verses 29, 30, which, whatever it might comprehend besides, certainly comprehended the destruction of Jerusalem.—While Luke places his “coming” after their fall by the edge of the sword, and their being led away captive into all nations, and the treading down of Jerusalem by the Gentiles until the times of the Gentiles is fulfilled. Luke xxi. 24, 27.

Now did Christ mean to say that Jerusalem should be destroyed “after” it was destroyed? Nay, “after” it was trodden under foot of the Gentiles until the times of the Gentiles should be fulfilled?’’ Did he predict that the Son of Man would come at that time, and then warn us, “If any man should say he was there, at that time, to believe it not?” Let those who will, ascribe to him such mockery and contradiction, and thus “wrest the scriptures to their own destruction.” We dare not.

Again, the same prophecy is interpreted to refer to “the event of death.” So the apostles never understood the language. When Christ addressed these words to Peter, alluding to John, “If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren that that disciple should not die?” John xxi. 22, 23. Mark the interpretation: If John tarry till Christ comes, John cannot die! It settles the question forever, that they could not associate the idea of death with the coming of Christ.

But to return to Matt. xxiv. Did the apostles mean to ask Christ for a “sign” of their death? And did Christ tell them in reply, that they would be deceived if they expected to find death “in the desert,” or “in the secret chambers?” We cannot think so. And again we repeat, let those who can ascribe such trifling and nonsense to Christ, do it; and thus prove to all that they are “led” and leading “away with the error of the wicked.”

Again, this and similar prophecies are interpreted to refer to what is called “the spiritual coming of Christ.” To say nothing here of the absurdity of supposing that Christ is ever said to come, in a sense in which he was never absent, we would again ask, Did the apostles require a “sign” of his coming spiritually? and did Christ, in reply, tell them that they would be deceived if they expected to find him spiritually “in the secret chambers,” or “in the desert?” No, no, brethren. As certainly as the Bible means what it says, those who thus “wrest the scriptures” by turning the words of Christ into nonsense, are “the wicked”—“the false teachers,” and “the scheme of interpretation” which demands it is, and we have no doubt has prov-
ed to be, in a thousand cases, a "damnable heresy." In all these prophecies of "the coming of the Son Man," the personal presence of Christ is, and must be understood, if we allow that there was any rational connection between the question of the Apostles and the answer of Christ, or between the different parts of the answer itself.

But do we hear any of these champions use the language which Peter ascribes to the "scoffers, saying, Where is the promise of his coming?" No sentiments, no words are more familiar with them.

Professor Stuart, to whom we have referred so often, argues and insists that "all the prophecies respecting the appearance of the Messiah was invested with the costume of figurative language," and are to be interpreted "spiritually." He speaks as follows of the promises under consideration.

"Christ himself assumed a visible appearance then, (at his first coming) only that he might take on him our nature and die for sin—Heb. ii. 9. 14. When he appears a second time, there is no necessity of assuming such a nature; he will appear, i.e. he will give manifest tokens of his presence, only for the purpose of salvation—salvation spiritual, not temporal; Heb. ix. 28."

It looks a little like the boldness of the scoffers to deny that this promise speaks of the personal and visible coming of Christ. The Universalists accuse the anti-adventists of using their arguments, and in this case we have the proof.

The regard he entertains for those who believe in the personal coming of the Lord may be seen from this allusion to "early opinions."

"Papias, whom Eusebius thinks to be somewhat shallow, seems to have been a pretty full believer in the visible coming and kingdom of Christ."

He appears to feel no other sentiment for the doctrine than that of contempt.

Professor Bush, who disagrees with Professor S., in the times of prophecy, is quite as much at fault, in the events of prophecy. "The visible and personal second coming of Christ—the resurrection of the righteous dead," &c., are to him only "a happy delusion." Others have spoken of the world going on for "Millions of ages," but what need to look for proof when we cannot go amiss of it?

The promise of the Lord's coming is flatly denied, or look-

ed upon with doubt and contempt, by the most prominent opposers of our position.

And, finally, it is their great work, to allure those that were clean escaped from them that live in error, away from the prophecies to their "heresies," with their great swelling words of vanity, in flat contradiction to the command of the apostle. Nothing is more common than to hear them speaking right out against the study of the prophecies. "Let the prophecies alone." "Let Daniel alone, and you will do well enough." "Remain quiet," &c. &c.

If these anti-advent champions are not then the ones to whom Peter refers, though others to whom we have not particularly alluded, may also be comprehended, his words can have no meaning. In the name and by the authority of the word of God, we charge it upon them, and God himself, we solemnly believe, will shortly charge it upon them in a form which they will understand.

In the name of all the "dignities" in heaven, and all that have been on earth, of whom "they are not ashamed to speak evil," and whom we should hardly feel prepared to meet, without denouncing such profanity, we protest that their scheme of interpretation cannot be the true interpretation of the prophecies of God.

And now, brethren, a word more, and we have done with you. We have spoken freely, and for obvious reasons. On you is laid the responsibility of determining the character of the crisis which has come. Though we are nothing, the truth and the God of truth are everything. Whether time continues for a longer or shorter period, everything that is to be hoped or feared, so far as this case is concerned, is to be the result of your treatment of the truth and its disciples.

The persecutors of the early Christians scandalized them as "the common haters of mankind," while the multitude who counted them as sheep for the slaughter, were so ignorant of the Christian faith, that they could give no reason for treating them as they did. When Nero set Rome on fire, he had only to implicate the Christians, in order to divert the storm, which should have gathered around his own brow, down upon them. But the day of vengeance came for Rome, and when it came, Providence found agents equal to the work of filling to her double the cup she had filled to them.

In a similar manner we have been scandalized by our most distinguished opponents, while the multitude have responded
to the scandal. They too have desolated, to no small extent, some of the fairest portions of the church of God, by bringing his word “into contempt,” and have charged upon us the desecration. So far as men can do it, you must decide who are the guilty. God helping us, we are ready! And Heaven knows, and you know, there are Vandal hearts and hands enough in the moral wastes around you to rally at, and interpret for themselves, the old Roman battle-cry “Carthage must be destroyed!”

If, then, it is only possible that we are believers of the truth of God in this case, beware how you silence, or repel and persecute away from his altar, those whom God has appointed you to protect, and which, if you fail to do it, your protection cannot be of sufficient interest to him, to call forth a thought to save you.

And why should we be treated thus? Are we not Christians? are we not Americans? are we not your brethren? We can trace our pedigree to fountains which have supplied their part of the blood which was shed in the struggle that gave us our so-called free pulpits and altars and presses. The fruit of our labors in the service of God, now make up, in part, the membership of your churches. And yet we are slandered by all these instrumentalities, so that our “children in the gospel,” and our common countrymen, nay, even our own relatives, are taught to regard us as the enemies of all that is holy on earth or in heaven! It is a truly sublime and alarming, though necessary position, into which every man is brought, when he is laid under the necessity of being honest and humble enough before God, to acknowledge the claims of his truth, or base enough to deny them. At that moment his character and fate are decided by the turn which his own hand must give the scale! “He that findeth his life shall lose it, and he that loseth his life shall find it.” Brethren, you now occupy that position!

A word to the other class of the church, and we are done. With the Johns and the Marys we have had but little difficulty. Unlike Peter, they rarely become “bold” and impious theorizers; and never would they think of rejecting a plain promise of God, because it held out the prospect of a personal interview with their Lord. They would rather feel afraid it was too good to be true, and “believe it not for joy.” They may not exhibit the most commanding development of the understanding, and of course they may err, but their love never fails to preserve the integrity of the heart. It may err in its manifestations, as we know it did when they would “embalm” the body of the Savior, which was to see no corruption, although they had been so often told that he would “rise again the third day.” And that error, it should be remembered, called forth the severest reproof they ever received from the Savior’s lips: “O fools, and slow of heart to believe all that the prophets have spoken!” But point out their errors, and they will always “rejoice in the truth.”

It would be no wonder, since the false prophets who were to appear, should well nigh “deceive the very elect,” if some of this class should be found under the influence of their “heresies.” Indeed, one feature of their imposture is well adapted to deceive them. They are generally spiritually minded. The enjoyment of the Spirit is their chief consolation while absent from Christ.

Now these false teachers have given so many of the promises, which speak of Christ and his kingdom literally; a spiritual reference, that this spiritual meaning, as it is called, is all they think of, although Paul has plainly told us that the Spirit is only “the earnest” of the glorious reality.

“Yes,” I hear them say, “that is just what we believe;” we have “the earnest” now, and when we die we expect the full glory of the “heavenly inheritance.”

Very well. Do not lightly esteem “the earnest.” We have no hope without that. But if the apostle is right, “the inheritance” is to be given to us, not when we die, but “at the appearing of Jesus Christ.”

Again you reply, “If we are to have a heavenly inheritance, must it not be in heaven?”

All that is made perfectly plain by “what is written.” Abraham looked for, and is to receive “a heavenly country.” If we ever possess the inheritance, it will be with Abraham. We shall “sit down with Abraham, Isaac and Jacob, in the kingdom of God.” And when we inherit that kingdom “we shall bear the image of the Lord from heaven.”—“And as we have borne the image of the earthly, we shall also bear the image of the heavenly.” Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incor-
Then he will destroy his enemies; and the saints of the Most High shall take the kingdom and possess it forever.

We know you love the Savior, brethren, and would rejoice to enter upon the inheritance. We know, too, that your sympathies have been with us. You have been grieved that our opposers should take the position they have, and that Peter and his brethren should remain like dumb dogs, all the while, and especially, that they should unceremoniously silence and speak of us with reproach, when they should have treated us, at least, with some of that "charity" which they have exercised towards our revilers. But the test has been too severe. You could not trust yourselves to judge in a case where you must condemn those to whom you had been accustomed to look with reverence, or admit that we might, after all, be guilty of heresy, and worthy of stripes. You saw that the churches were "disturbed," and as your brethren charged it upon us, you tried to think it was right.

True. We have made disturbance, but is it a new thing that a belief in the promises of God should make disturbance? and will you blame us without blaming the people of God at other times?

Why was there such a disturbance in Egypt, in the days of Moses, which, we might suppose, from the commemoration of it by the Psalmist, shook even her collossal statues, and mountain pyramids, as well as her brick-kilns, and prisons, and palaces, and idols, and priests, and philosophers, and princes?—"What ailed thee, O thou sea, that thou fleddest thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs?"

This simple truth explains the whole. "The time of the promise" had come, "and God remembered his covenant with Abraham, and God looked upon the children of Israel," and had interposed for their deliverance.

And why was there a similar disturbance in Babylon in the days of Cyrus? Because it was "understood by books that the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem, were ended. And the captive exile hasteneth that he may be loosed, they return with singing into Zion." Why was there such a disturbance in Bethlehem when "there came wise men from the east, saying, Where is he that is born king of the Jews?"

What should set Simeon to "blessing God," and Anna to
"giving thanks," and others with the angels to rejoicing, while "Herod was troubled, and all Jerusalem with him?" And if we could speak to the real Mary and John, we would ask the latter why "he did outrun Peter," as they hastened to the sepulchre? and why they were all so "glad to see the Lord."

In all these cases the promise of God was at the bottom of the disturbance, and we most solemnly believe, (and now more than ever, since our most able adversaries have not only failed to show wherein we are mistaken, but have been compelled to take a more unauthorized and absurd position, than was ever done by the enemies of the truth before,) that all that is promised to the people of God should now be expected every moment!

And is it in man, is it in you, brethren, is it the will of God, that we should be unaffected?

Jesus has died for us, and risen again, and gone to prepare a place for us, in the true tabernacle which the Lord pitched, and not man. He has promised to return again and take us to himself, that where he is we may be also. And then the tabernacle of God shall be with men. There our eyes shall see the King in his beauty—they shall see Jerusalem a quiet habitation, a tabernacle which shall not be taken down; for the kingdom and dominion and greatness of the kingdom under the whole heaven shall be the Lord's, and he shall reign forever and ever. And why should we not be glad to see him? especially when we are here but pilgrims and strangers, with no continuing city or abiding place?

With some of us, too, it is as it was with Abraham. We have been called to bury our dead, the light of our eyes and joy of our heart, out of our sight. Lover and friend are put far from us. Like Rachel, our children are not, and we can hardly be comforted. Or, like Martha and Mary, we have to complain, "our brother is dead." And the promise in reference to them is, these shall come again to their own border. Thy brother shall live again. We consigned them to the grave in sorrow, though in hope; and can we look with indifference to the hour which swallows up death in victory, and gives them back to us to die no more?

Some of us are afflicted. Days of pining and wearisome nights are appointed us, and we are assured by the promise of God, that, at the appearing of Jesus Christ, the "weakness" shall give place to "power."—that we shall be equal to the angels of God! And can such a glorious change be thought of without emotion?

Some of us are poor, and though our enemies complain of us, as Pharaoh did of the children of Israel, "Ye are idle, ye are idle," the little we obtain to meet our necessities, which we would receive with all thankfulness, is the result of incessant care and toil. And we are assured that there remaineth a rest for the people of God in the world to come, over which our King and Savior is the appointed heir of all things. And when he sits upon the throne of his glory we trust he will say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And is it possible that such heirs of such a kingdom can remain silent, as they are about to enter upon its possession?

Some of us are dependant upon, or in subjection to, our fellow-men, yes, even slaves; and their demands upon us, righteous or unrighteous, must be met, or insult and stripes, as their mercy may dictate, must follow. And how can we, though we have the first fruits of the Spirit, but groan within ourselves, waiting for the adoption which shall deliver us from this bondage of corruption into the glorious liberty of the sons of God?

Here is our crime. Faith in these promises has made all the disturbance in the churches. Brethren, if it be such a crime in us to be moved in view of such a prospect, and to call upon our fellow-men to prepare for a part in these glorious promises, in the estimation of those who have shown that "they know not the Scriptures nor the power of God," can you condemn us? We wish to believe nothing but "what is written," and we have always been anxious that our brethren should point out our mistake. But we appeal to you, in the fear of God, have they done it? Have they not confessed that the long established principles of interpretation are in our favor? have they given us any thing better? Nay, have not their champions attempted to impose upon the church a scheme of interpretation which is at once a scandal upon her profession, and a reflection upon her God? Have they not taken the position of the "false teachers," and the "scoffers" of "the last times?"

Can you, then, join with them in assuming that the belief of the promises of God is in itself proof that we are "insane," or "influenced by the devil?" Will you, too, trample us in the dust, and then despise us for being there? Well,
if it must be so, our labors will be the greater, and our release the more welcome. But we beg of you, and warn you to pause and consider!

Our confession, our position, and our apology, are now before the world. To God we commit ourselves and the cause, praying, that his mercy, without which we are all undone, may be exercised towards our enemies before the hour of coming wrath.

Boston, May, 1844.

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**ARTICLE II.**

**The Rise and Progress of Adventism.**

The earliest distinct enunciation of the fundamental doctrine of Adventism, of which we have any account, was by Enoch, that holy man, the seventh from Adam. He prophesied of these, saying, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude, 14, 15.

From that period onward, until the canon of scripture was closed up, the doctrine has been held and repeated, with more or less distinctness, according as the circumstances of the writer or speaker demanded. That such a doctrine as that advanced by Enoch, has always been an object of hope to the people of God, none can doubt if they will carefully read the word of God; that the Old Testament abounds with allusions to, and promises of such a glorious consummation of our fondest hopes, can be easily seen by a careful perusal of those sacred pages. But much more do the words of Christ, together with the preaching and writings of the apostles, bring life and immortality to light through the gospel. It is in this constellation that the coming of the Lord shines forth, the brightest gem of heaven’s galaxy.

No shadowy fable of coming glory in this world of sin, to the despised followers of a despised and rejected Savior, ever fitted before the minds of those devoted men, who, at the command of that Savior, went forth into all the world to carry the message of mercy to every creature:—for they went with the full assurance of rejection, scorn, hate, persecution, tribulation, and even death, awaiting them in the path they trod. No trophies of victory dazzled in their vision, kingly sceptre or imperial crown never shone before them, until "through much tribulation they should enter the kingdom of God." Then, when all the toil is over, the last victory of the spiritual church gained, and the whole family in heaven and earth united and perfected in one, before the throne of God; then comes the fruition of their fondest hope, "Sit down with me on my throne, even as I have overcome and am set down with my Father on his throne." “When the Son of Man shall come in his glory,” he will say to those on his right hand, “Come, ye blessed of my Father; and inherit (precious word) the kingdom prepared for you from the foundation of the world.” It was this hope, the hope of a better resurrection, that gave fortitude to the martyrs at the stake, in the lion’s den, on the rack, under stripes, in cold, damp, dark dungeons, and amidst the loss of all things. Hence, it entered into all their thoughts and plans. The apostles preach no sermon, make no speech, write no letter, unless they “comfort one another” or warn their foes, “with these words.”

The distinction between Adventists and Millenarians, is,—The Adventists believe in a pre-millennial and personal advent of Christ from heaven, to glorify his saints and to take vengeance on his foes. While the Millenarians believe in the universal spiritual reign of Christ a thousand years, before his second personal advent.

The distinction between Adventists and Millenarians, is,—The Millenarians believe in the pre-millennial advent of Christ, and his personal reign for a thousand years before the consummation or end of the present world, and creation of the new heavens and earth, and the descent of the New Jerusalem. While the Adventists believe the end of the world or age, the destruction of the wicked, the dissolution of the earth, the renovation of nature, and the descent of the New Jerusalem, will be at the beginning of the thousand years. The Millenarians believe in the return of the Jews, as such, either before, at, or after the advent of Christ, to Palestine, to possess that land a thousand
years, while the Adventists believe that all the return of the Jews to that country, will be the return of all the pious Jews who have ever lived, to the inheritance of the new earth, in their resurrection state. Then Abraham, Isaac, and Jacob, with all their natural seed who have been of the faith of Abraham, together with all pious Gentiles, will stand up together, to enjoy an eternal inheritance, instead of possessing Canaan for a thousand years.

The Millenarians believe a part of the heathen world will be left on the earth, to multiply and increase, during the one thousand years, and to be converted and governed by the glorified saints during that period; while the Adventists believe that when the Son of Man shall come in his glory, then he shall be seated on the throne of his glory, and before him shall be gathered all nations, and he shall separate them, one from the other, as a shepherd divideth his sheep from the goats. He shall set the sheep on his right hand, and the goats on his left. That one part will go away into everlasting (eternal) punishment, but the righteous into life eternal.

They cannot see any probation for any nation, either Jew or Gentile, after the Son of Man comes in his glory, and takes out his own saints from among all nations. They also believe "God will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, to the Jew first, and also to the Gentile, in the day when God shall judge the secrets of men."

The Millenarians believe that the saints must have mortal men in a state of probation, for a thousand years, as their subjects, in order for them to reign as kings; for, say they, how can they reign without subjects? To which the Adventists reply, "If it is necessary for them to have such subjects for a thousand years in order to reign, by the same rule they must have them eternally; for "They shall reign forever and ever" Rev. xxii. 5. And again, it is replied, Adam had dominion given him, but not a dominion over man. It was a "dominion over all the earth," and all its creatures. So also the kingdom Christ will give to the saints when he comes in his glory, is "the kingdom prepared for them from the foundation of the world." Just the dominion which Adam had, will belong to the saints.

These are some of the leading points of difference between the Millenarians of Europe and America, and the Adventists, whose history we now write.

This system, of which William Miller may be considered the father, and with whom it was original, so far as he knew at the time of his embracing it, except as he found it in the word of God, had been held and advocated in substance by others, both in Europe and America. This is especially true respecting his interpretation of the prophetic periods, and the time of their termination. The grand principle involved in the interpretation of the 2300 days of Daniel viii. 14, is, that the 70 weeks of Daniel ix. 24 are the first 490 days of the 2300, of the 8th chapter. This principle had been developed during the last century by Hans Wood, Esq., of Rossmead, Ireland, from whom the argument was quoted by the learned Dr. Hales, and republished by him several times within a few years of the close of the last and commencement of the present century.

The same principle was adopted by E. Erving, Joseph Wolfe, and the greater portion of the English literalists, with the exception, that they carried the time forward to 1847, while Mr. Miller ended it in 1843.

Several persons in this country, within the present century, by an independent reading of the Scriptures, discovered the very same principle. Some of them published it to the world, but without succeeding in making much of an impression upon the public by their attempt. Nor did this subject of time ever gain much attention in this country, until after Mr. Miller had labored for a number of years, almost incessantly, in its propagation.

The manner in which he was led to the discovery of his system was thus related by himself in a public lecture:

"In the month of May, 1816, I was brought under conviction; and O, what horror filled my soul! I forgot to eat. The heavens appeared like brass, and the earth like iron. Thus I continued till October, when God opened my eyes; and O, my soul, what a Savior I discovered Jesus to be! My sins fell like a burden from my soul: and then how plain the Bible seemed to me; it all spoke of Jesus, he was in every page and every line."
O, that was a happy day, I wanted to go right home to heaven; Jesus was all to me, and I thought I could make everybody else see him as I saw him, but I was mistaken.

"During the twelve years I was a deist, I read all the histories I could find; but now I loved the Bible. It taught of Jesus a good deal of the Bible that all to me, and I thought I could make everybody else see what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me, 'Suppose you find a passage that you cannot understand, what will you do?' This mode of studying the Bible then came to my mind. I will take the words of such passages and trace them through the Bible, and find out their meaning in this way."

I had Cruden's Concordance, which I think is the best in the world, so I took that and my Bible, and set down to my desk, and read nothing else except the newspaper a little, for I was determined to know what my Bible meant. I began at Genesis and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared. I found what I have been preaching. But as soon as I had formed this resolution the thought came to me, 'Suppose you find a passage that you cannot understand, what will you do?'

It was by such a study of the Scriptures, comparing scripture with scripture, and tracing subjects by the aid of his Concordance, instead of turning to and depending on the decisions of commentators, however learned, that William Miller became a man mighty in the scriptures, and was qualified to bring forth from that sacred store-house, things new and old. It is by his assisting and encouraging others to pursue the same course, he has been the instrument of pouring a flood of Biblical knowledge upon Christendom, such as no other man has done in the same length of time, since the days of Luther, if, indeed, since the apostolic age.

Thousands there are who can say, in truth, that after years of study of the most learned commentators, from a perusal of Mr. Miller's course of lectures on the Second Coming of Christ, they have obtained a clearer view of the gospel plan, and have discovered more beauty and harmony in the Bible, than from all the books they ever read beside. Of his worth and service as a public teacher, we need not write, for it is already known and read; and thousands will rise up in the great day, to call him blessed. Although we write neither the history or eulogy of Mr. Miller, yet we deem it due to him, and more especially to the honor of God's glorious grace, to acknowledge his infinite wisdom and goodness in the selection of such a man for such a work; so that no man should glory in his presence:—a man of powerful native intellect; capable of achieving the greatest objects;—of the most undoubted probity in his moral and Christian character, so that among all the foolish and wicked things said, both by professor and profane, yet not one spot has been found on his reputation, by which the cause of God could be reproached. A man of extensive reading and general intelligence, yet with little of the learning of the schools. Such a man God made his chosen instrument to bring forth this great truth, that no flesh should glory in his presence.

Concerning his personal appearance and private character, we must do the reader the service of giving him the following portrait, drawn by a delicate pencil:

"I have just had the privilege of meeting with this humble servant of God, at the fire-side of a friend, and I can truly say that my earnest expectations were more than realized in the interview. There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner, and he is affable and attentive to all, without any affectation of superiority. He is of about medium stature, a little corpulent, and in temperament a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head, great benevolence and firmness, united with a lack of self-esteem. He is also wanting in marvellousness, and is naturally sceptical. His countenance is full and round, and much like the engraving we have seen, while there is a peculiar depth of expression in his blue eye, of shrewdness and love. Although about sixty-two years of age, his hair is not grey, but of a light glossy auburn, his voice is full and distinct, and his pronunciation somewhat northern-antique. In his social relations, he is gentle and affectionate, and inspires the esteem of all with whom he mingles. In giving this charcoal sketch to the public, I have merely sought to correct numerous mis-statements, and gratify the honest desire of many distant believers, with a faint outline of the character and appearance of the man, whom God has chosen to give the 'Midnight Cry' to a sleeping world."—Midnight Cry.
periods given in the Bible have gone by, so far as we are able
to calculate them; and while the world scorn, and professors
scoff, if there is one enviable position on earth, it is the posi-
tion such a man occupies in the eyes of all intelligent beings;
the possession and enjoyment of a sweet consciousness of hav­
ing, in a degenerate and recreant age, dared to brave the
storm of public contempt and ridicule, and proclaim to a
wicked world an unwelcome truth.

The rise of the Advent cause, as it has been developed by
Mr. Miller, may be dated in A. D. 1831. For although he
discovered his principles as early as 1818, it was not until
1831 that he first began to publish them abroad.

His first step in this work, was the publication of a series
of articles on the subject of Christ's second coming, which
appeared in the Vermont Telegraph, a Baptist paper, pub-
lished in Brandon, Vt. Those articles were written to rid
himself of the strong impression which followed him, that he
must go and publish this thing to the world.

But after writing and publishing the above, instead, as he
expected, of finding relief from his responsibilities, he only
found the inward monitor the more earnestly pressing him,
saying, "Go and tell it to the world, or their blood will I re-
quire at thy hand." To rid himself of this strong impression,
he wrote a synopsis of his views, and in the spring of 1832,
he published it in pamphlet form, and spread it over the
country, and sent it to different parts of the world among the
missionary stations.

This, however, was no more availing, as a relief to his
mind, than the former. At length, after a long resistance,
he consented in his own mind, if the Lord would open the
way, that he would go out and attempt to speak on the sub-
ject. This was suddenly followed by an invitation from a
friend in a neighboring town, to come and talk to them on
the second coming of Christ, and the offer of the Baptist
meeting-house in that place for the purpose. This was a
proposition he little expected, and for the moment he shrunk
from the task. At length, calling to remembrance his prom­
ise, he went and began his work. The Lord was with him
to bless his word, and souls were saved through the effort.

From that, the way opened in various places, where the
same results followed, as the fruit of his labor.

He continued to travel and lecture, as the Lord opened
the way, for about six years, with few if any to take him by
the hand and encourage him on in his great and arduous
work. Until 1838, although there were several ministers of
the gospel, who, under the influence of his lectures, were
convinced that he was correct in his system of interpretation,
yet had not the courage to declare themselves advocates of
the doctrine. With one exception, (Elder Fuller, now gone
to his rest) all the ministers who embraced the view previous
to 1838, relapsed and abandoned its advocacy. The current
of public opinion was too strong for them to stem it success­
fully.

Publication of Mr. Miller's Eighteen Lectures.

In 1836, Mr. Miller found a friend who undertook the
publication of a volume of lectures, the series which he usu­
ally gave as a course. The publication of those lectures
constituted a new era in the history of the Advent cause; for,
from that time, wherever he went and lectured, the written
lectures which were left behind continued to preach, and es­
ablish those who were partially convinced of the truth. His
labor, by this means, ceased to be like writing upon the sand,
as formerly. It is one of those strongly marked demonstra­
tions, which history presents, of the power and influence of
the press, for good or evil.

Those books gradually spread abroad, where he had never
been in person, and created an interest in the public mind to
investigate the subject for themselves. It was not, however,
until the winter of 1837—8, that the work attracted much
attention in Massachusetts. About the month of February, in
1838, several copies of the lectures found their way into
Massachusetts, and awakened quite a sensation. One copy
fell into the hands of the editor of the Boston Daily Times,
and most of the lectures were republished in that paper, and
obtained quite an extensive reading. The effect was so great
that it was found necessary to provide an antidote, in the
shape of two letters from the pen of Rev. Ethan Smith. His
great argument was predicated on the assumption that the
2300 days of Daniel viii. 14, ended in 1819, when an enter­
ing wedge to the Greek revolution began to operate, and has
resulted in the fall of the Ottoman power; thus the sanctu­
ary was cleansed. To make out this to be the true termina­
tion of the 2300 days, he denied that the little horn of Daniel
viii., was Rome, and applied it to Mahomedanism. Then
It is a great marvel, truly, that such a man as Mr. Smith should not see that, if he admitted such a connection to exist between the two chapters, he must apply the desolator of the 9th chapter as he does the 8th. Mr. Smith saw this, and avoided the dilemma by separating the two chapters. This ebullition soon passed away without putting down the doctrine.

About the time of the appearance of those lectures in the Boston Times, a copy of the work was put into the hands of the present writer, with a request that he should read it, and give his opinion of its merits. The idea of an attempt to discover the time of Christ's Second Advent, was to him so strange, that he could scarcely make up his mind to give the book a perusal. No doubt came into his mind but what he could entirely overthrow the whole system in five minutes. For, thought he, according to Paul, 2 Thessalonians ii., the falling away must first come, and the Man of sin be revealed; which the great body of commentators understood to be the papal system. But, according to Daniel and John, that power is to continue for 1260 days, or years; and the date assumed by the most learned writers of the age, for the commencement of the period, was 606, and consequently it would not end until 1866. This was a decisive argument. However, to gratify a friend, and from a curiosity to know what arguments could be adduced in support of so novel a doctrine, the book was read. There was no difficulty in adopting most of the sentiments advanced in the first lecture. Prejudice began to give way, and the idea of the glorious reign of Christ on the earth renewed, was most delightful. From that, the 1260 days came up, and the evidence presented, by which it was clearly shown that those days terminated in 1798, having begun in 538. The great argument against the coming of the Lord, which had appeared so strong and invulnerable, soon vanished; and a new face shone forth from Paul's argument. The substance of it was, the predicted period having gone by, and the papacy having been con-
BROTHER CHARLES FITCH, pastor of the Marlboro' Church Chapel, Boston. He also had obtained the loan of a book, and became impressed with the truth of the arguments. He prepared two sermons on the subject, giving an outline of the arguments, and preached them to his congregation. This produced, as might be expected, quite a sensation in the community. The church were offended, and his ministerial brethren treated the whole thing with so much contempt and ridicule, that he lost his confidence in the system, and relapsed again into his former views of a millennium before Christ's coming.

Thus I was still alone, as an advocate of the doctrine. But nothing daunted by the report that Mr. Fitch had given it up, I commenced, in April, the preparation of another work, at the same time continuing to lecture wherever the way opened. In that second work, I gave my own, rather than the views of Mr. Miller, as in the first pamphlet. The second book was a volume of 204 pages, entitled, "The Probability of the Second Coming of Christ about A. D. 1843," &c. This was given to the public in June, 1838. In the preface to the work, the author thus expresses himself; and at this juncture it may not be amiss to transcribe the sentiment:

"All pretensions to a spirit of prophecy, or to infallibility of the interpretation of prophecy, are utterly disallowed. It has often been asked,—If the event does not come out as you believe, what will you think? Will it not destroy your confidence in the Bible? To this it is replied, Not at all; the writer has, in the course of his research on this subject, seen so much which has been literally fulfilled as predicted, that although all he has written on this subject, should prove to have been founded in ignorance, he cannot doubt but that the prophecies have a meaning, and that they were written by direction and influence of the unerring Spirit of the Holy One, and will, in due time, be fulfilled. But at the same time, he must be permitted to express his firm conviction, that these calculations are founded in truth, and will stand the ordeal they must very soon pass—the unerring test of time."

Such were the writer's sentiments then, and such they still remain.

It was in this work the calculation on the fall of Ottoman supremacy on the 11th of August, 1840, was first given to the world. So, also, the argument on the 1260 days, showing how all the events which were to precede the time, times and a half, centered in 538, while the decree of Justinian was given in 533.

This work circulated through New England, and excited something of an interest. The subject rested here, with the exception of a few newspaper articles published in Zion's Herald, of Boston, and Zion's Watchman, of New York, until the spring of 1839.

In that year, Mr. Miller was invited into Massachusetts to lecture. In that tour, he visited and lectured in Randolph, Lowell, Groton, and Lynn. His introduction was principally through the influence of Elder T. Cole, of Lowell, a minister of the Christian connection. Again, in the autumn and winter of the same year, he returned and lectured in Exeter, New Hampshire, and Haverhill, Massachusetts, where a good effect was produced.

It was at this Exeter meeting that he first became acquainted with Elder J. V. Himes, and received his first invitation to visit Boston, and give a course of lectures in the Chardon Street Chapel. His first course of lectures in that place constituted altogether a new era in the history of Adventism. An excitement was produced in Boston, which demanded light, and prepared the public mind to sustain the enterprise of hiring the Marlboro' Chapel for a course of lectures. From that point an influence was extended through all the adjacent country; and such was the demand for light, that it was determined to issue a new and revised edition of the lectures. This work was undertaken, without fee or reward, by that devoted friend of this cause. He cheerfully undertook the revision of the work and the superintendence of publication, which a Boston publisher agreed to do, if he could have the profits arising from the edition of five thousand copies. This he had. Mr. Miller has often been blamed for securing the copy-right;—and hence it is but justice to him and the cause to say, that it was the only condition on which the publisher would undertake to issue the work. After selling the five thousand copies, Mr. Mussey, the publisher, concluded that the demand was over. For the purpose of supplying the public, Mr. Himes then undertook, at the earnest solicitation and advice of friends, the publication of the work himself. At the same time he abandoned the copy-right, and thus, to
save reproach on the cause, exposed himself to the competition of any and all who chose to compete with him. The same course has been pursued in reference to all his other publications. Notwithstanding all this, all that the tongue of slander could invent, has been heaped upon him, for the stand he took and the self-denying course he pursued on this subject.

During Mr. Miller's lectures in Boston, a work entitled Illustrations of Prophecy, by David Campbell, appeared, designed, like Mr. Smith's production above named, to overthrow Miller's system. The ground taken by Mr. Campbell was, in some respects, like Mr. Smith's in the model; the latter was adopted for the frame-work of the book. But Mr. Campbell, with the same inconsistency of which Mr. Shimeall is guilty, contends, first, that the little horn spoken of in Daniel viii. was Mahomedism; and then adopted the ninth chapter as a key to the eighth. How blind must be that mind which does not see, that if the ninth chapter does explain the eighth, then the final desolation of the sanctuary spoken of in the eighth is the same as that in the ninth, and is, as Sir Isaac and Bishop Newton have both proved, Rome, and not Mahomedism. But the effect of Mr. Campbell's work, like that of his prototype, was only to retard for a moment what it could not stop.

Some other works of an ephemeral character, from Orthodox, Infidel, Universalist, and other sects, appeared about the same time, and accomplished each their work, by overthrowing—not Mr. Miller, but one another.

Under these repeated attacks from the pulpit and press, it was felt that some organ of communication should be opened, by which the public mind could be disabused in reference to the varied reports which were circulated in reference to Mr. Miller and his views. He had long sought for some one to take the supervision of a paper through which he could speak to the public; but such a man could not be found, who for love or money would undertake the task, and bear the scorn of an unbelieving world.

At this juncture, when the storm of opposition grew heavy, the providence of God raised up a man for this work also. That unwearied friend of this cause, J. V. Himes, who has so nobly stood in the front of the hosts and the hottest of the fire, came forward and threw himself into the enterprise, to make up the breach. On the 20th of March, 1840, without money, patrons, or scarcely friends, he issued the first number of the "Signs of the Times." The appearance of that sheet was hailed with joy, by many a longing heart, waiting for the consolation of Israel. The paper was sustained for the first year at a considerable expense to the editor, besides his own unrequited toil. As might be expected, the enemies of the cause were greatly discommoded by the appearance of such a weapon, both offensive and defensive. Nothing which a heart surcharged with gall, could invent, or the tongue of envy utter, was left unsaid or unwritten against the editor. But his language was, None of these things move me. He was sufficiently convinced of the truth of the doctrine to know that it was worthy, at least, of a full and candid investigation, and this he determined it should have, so far as he was able to gain thus much for it.

The paper thus started, was published for two years as a semi-monthly, and, since then, as a weekly periodical. It has been read by multitudes throughout the United States, and in the British provinces, with the deepest interest; and has been to thousands an angel of mercy and love; the good it has accomplished will only be known in the great day of the Lord.

During the same winter, 1839—40, Mr. Miller was invited to lecture in Portsmouth, N. Hampshire, and Portland, Me. In both these places, as well as in Boston and vicinity, his labors were attended with refreshing showers of divine grace. Numbers embraced the doctrine of the Lord's speedy coming, who are yet strong in faith, giving glory to God. This winter's campaign produced an excitement throughout New England, and raised up friends in almost every town.

As the spring opened, and the summer came, the entire community were excited, and expectation on tiptoe, in reference to the 11th of August and its anticipated events, the fall of the Ottoman empire, &c. &c. Many were the predictions that when that day should have passed by, as it certainly would do, without the event being realized, that then the spell would be broken, and Adventism would die. But the time came; and it must be confessed it was for a few weeks a time of trial to many. Yet "He who tempers the wind to the shorn lamb," had compassion on his little ones and did not suffer them to be tempted above what they were able to bear. And few, very few, even under that trial, shrank from their faith. The time came and passed by; and, as a matter of
course, the distance from Constantinople could not be passed without consuming some considerable period of time. But when the fact did reach us, it was found that on the very day anticipated, the 11th of August, a transfer was made of the supremacy of that empire from Mahomedan hands. This fact entirely discomfited the hosts of the enemy. The cause again revived, and careered on its way with still greater power than ever before.

**UNITED EFFORT.**

Up to this period all that had been done was accomplished by individual effort. In this depression of affairs, it was determined to hold a "Second Advent Conference" in Boston, where the friends of the cause could congregate and give expression to their feelings, and put forth an effort to arouse the country and the world to a sense of its coming doom. This meeting was assembled in the Chardon Street Chapel, on the 15th of October, 1840, and continued two days.

This was styled "The First General Conference of Second Advent Believers."

It was a season of comfort and refreshing to the lovers of the glorious appearing of our blessed Lord. The organization of the meeting was the most simple that could be devised. Mr. H. D. Ward was called to the chair, and Henry Jones, of New York, was appointed secretary of the meeting. No further organization was thought necessary. The report of the doings of the Conference were published in an 18mo pamphlet, together with the lectures which were delivered on the occasion. These were widely circulated through the community, by the friends of the cause, with the happiest results.

At this Conference the idea of commencing social meetings among Adventists, for the purpose of strengthening each other's faith, was suggested. The plan was adopted in many places, and resulted in great good to the cause, and those who enjoyed them.

**MR. DOWLING'S BOOK.**

It was in this year, 1840, that Rev. John Dowling, a Baptist clergyman of Providence, Rhode Island, published his far-famed Review of Miller, in which he has adopted all those wild chimeras, so long since exploded. That Antiochus Epiphanes, a Syrian king, is the hero of Daniel's vision, 8th chapter; and that the 2300 days are but half days, amounting to 1150 literal days; which he shew were literally fulfilled by Antiochus within about 55 days.

Or, in other words, the vision of the ram, the he-goat with his great horn, his four horns, and the little horn which came afterward, in the latter time of their kingdom, were all fulfilled in just three years. He also maintained the old fabled doctrine of a thousand years' millennium, before the coming of the Lord, the return of the Jews to Palestine, &c. &c.

To this production Mr. Miller wrote a brief reply, which was published and extensively circulated. The work was more fully reviewed by J. Litch, and the Refutation published in pamphlet form.

It was this work which first suggested to Mr. Miller the idea of searching the Bible to find a true system of Bible Chronology; and resulted in what has since been given to the world; showing that the six thousand years from the creation end about A. D. 1843. Although there may still be reason to doubt the exact correctness of that chronology, yet it is clear that it cannot be far from correct. The influence of Mr. Dowling's book has been various; on some minds, those, especially, who do not wish the Lord to come, it has operated as a quietus. Others it has induced to examine the subject more fully, and brought them to the conclusion that the Advent doctrine is correct. The book and its principles, foolish and idle as they are, has been quoted and adopted by many opponents, clearly because they could get nothing better with which to oppose us.

In the Spring of 1840, the writer of this article wrote and published a third work, entitled "An Address to the Clergy." It embraced a short compass an exposition of the nature of the kingdom of God; also an article on the return of the Jews, and their title to the land promised to Abraham for an ever-lasting possession. It presented the subject in a light somewhat different from what it had ever been presented before in this country. The effect of it on the clergy was considerable; some were moved by it to give the subject an examination, and became satisfied that it was the true position. It also contained the argument on the fall of the Ottoman empire. The second edition, published in 1841, was revised by giving the historical facts, showing the fulfillment of the calculation.
In the spring of 1841 it became a question with the writer, whether he could, consistently with his belief in the speedy coming of the Lord, retain his ecclesiastical relation with the Methodist Episcopal Church, as an itinerant minister. The many strong ties by which he was bound to that church of his early choice, were hard to be severed. With her ministers he had been on terms of sweetest friendship, with her institutions he felt the strongest sympathy; and then, again, the feelings and welfare of a beloved family were presented to his mind, as an insuperable barrier in the way of being exclusively devoted to the work of proclaiming the Lord's coming. Then, on the other hand, a firm conviction in his mind, as an insuperable barrier in the way of being partially devoted to the cause, excepting Mr. Miller. But, hard as it was, he has never yet had cause to regret the step.

The example has had its influence on others; whose ties have been equally strong and binding; yet they have cut loose and thrust in their sickle to reap in this harvest-field; and rich has been the precious fruit which has been gathered in. After dissolving my relation to the travelling connection of the Methodist Episcopal Church, my first step was to attend the Second General Conference of Advent believers, which was held in Lowell, June 15, 16, 17, 1841.

This Conference was a time of deep interest, and gave a new impulse to the cause. At the time of holding both these conferences, Mr. Miller was sick and unable to attend. The report of this meeting, with the lectures delivered, was also published in pamphlet form, and widely circulated. At this meeting we also had quite a company of ministers of various denominations, who were obedient to the faith, so far as to attend the conference and identify themselves with us.

But perhaps the course of things, during the ensuing summer, cannot be better told than by inserting the following, which appeared in "The Signs of the Times," Vol. 2:

SCOWHEGAN, Me., July 24, 1841.

DEAR BROTHER Himes:—Having a leisure hour, I embrace it to give you a brief account of my recent tours and visits to the seats of the four New England Methodist Episcopal Annual Conferences. The first was my own Conference, the Providence, the session of which was held in the city of Providence, commencing June 9th, 1841. This Conference was set off from the New England Conference at the last General Conference, and met for the first time in their separate capacity.

I shall not however enter into subjects of general interest, in reference to these bodies, but confine myself, principally, to the state of our cause and its prospects. In Providence, during the Conference, I gave several lectures on the second coming and kingdom of Christ, in the Christian Chapel, which was kindly offered for the purpose. The congregations were not large, but attentive, intelligent, and interested. Several of the members of the Conference were present at each lecture. Among the citizens of Providence we have some ardent friends of the cause, besides many warm opposers. Mr. Dowling has unquestionably exerted a paralyzing influence on the public mind in that city; and I fear many, very many, through his influence, will be lulled to sleep in sin, and go down to ruin.

Among the Preachers of the Conference, so far as I could learn, there is an increased interest felt in reference to the subject. Several, who a year ago were either indifferent or entirely and openly opposed to the discussion of the subject, I found to be deeply interested in it. Some entirely, others partially, convinced of the correctness of our doctrine. While there are several others whose prejudices have so far subsided as to be willing to hear and read on the subject, although they think it hardly worth while to trouble their heads with new theories. On the whole, my conviction is, that there is quite generally a strong conviction rising in the minds of the Preachers that the old doctrine of the world's conversion, the restoration of Israel, and Christ's spiritual reign for a thousand years, is built on human tradition, and not on God's Word.

But the most interesting part of the narrative is yet to come. As it was to this Conference I was amenable for the doctrines I taught, as a matter of course the strange things I have been spreading before the community for some time past, came up before the Conference for examination. My respected Presiding Elder, under whose supervision I labored during the last year, said he had nothing against Brother Litch, but he believed he preached the Miller doctrine, and he felt it his duty to bring it up, as some of the brethren wished to know how it was. The Bishop said, Brother Litch would tell us how that was.

Litch. I shall be happy to answer any questions brethren wish to propose.

Bishop. They say, brother Litch, you preach the Miller doctrine; how is it?

L. If brethren will define their meaning, I can perhaps answer their questions.

B. They want to know whether you teach the Miller doctrine.

L. Well, if they will define themselves, I will try to tell them. This I confess to you, brethren, that after the way some call heresy, so worship I the God of my fathers, and have hope toward God, which they also allow, that there shall be a resurrection of the dead, both of the just and the unjust.

B. That is not it; they want to know whether you believe, with Mr. Miller, that the end of the world will come in 1843?

L. I can answer that question. I believe and teach in common with Mr. Miller and others, that God has, by his servant Daniel the prophet, revealed the events of time in a long connected series, from the days of Daniel to the coming of the Son of Man in the clouds of heaven to receive an
universal, everlasting kingdom under the whole heaven. That with those
events certain prophetic periods were connected; and that most of those
events and parts of those periods have already been fulfilled; also that the
remainder will be accomplished in 1843.
B. Do you think that is Methodism?
L. I do. At least it is not contrary to the articles of religion of the
Methodist Episcopal Church.
Various other questions were asked by the Bishop and different brethren,
embracing nearly every point peculiar to Miller's theory, occupying from
thirty to forty-five minutes. The best of feelings were preserved through-
own the whole scene; and a deep melting solemn sensation pervaded the
Conference. After deliberation on the question, the Conference came to the
conclusion, that I held to nothing contrary to Methodism, although I went
in some points beyond it. They then, at my own request, granted me
an examination of this important subject; and if it is heresy, they have
nothing of it.
I have good reason to believe, was most salutary, and afforded a
most valuable opportunity of bringing the subject before those who before knew little or
nothing of it.
It was not, however, without strong feeling, I came to the conclusion to
dissolve my connection with the itinerant ministry of the Methodist Epis-
copal Church, with whom I had labored in sweetest fellowship for eight
years of my life, and from whom I have received unremitting evidence of
regard and kindness. Nothing but a solemn conviction of duty to God and
my fellow-men, to throw my entire influence into the
location nothing but the strongest
confidence came from any one of them, together with their best wishes
for me.
This Conference commenced
its adjournment was
before those who before knew little or
nothing of it.
I have good reason to believe, was most salutary, and afforded a
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confidence came from any one of them, together with their best wishes
for me.
Brother Wm. Miller continued his labors in various parts of the country, with great success. Brother Himes, also, devoted as much time as his pastoral and other duties would allow, to lecturing on this subject.

In October, another Conference was held in Portland, Me., which gave a new impulse to the work in that section of the country.

Another Conference was appointed and held in the Broadway Tabernacle, New York City, which was the first successful effort ever made in that city.

In most of these Conferences, we were greatly aided in our work by the active cooperation of our beloved brethren, H. D. Ward and H. Jones. Notwithstanding their strong objections to any attempt at fixing a data for the termination of the prophetic times, yet they generously yielded their objections to co-operate with us in this work of sounding the alarm.

From New York City, we proceeded to Low Hampton, the residence of Brother Miller, and commenced another Conference. It was a season of refreshing to all, and more especially to Brother Miller himself. It was the first Conference he had ever attended; and to find around him such a host as were congregated there, from east, west, north and south, from Canada, as well as the States, raised up to proclaim this truth, by the blessing of God on his labors, was to him most refreshing and encouraging.

From Low Hampton, the writer returned to Newark, New Jersey, and began a series of lectures there, and continued them each night, for three weeks. The Lord owned his word and blest it to the good of many souls. A goodly band were there raised up, many of whom are yet strong in faith, and looking for the Savior’s coming.

From there, by invitation of Brother J. J. Porter, he visited Philadelphia, and spent three weeks in sowing seed which he expects to reap after a few days. This was the first introduction of Adventism beyond New York. After three days’ labor, a few souls in Philadelphia embraced the doctrine, who, with few exceptions, held it fast to the present time.

During the winter of 1841—2, Conferences were held in various places, which were all attended with good. Boston, Massachusetts; Dover, New Hampshire; Sandy Hill, New York; Pomfret, Connecticut; Colchester, Vermont; Ashburnham and Lunenburg, Massachusetts, &c. The result of them, eternity will unfold; but much fruit was immediately apparent. A large number of ministers of the gospel were awakened, during the winter, to a sense of their duty to investigate the subject, and were induced to preach it more or less in their public ministrations; and some of them devoted themselves entirely to the Advent cause, and became efficient lecturers.

ADVENTISM ESTABLISHED IN NEW YORK CITY.

As the spring opened, Brother Himes determined on sounding the cry abroad more fully in the city of New York; and, accordingly, in the month of May, himself with Brother Miller, went to that city to commence their operations. The Apollo Hall, on Broadway, was rented at a heavy expense, and they commenced their work. The labors of the preceding visit were so far obliterated that none could be found to invite them to their house and give them a night’s lodging. They, accordingly, took an ante-room adjoining the hall as a sitting and lodging room for a part of the time, until friends were awakened and brought in, who furnished a cot-bed, and thus relieved them from the hard floor. Two weeks, under these circumstances, laboring night and day, paying most of their own expenses, (for the public collections were very small) were necessary before an impression could be made. One fact should be here recorded:—An impression had gone abroad in reference to the Adventists, that they were monsters, or almost anything but civilized beings. So strong was this impression, and so general, that a number of days had passed and scarcely a lady dared to make her appearance in the meetings. The religious press had sounded the alarm, and spread a panic through the community which it was difficult to remove. But as one after another ventured to look in, and then to listen, the prejudice began to give way, and the congregation to enlarge, and before the meetings closed on anniversary week, the house was well filled with attentive hearers, and a permanent interest secured. It was a great undertaking, but the victory was at length achieved, and a great and glorious harvest has been gathered in. This meeting closed under encouraging circumstances, and filled all who were present with hope as to the future.
The Rise and Progress [May, 1844.]

CAMP-MEETING ERA.

While the meetings were progressing in New York, the friends in Boston determined on a general rally in that city during anniversary week. Accordingly, the Melodeon was secured for the occasion, and our meetings began under the most auspicious circumstances. Adventism had never seen a brighter day. The attendance was large throughout the entire meeting. Although the interests of the week were great, yet none had a larger share of attention than the Advent anniversary Conference. During that week, among the various other interests which came up for discussion, was the question of holding a camp-meeting or camp-meetings during the ensuing summer. This was thought, by many, a great undertaking. What, a little handful of Adventists hold a camp-meeting! Why, they are hardly able to hold a house-meeting, much less a camp-meeting! However, there was sufficient faith and zeal in the meeting, to say "Try." Arrangements were accordingly made by the appointment of a camp-meeting committee, to carry the plan into effect. It was determined to make a most vigorous effort during the summer, for the spread of this great light. For we then thought it doubtful whether we ever should reach another anniversary week, in time.

Immediately after the anniversary meetings were over, the writer started for Canada East, to fulfill an engagement in Stanstead. He left Boston on Monday morning, and arrived at Stanstead, and began his meeting on Wednesday. The interest steadily increased from the beginning, and before two weeks were passed, the country, for thirty or forty miles around, was awake to the subject of the Lord's coming. Immense concourses assembled, both in Canada and in Derby, Vermont, where a course of lectures was given. Such was the interest to hear, and the awakening among the people, that it was determined at once to hold a camp-meeting in Canada. In accordance with this determination, a place was selected, the ground prepared, and the meeting held in the township of Hadley, Canada East. Such was the good effect of this first meeting, that the people of Bolton wished one to be held in their town. This was begun the next week after the Hadley meeting closed, and ended on the third of July. During that month's labor, as near as could be estimated, five or six hundred souls were converted to God.

The last week in June, the first Advent camp-meeting held in the States, commenced in East Kingston, New Hampshire, where an immense multitude assembled to hear the word of the kingdom, and worship the God of Abraham. Thus, instead of one Advent camp-meeting during the season, which the unbelief of some thought could hardly be carried through, within one month of the determination to "try," three such meetings had actually been successful. Besides these camp-meetings, there were immense gatherings of the people all through the northern part of Vermont and New Hampshire, and onward through the state of Maine. It was a movement which shook the nation.

THE GREAT TENT.

While these operations were going forward, the plan was started for constructing a large tent sufficient to accommodate four thousand persons, with which to go into the cities where no house was open for lectures. This proposition was at once received by the people, and Brother Himes, with the help of other friends, undertook the work. Such a tent was completed and pitched in Concord, New Hampshire, in the latter part of July. The excitement produced by such a movement was still greater than that occasioned by the Advent camp-meetings.

The tent was next pitched in Albany, New York, Then in Springfield, and Salem, Massachusetts, and Benson, Vermont. And finally, for the last time in the season, in Newark, New Jersey. In all these places the word took effect and produced the greatest and most beneficial results. Besides the great tent-meetings and numerous courses of lectures, there were held some six or eight camp-meetings, in New England, during the summer and fall. The work spread with a power unparalleled in the history of religious excitements. And had it been the object of Adventists to form a sect, never was there a more favorable opportunity to carry all before them, given to any people. But higher and holier objects were in their vision;—the saving of sinners from death, and the obtaining a preparation for the coming of the Lord, were the objects of their highest ambition.

During the season, Brother C. Fitch made a visit to Oberlin Institute, where he proclaimed the doctrine of the Lord's coming to the students, as well as faculty of the institution,
and in various other places in Ohio. While on this tour, the Lord wonderfully blest his labors, and gave him favor in the sight of the people. It was arranged for him to remove his family into that region of country, to spend the winter, and lecture in Cleaveland and vicinity. This movement awakened an interest in that part of the country, which has been increasing to the present time.

OPERATIONS DURING THE WINTER OF 1842—3.

After the close of the Newark camp or tent-meeting, the cold weather set in and rendered it impracticable longer to continue these public out-door meetings, and the laborers began to arrange for a winter's campaign. Brother Himes, together with Brother Miller and others, returned to New York, and commenced a course of lectures, in the church corner of Catharine and Madison Streets, where Brother Storrs had been laboring with great success for a number of weeks. The interest still continued to increase beyond all expectation. An invitation was also given for a course of lectures in the Methodist Protestant Church, in Anthony Street, under the pastoral care of Brother E. Jacobs. This invitation was accepted by Brother A. Hale, and attended with a great blessing. Brother Jacobs, and many of his church, embraced the doctrine, and began immediately to proclaim it with great power.

THE "MIDNIGHT CRY" COMMENCED.

Such was the interest in New York City, that it was determined, by Brother J. V. Himes, to commence a daily Advent paper, and publish it at least for four weeks, in which the principal arguments sustaining our views were to be embodied and given to the public in a cheap and popular form. The paper was commenced in the latter part of November, 1842, entitled "The Midnight Cry." It was principally under the editorial supervision of our beloved and faithful brother, N. Southard. The twenty-four numbers were published, and ten thousand copies of each number circulated. Most of these were gratuitously distributed through the post offices at the expense of the publisher. Of course, such a distribution could not fail to awaken an interest throughout the country, of the most salutary character. Thousands were enlightened and instructed, and embraced the doctrine, who never heard a lecture on the subject. The "Cry" has been continued as a weekly paper up to the present time, and has each successive week been extending its sphere of usefulness, and cheering the hearts of thousands of lonely pilgrims, in every part of the land.

After the Newark tent-meeting, the writer made another visit to Philadelphia, where he, in connection with Brother A. Hale, who soon joined him, through the influence of Brother J. W. Dyer and wife, found an open door and access to the people. After a short time, however, the churches were all closed against us, and we were obliged to open a separate meeting or give up the enterprise. The friends interested in the cause came forward and secured a place for our meetings, which we commenced in the latter part of December, 1842, under the most encouraging circumstances.

The beginning of January brought with it openings in the country, which were accepted; and the Lord blessed the labor to the good of many precious souls. The labors of Brother J. W. Dyer and wife, found an open door and access to the people of that part of the country while thought or being last.

In January, 1843, a tract was prepared, containing an outline of the whole subject, and translated into the German language; some thousands of which have been circulated among the German population of the country. In February, 1843, Brother Miller and Brother Himes visited Philadelphia, and gave a course of lectures, with very great effect. The city was convulsed throughout with the influence of the lectures. Saints rejoiced, the wicked trembled, backsliders quaked, and the word of the Lord ran and was glorified. It is doubtful whether Mr. Miller ever gave a course of lectures with greater effect than at that time. It placed the cause on a permanent foundation in the city, and prepared the way for extending it into the south and west. A book-room was opened in the city early in January, and a small penny paper, the Philadelphia Alarm, was issued. Thirteen numbers of it were published, about four thousand copies per number.

About the same time, two brethren started on a southern tour; they proceeded as far as Richmond, Virginia, but finding it impracticable to do anything there, they returned to Philadelphia; where one of them, Brother E. Hale, Jr., determined on returning again as far as the District of Columbia, in connection with the writer, and make another trial there.
We were accompanied by brethren T. Drake, and J. J. Porter. We succeeded in obtaining a hearing in the Methodist Protestant Church, at the Navy Yard, in Washington. The Lord blest the word, and souls were saved. Brother Porter, after leaving Washington, made yet another effort to go into Virginia, which also failed. Indeed, it seemed as though some fatal spell had fastened on the south, that it could not be approached. The writer, in connection with E. Hale, Jr., left Washington on the 5th of March for the west, and proceeded as far as Pittsburgh. The Lord opened the way in that city, so that, in the course of a week, there was a very general inquiry awakened on the subject, and a number of churches were opened for lectures. So, also, in the vicinity around the city. Indeed, the whole West seemed ripe and ready for harvest. Letters written from Pittsburgh, and published in the Midnight Cry, soon aroused the friends at the east, and a number of lecturers immediately started for that field of labor. The Advent banner was unfurled in Cincinnati, and from thence the light has been spreading all over the western and southern country.

Returning from Pittsburgh, about the middle of March, the "Philadelphia Alarm" was discontinued, or rather merged in the "Trumpet of Alarm," a paper containing the diagrams of the visions of Daniel and John, and a connected view of the Advent doctrine, gotten up for the express purpose of circulating in the west and south. From twenty-five to thirty thousand copies of it have been circulated.

While these things were going on at the west, the Lord was still at work in the east. By his gracious Providence, those beloved brethren, N. N. Whiting, J. B. Cook, and F. G. Brown, were brought into the faith, and began to proclaim it aloud. The effect of it was electrical. Very many, who had previously looked upon the subject as beneath their notice, began to feel that it was possible, after all, that there might be something in it. This induced examination of the evidence, and that again produced conviction of the truth of the doctrine.

In a manner too rapid to record, the Advent cause went forward during that winter. I am aware that history loses more than half its interest from the absence of its details; but such are the limits to which this sketch must be confined, it is impossible to enter into the minutia of the thing. All that can be done, will be to record the outlines of the story.

Then, again, Brother Fitch's mission in Ohio resulted in the establishment of a Second Advent paper in Cleaveland, which has proved an instrument of great good to the cause in that section of the country.

Brethren H. B. Skinner and L. Caldwell, who spent the winter in Canada East, also commenced a paper there, devoted to the cause. But I must hasten to record the crisis.

THE CRISIS—ITS EFFECT.

All the calculations of prophetic time were understood to end in 1843. What time, in that year, was a matter of uncertainty. Some supposed one point of time, some another. It was Mr. Miller's opinion that the 70 weeks ended with the crucifixion, in A. D. 33; consequently, the whole time would end with its anniversary, in 1843. But he was not satisfied as to the exactness of the calculation, and hence, from the outset, expressed himself "about 1843." The writer well recollects a conversation he had with Mr. Miller on the subject in 1839, when he remarked, that he was not of the opinion that it would transpire in the Spring of 1843; but he thought our faith would be tried; and added, I shall claim both the whole Jewish year, until March 21st, 1844, for my time. It is due to Brother Miller to make this statement, because it has been said so frequently that he has changed the time. It is not so. True, he never publicly defined what he called 1843, until the winter of the year commenced, and so many fixed on its earlier parts as the terminus, that it became necessary to do so, in order to clear himself of their positions and responsibilities.

FEBRUARY—THE TAKING OF ROME.

The earliest date fixed upon by any of the Adventists as a probable time for the Lord's coming, was February 10th, forty-five years from the time the French army took Rome, in 1798. The next point, and the one which was thought the most probable, was the 15th of February, the anniversary of the abolition of the papal government, and the erection of the Roman Republic. Viewing this to be the termination of the 1290 days of Daniel xii. 11, they believed 45 years more would terminate the 1335 days of verse 12.

Accordingly, expectation with many was on tip-toe, fully
believing that the great day of the Lord would then break upon the world. Nor were such anticipations entirely without reason. The event which had marked that day, forty-five years previously, was of such a character as to warrant such an expectation. So far from condemning those who thus looked and expected the coming of the Lord, they are rather disappointed a thousand times, than to have him come in an unexpected and unprepared moment. 'Twas greatly wise, therefore, to expect and be prepared for the event, at the earliest possible point, where there was a probability of the Lord's coming, instead of shaking their confidence in the truth of the Bible, or the doctrine of Christ's speedy appearance, originated with professed ministers of the gospel, who gave date and place, when there was not a word of truth in the whole story. Others must have originated in a similar way.

The effect of this disappointment on the believers in the Lord's coming, instead of shaking their confidence in the truth of the Bible, or the doctrine of Christ's speedy appearing, rather settled them in the belief, and rendered them less effervescent, but more confirmed and disposed patiently to watch. Few, if any, were so much shaken by the passing of that time, as to go back and give up the doctrine.

SECOND POINT—THE FOURTEENTH OF APRIL.

The 15th of February past, the next epoch which presented itself as a leading point of time, was the Passover, the season of the year in which the crucifixion took place. This was looked upon by many as being a strongly marked era,—

1. Because it was on that occasion God delivered his people from Egypt, 430 years from Abraham's sojourn. 2. Because on that feast our blessed Savior was crucified, and, as many believed, ended the 70 weeks of Daniel ix. 24. Hence, they argued, the 2300 days must terminate when the same feast arrives in 1843, and the Savior will come.

"And why," it is asked, "was not that reasoning sound, if your premises are correct, viz., that the 70 weeks are the first 490 years of the 2300?"

The answer is,—1. It has never been proved that the crucifixion of Christ just finished the 70 weeks. On the contrary, Dan. ix. 27 gives us a strong intimation, nay, more than an intimation, a strong assertion, that in the midst of the week, within its limits, he should cause the sacrifice and oblation to cease. And the last event of the 70 weeks, as enumerated in verse 24, was the anointing of the "Most Holy," or the "Holy of Holies," or the "Sanctum Sanctorum." Not that which was on earth, made with hands, but the true tabernacle, heaven itself, into which Christ, our high priest, is for us entered. Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Hebrews vi. vii. viii. ix. And Exodus xxx. 22—30. Also, Leviticus viii. 10—15. The anointing of the Holy of Holies in the tabernacle on earth, immediately preceded the presentation of the sin-offering before the mercy seat. Of course, Christ, our High Priest, must go within the veil before he could fulfil the type. This he did not do before his ascension.

2. It has not been proved that the cleansing of the sanctuary, which was to take place at the end of the 2300 days, was the coming of Christ or the purification of the earth. The marginal reading is, "Then shall the sanctuary be justified." And this term should always be kept in mind, and is the true word; perfectly harmonizing with the whole tenor of Scripture. But this subject will be discussed in another work, and does not belong to this place. It will be sufficient to say, here, that facts, which have been in a course of fulfillment since last May, have afforded good evidence that the calculation of the 2300 days was correct, assuming the ascension of our Lord as the end of the 70 weeks. *

* It should be here stated, that there are many Adventists who do not agree with Dr. Litch that the 2300 days might have ended "last May," i.e., 1843. While they look upon the "facts" to which he refers, as of a very interesting character, they cannot believe these are the facts which are to take place "at the end of the days,"—"the time appointed" when "the end shall be."—Els.
The 14th of April was a point of time anticipated with the deepest solicitude by many. They had the fullest confidence that it would not pass without bringing the expected crisis. When it passed away, however, instead of sinking down in discouragement, the friends of the cause held fast their integrity, as a general thing, and continued to carry on the work with greater zeal than ever. Others looked forward to the season of the Ascension or Feast of Pentecost as being the most likely time for the Advent; and they, too, were disappointed. At this juncture, the enemies of Adventism supposed there would be a very general giving up of the faith. But in this they were as greatly disappointed as the Adventists were in not seeing the Savior in his glory.

The month of May came and brought with it the celebration of the great religious, moral and philanthropic anniversaries, in New York, Philadelphia, and Boston. Among the rest of the hosts, appeared the Adventists. These anniversaries were fully attended, both by lecturers and friends of the cause generally. The occasions were of deep interest, and gave a new impulse to the work.

The momentary reaction which resulted from the passing away of the month of May, was counterbalanced, and the brethren started on their summer tours with new zeal and courage. The door was everywhere open before them, so that, notwithstanding the laborers had greatly multiplied, yet one half the calls for light could not be met and supplied.

As the summer opened, preparations were made for tabernacle and camp-meetings. East, west, and north, they were appointed and held; most of which were attended with the special blessing of God on the people, and greatly extended the knowledge of the Advent views. Nor did the presentation of the subject lose any of its power from the fact of the disappointment in respect to time. The same deep anxiety to hear on the subject, which has characterized the doctrine from its beginning, marked it still. Not only in places where it had gained a foothold, but in new places where it had never been proclaimed, the greatest anxiety to hear was manifested.

Brother Himes undertook the task of again sustaining the great tent, and going with it into western New York. This he, in connection with other brethren, carried through. Up to that time, no permanent interest had been created in that part of the country. But from the holding of the tent meetings in Rochester and Buffalo, the subject took a strong hold on the community through that region of country, and has been steadily going forward ever since.

From Buffalo, the tent was taken to Cincinnati, Ohio, and a full exhibition of the Advent doctrines given to the people. Several courses of lectures, however, had been previously delivered in that city, and the people were thus prepared to improve the privilege of the tent lectures. There had also been several camp-meetings in the vicinity of the city; so that a great interest prevailed in the country to obtain light on the subject.

In connection with each of the tent-meetings, an Advent paper was published, in which the main points of the Advent doctrine were given to the people, with great effect.

Another attempt was made, in the spring and summer, to carry the doctrine more fully into the south, by brethren Storrs and Brown. The former went to Norfolk, Virginia, in the month of May, but could get no hearing at all. The latter visited Washington city, Richmond, Virginia, and Norfolk; but at Richmond no opportunity presented itself for a lecture. But little interest, however, was awakened at that time; and Brother Brown's health failing him, he was obliged to abandon the enterprise. Another effort was made by two brethren from Philadelphia, in the lower part of Delaware and eastern shore of Maryland, with good success.

As the autumnal equinox approached, the expectations of many were raised, that the Lord would come at the season of the Feast of Tabernacles. But that occasion passed by with no particular change; so that some took occasion to say, "every vision faileth, the days are prolonged." But the steadfastness of the faith of such as were looking for the Lord, showed that they had not believed the doctrine without investigation. They had made up their minds that the history of the world (as one brother expressed it,) was not to turn round and go back again. They well understood that the prophetic history is filled up. There cannot be a long delay before the everlasting kingdom of God will come. Few, very few, were discouraged by the passing away of time.

We have not space for a full account of the numerous incidents which marked the labors of the summer and autumn of 1843. But it must be recorded, to the praise of God's glorious grace, that the work of the Lord went steadily forward, bearing down all opposition, from whatever source.
We were deprived, during the entire spring and summer, of the labors of our beloved Brother Miller, who was confined to his house, by a painful sickness, for a number of months. In the fall of the year, as his health improved, he again commenced his arduous work; first making a tour through New England, and then into western New York. During the eight weeks which he spent in the latter tour, he preached eighty-five times, besides all the other duties which devolved upon him, incidental to such a journey. Never were his labors attended with better results, or received with greater pleasure, than during that journey. "The good seed," "the word of the kingdom," still found good ground, into which it fell, took root, and brought forth fruit.

During this visit to the west, among other places, he visited Lockport, New York, the residence of Elder E. Galusha, so well known in the Baptist church in the United States. He had been for several months more or less exercised on the subject of the coming of the Lord, and had given it a very candid examination; but had never fully committed himself to it until Brother Miller's lectures in the church of which he had the pastoral charge. He, from that time, became a decided advocate of the doctrine, and has since devoted himself to its advocacy.

In the latter part of November, the writer, in connection with some friends, determined on another attempt to go into the south. We went to Baltimore, Maryland, and finding no place open to receive the message, the lecture-room of the Universalist church was rented for the purpose; and a course of lectures commenced. The attendance was small, and prejudice strong. After a few lectures there, the Odd Fellows' Hall was rented, lectures commenced, an interest excited, which continues to the present time. The effect of the success in Baltimore has been most salutary on the southern states. The prejudice has greatly given way, and an open door into the south now presents itself. The late visits of brethren Chandler and Brewer into Virginia, North and South Carolina, show that there is a hearing ear, and that, if time continues, the field will be one of importance as a scene of successful labor.

The labors and success of Brother J. R. Gates, in western and central Pennsylvania, are well known by the readers of the "Midnight Cry." The Lord eminently owns his labors in that section of the country, in planting the Advent doctrine, and bringing sinners to Christ.

1844.]

MR. MILLER'S VISIT TO WASHINGTON.

It had long been in contemplation, by Brother Himes, in company with Brother Miller, to visit Washington City, District of Columbia, and sound the alarm in the Capital of the nation; but no opportunity presented itself for doing so, until the past winter. Commencing in Boston, they lectured in that city, and from thence came to New York; delivered a course of lectures to a numerous audience; from thence visited Philadelphia, spent a week, and gave a course of lectures to an immense concourse of people, with very great effect. From Philadelphia he, in company with the writer, went to Washington and commenced a course of lectures, February 20, 1844. Two weeks were spent in different sections of the city, in presenting the doctrines of Adventism, and the evidences of the speedy coming of the Lord. The attendance was good, and the interest to hear deep. A greater revolution in public sentiment has rarely been witnessed in so short a time, than was brought about in Washington, in reference to the Advent doctrine. It was during the time of these lectures that the fatal accident occurred on board the Princeton, by which so many prominent members of the government were swept away in a moment. The incident, probably, conducted somewhat to the interest which was felt on the subject of the coming of the Lord. But although the interest was great when the meetings closed, yet, there being no one to stay behind and follow up what had been done, the influence soon passed away and was forgotten.

During our stay in Washington, besides the papers and books which were carried on from the north, a paper was commenced there, called the "Southern Midnight Cry." Two numbers were published and circulated in Washington and vicinity, and another in Baltimore, while Brother Miller was giving his course of lectures in that city. Thus ended the winter of 1843—4, and brought us to the point which had so long been before us,—the end of the Jewish year 1843.

THE TERMINATION OF THE PROPHETIC TIMES.

As might be expected, as the crisis, the 21st of March, approached, there was a very general expectation of an entire overthrow of the whole system of Adventism. It was supposed
that those who had embraced it, if the appointed time should pass, would yield the whole question. But they had not so learned the Bible. The doctrine does not consist in merely tracing prophetic periods, although that is an important part of the work. But the whole prophetic history of the world is given in the pages of inspiration, is recorded in history, and affords indubitable evidence of the fact, that we have approached a crisis. And no disappointment respecting a definite point of time can move them, or drive them from their position, relative to the speedy coming of the Lord. And it yet remains to be shown that our calculations of time are not correct, and are only in error relative to the event which marked its close. This is the most likely. There are, at present, some who falter, but comparatively few, however, who have given up the cause. Most stand unmoved amidst all the scoffs and jeers of a reviling world.

**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 1000 years which are to intervene between the first and second resurrection, 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 fulfillment 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 my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, 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, that extend 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 historical prophecy.

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The foregoing principles have constituted the basis of Adventism, and the ground on which the friends of the cause, of all sects and parties, have labored harmoniously together. It has not been our wish in presenting these truths to build up a sect, but to meet as Christians, with all sects, and if God in mercy bless our labors, leave those converted to God to unite and live in peace and love with the church with which they might be connected. But this could not be. Very few churches have been found which were sufficiently alive to God, to be willing to hear of the coming of the Lord. A spirit of opposition to the introduction of the Christian’s hope in social meetings, has almost everywhere been exhibited. The doors of churches have been closed against lectures, and every possible means used to prevent the spread of light on the subject. Under these circumstances, those who wished to hear were under the necessity of opening separate meetings for the lectures, or not have them at all. The same has been the fact with respect to social meetings. When forbidden to speak of their hope of seeing the King in his beauty, in the social meetings of the church, those who have been interested in the question, could only go by themselves and enjoy the privilege. The fact has developed a very great and strange dereliction in piety in the various churches. What, profess to be the friends and lovers of Jesus, and yet be offended and disturbed at hearing the glorious tidings, “Behold, he cometh!” O, tell it not in Gath.

“But,” it is answered, “we only object to your setting the time.” It would do very well to make such a reply, if we did not happen to know that there is the same opposition against the doctrine of Christ’s speedy coming, that there is to the time itself. But such is the fact. Where there is a real love for the appearing of the Savior, there is no trouble about the time. Such persons have no objection to learn all that the

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also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 606. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—“For the vision is yet for an appointed time, but at the end of the prophetic periods "it shall speak and not lie; though it tarry,” (beyond their apparent termination) "wait for it; because” (when they are fulfilled) "it will surely come, it will not tarry."
word of God has made known respecting the time of the Bridegroom’s coming. The unwillingness to hear on the subject, has usually originated in a want of readiness to meet the Lord now. Perhaps not a more sure test can be given of a state of grace, than a real genuine feeling that we should like to see the Lord Bridegroom’s coming. 

**MODES OF OPPOSITION.**

It has usually been the fact that, as soon as the doctrine of the Lord’s speedy coming has been presented in any place, the clergy, in the course of one or two weeks, would begin their attacks from the pulpit. The usual argument has been, 1. “Of that day and hour knoweth no man; yet these men profess to know the very time when the Lord is to come. Yes, they profess to know more than the angels, or even the Son of God himself.” 

2. “The Lord cannot come until after the millennium, during which the whole world is to be righteous, and the lion eat straw like the ox,” &c. 

3. “The Jews must be brought in, and restored to Palestine, before that day comes.”

4. “It is to come as a thief, as a snare, &c., on all them that dwell on the earth. But now there are so many who are looking for it, that it cannot come as a snare.”

5. “It cannot come now, because there are so many learned and holy ministers and Christians, that if it should come now, it would take them by surprise. The Lord will not come without their knowing it.”

6. “The world is yet in its infancy; the arts and sciences are just beginning to come to maturity, and fit the world to live, and it cannot be that the Lord will come now and destroy it all.”

7. “Then, again, there is so much waste land to be occupied in the western country, land which has never yet been cultivated at all, that it is not at all reasonable that the Lord should destroy it all, before it has been improved.”

8. But the great argument, the one which has proved the most effectual, has been, that this vision of Daniel viii. has nothing to do with the coming of Christ, or setting up of God’s everlasting kingdom. It simply refers to Antiochus Epiphanes, and his persecution of the Jews, and desecration of the temple, some 160 odd years B.C. Thus we have the abomination of desolation spoken of by Daniel the prophet, for which the Savior taught his people to look, about two hundred years before the instruction was given.

To the foregoing might be added a number more of the same class, professedly drawn from reason and Scripture, but none of them more formidable than those already recorded. Do you smile, gentle reader, at the idea of calling these, arguments? Yet, you may be assured that each of them in turn has been urged by grave men, calling themselves Doctors of Divinity.

But the most wonderful and overwhelming of all arguments which have ever been presented against the doctrine, is, “MR. MILLER HAS BUILT SOME STONE WALL ON HIS FARM!!!” But, I forget myself; I said the most wonderful; there is another quite its equal: “MR. MILLER REFUSES TO SELL HIS FARM!!!” How, O! how CAN Christ come, when Mr. Miller will not sell his farm??

But, this is not all; for the truth is, “MR. HINES HAS PUBLISHED AND SCATTERED, (a large part of them gratuitously) MORE THAN FIVE MILLION OF BOOKS AND PAPERS. HE MUST BE ENGAGED IN A SPECULATION; AND HOW CAN THE LORD COME?? O! how CAN HE COME??”

But to be serious; a word on this subject is due these men, and the cause whose advocates they have been. For those who have known William Miller, and have known his personal history, it is not needful we should write. But there are those who know him not; on their account it is, that this memento is here inserted.

When Mr. Miller first commenced the advocacy of the Advent doctrine, he was engaged in agricultural pursuits. He had a farm of his own, was surrounded by an interesting family, and possessed all that could make life easy and agreeable. When the Lord called and thrust him out into this work, he was in the decline of life, without the advantages of an academical education, without experience as a public speaker, without ecclesiastical preferments, except as a valued and worthy lay member of the Baptist church; the prejudices of both the church and world were decidedly against all attempts to understand the prophetic scriptures, with many other discouraging circumstances. Yet, in the face of all
discouragements, he went forth taking nothing; but as freely
did he bestow on others the light which God had given, as
he had received it.

For a number of years after he began this work, he travel-
led extensively, lectured frequently, endured privation and
scoffing, and paid all the expenses of his journeys from his
own funds. At the same time he had a large family depen-
dent on him for their subsistence, besides keeping open doors
for all the Lord’s servants, who should choose to come under
his roof; where they were always sure to find a hearty wel-
come.

After pursuing this course for some years, he arranged his
domestic affairs, by giving up his farm into the hands of his
sons, so as to sustain his family, and have an annuity of one
hundred dollars, to clothe himself and meet his other inci-
dental expenses. In this way he continued to travel far and
near, wherever Providence opened the way, and for the most
part bearing his own expenses. This he did until his jour-
nies became so numerous, long, and expensive, as to exceed
his income. Then he permitted the people among
whom he labored to pay his travelling expenses. But he has
not received enough, since he began his work, to sustain him
in it. From the sale of his books he has received no profit.

It has been no part of his business to lay up treasures on
earth, or accumulate wealth by the gospel of God’s grace.

Amidst all the vile and reproachful epithets which have
been heaped upon him, all the false and scurrilous reports
which have gone the rounds of both pulpit and press, as
well as private circles, he has gone on, still pursuing the even
tenor of his way, accomplishing the mission on which he set
forth.

If his remarks concerning the attacks which have been
made upon him, have sometimes seemed severe, it will not
be wondered at, when it is recollected that it is nothing else
but the severity of truth. We will not pretend to say
that he has never erred; but this we do say, while we con-
fess, that “to err is human,” few men have gone through an
enterprise like this, with fewer errors or blemishes than
William Miller.

So, likewise, in exposing and reproving the growing cor-
rustions of the church and ministry, he has been thought by
many too severe. But this, too, has consisted in the severi-
ty of truths which few, in an age of degeneracy like this, had

either the independence or courage to speak out. He has
spoken aloud what others have thought and repeated only in
private. Yet, after all, who that knows the man, but loves
him? Take him all in all, where could an instrument be
found better qualified for the station he has filled?

A few words respecting that faithful and devoted friend of
the cause of Adventism, J. V. Himes, must close this part of
the present work.

From the position he has occupied in the front of the bat-
tle, the most deadly shafts of the enemy have been aimed at
him. The generous spirit of self-sacrifice, with which he
came forward and exerted every nerve for the advancement
of this great work, excited at once the envy, the wrath, the
anger and calumny of the whole host of foes to the doctrine.
And no means which could be devised to blast his influence
has been wanting from that to the present time. But, through
grace, he has thus far triumphed.

From the commencement of his course as an advocate of
this cause, the writer has been on terms of intimacy with him,
and has known his whole course; and feels it to be a great
pleasure to say, that a more noble-hearted, generous, and self-
denying man never engaged in any enterprise. That the Ad-
vent book establishment has yielded profits which might
have enriched him, is true; but that it has done this,
is utterly false and groundless. The funds which have ac-
crued from the sale of books, have been appropriated to the
advancement of the work of God, the spreading of the glad
tidings of his kingdom.

The labors and fatigues he has endured in the work which
has engrossed his attention, are too well known to require rep-
etition here. No man can be found whose labors have
been more abundant and arduous than his.

When this work first began, it was a question of expediti-
ency whether the book business should be made public stock,
or remain in his hands. Advisers were then few, and the
decision was, that it would be best for the cause, produce
less difficulty and strife, besides expediting the great object
we had in view, to have it in the hands of some individual as
his private property, to dispose of the whole as he judged
best. With the wisdom of that decision, the writer is more
and more satisfied every successive day. That the funds
could have been better appropriated, or indeed more satisfac-
torily, by any association or committee which could have
been created, I do not believe.
I believe the Providence of God raised up J. V. Himes as an associate and fellow-helper of Mr. Miller, in the great work of arousing the church and the world to prepare for the coming of the Lord; and that he has performed the work with fidelity to God and man, and honor to himself. Those brethren will forgive the liberty I have used, of speaking so freely of their personal character, and course of conduct: it is a strain to which my pen is unused; and so it should remain, did not the vile and slanderous insinuations which have been made against them, demand it at my hand. An attempt to give a history of the Second Advent cause would not be complete, without such a testimony.

THE EFFECT OF THE OPPOSITION

Has invariably advanced the cause it was intended to destroy. Such has been the weakness of the arguments against the doctrine of the Lord’s coming, that very many, who were hesitating as to its truth or falsehood, have decided in its favor; for, said they, if this is the strongest evidence which exists against it, there must be something in it. This has led to examination and conviction. So, also, many who were ignorant of the question in all its bearings, have been notified of the existence of such a doctrine by the pulpit labors of their minister, or an attack through the columns of their newspaper. It has been most emphatically true in this case, that “we can do nothing against the truth, but for the truth.”

The same remarks as the above will hold true in respect to the learned works of Professors Stuart and Chase, together with the efforts of Folsom, Pond, Weeks, Hinton, Wheeden, Dowling, Colver, and a host of others, who have undertaken to overthrow Adventism. It would be a curiosity for one who is fond of such work, to trace the great variety of conflicting sentiments which have been set forth by these different authors, as antidotes to the doctrine of Christ’s speedy coming. Little more need be done to prove Adventism true, and overthrow all that has been written against it, than to collate the works of its various opponents.

EXTENT OF THE WORK—GENERAL CHARACTER OF THE INSTRUMENTS BY WHICH IT HAS ADVANCED.

We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, “the hour of his judgment is come.” (Revelation xiv. 6, 7.) It is a sound which is to reach all nations; it is the proclamation of “the everlasting gospel,” or “this gospel of the kingdom.” In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact.

Within the last six years, publications, treating on the subject, have been sent to nearly every English and American Missionary station on the globe; to all, at least, to which we have had access.

Then, again, the great religious papers of the country have all aided in this work; for some of them have published our views, as written by friends, and others have published reviews and overthrows, in which our arguments must be presented, in order to refute them.

By these the truth has been spread into many places where it could not have reached by the ordinary means.

Then, again, the caricatures which have been scattered among the rabble, have carried the great point with them, the coming of the Lord to judgment, and the time of his coming.

The secular press has contributed, in no small degree, to increase and spread an interest on the question. Even the foolish and false statements which have been put forth have, in some instances, only turned out for the advancement of the work of God. The story, for instance, which was started by the “New York Sun,” that Mr. Miller had fixed on the 23d of April, 1843, as the time for Christ to come, although entirely false and baseless in itself, yet was so widely circulated, that there was scarcely a place known where the report was not heard, and an interest awakened.

ADVENT BOOKS.

These have been greatly multiplied within the last four years. As already remarked, the first, and most important work published, was Mr. Miller’s Lectures. That volume may be regarded as the seed from which all the rest have germinated.

The works of Miller, Ward, Hale, Bliss, Fitch, Storrs, Brown, Hervey, Cook, Whiting, Starkweather, Hawley, Litch, Fleming, Cox, Sabine, &c., constitute the Second Advent Library, and exhibit the views which have been presented to the public by the lecturers. Other sheets and pamphlets have been published.
Some of the sheets which have been published and circulated have accomplished a vast amount of good. The "Clue to the Time," written by Brother L. Hersey, a shoemaker in Boston, and a city watchman, with a diagram, has been the means of great good. Eternity alone will reveal the many precious souls who have been led to look for the Lord's coming, from the reading of one of those sheets.

LECTURERS AND WRITERS.

The mass of lecturers who have been raised up and thrust forth into this work, have been men of sound minds, warm hearts, full of zeal for God and the salvation of men. They have made no great pretensions to learning, in its common acceptation; but yet, as a general thing, they have been close students of the Bible, making it a self-interpreting book. Nor have they been altogether inattentive to history as their time and means have allowed. It is true that, so far as they have been successful in their work, the excellency of the power has been of God.

But there have been some raised up among us, of commanding talents and acquirements; men, who need not blush to stand by the side of the wise and learned of the earth. These were raised up at a time when such assistance was needed, and God has accomplished his work by them.

The Advent writings exhibit minds accustomed to think and reason, as well as read. Although the mass of the books lay no claim to literary merit, yet they have done more to promote a sound, healthy, moral literature, than any other.

The Advent writings exhibit minds accustomed to think and reason, as well as read. Although the mass of the books lay no claim to literary merit, yet they have done more to promote a sound, healthy, moral literature, than any other.

They have so selected and arranged historical incidents in connection with the prophetic Scriptures, which embrace the history of the world, as to invest that his­

It is a lamentable fact, that although this is an age of Bibles, yet the great body of professing Christians know but little what that Bible contains. But wherever Advent books have been circulated, instead of superseding the use of the Bible, as most books do, they have almost invariably sent the reader to the sacred store-house. Nothing ever given to the public has excited so much interest in the study of the Bible

as the proclamation of "the hour of his judgment." A course of lectures in a village, would open a door for the sale of more Bibles in a week than would have been sold before for years. Whatever may be the final issue of this question, so far its fruits have been of the best character.

WHAT ADVENTISM HAS ACCOMPLISHED.

1. When this cry first commenced, the prophecies were generally looked upon as a book of mysteries, which it was presumption, if not sacrilege, to attempt to understand or explain. That spell has been broken, and the Christian public understand that those deeply interesting portions of the word of God are also a part of his revelation to man. And even the clergy, of all orders, have been constrained to speak out and give some explanation of the prophecies, however crude it might be.

2. The fable of the world's conversion, and the universal triumph of Christianity, which almost universally prevailed ten years ago, has been exploded, and the church now understands that the Man of sin is to remain in the world until the Lord comes and destroys him by the brightness of his coming. That there is to be no millennium until "the first resurrection," at the coming of the Lord. That idea cannot be made to grow again as it has done.

3. That kindred doctrine, the return of the Jews to Palestine, where they are again to be exalted to peculiar privileges, is exposed, and the old apostolic doctrine, that there is no respect of persons with God, is made to stand out in bold relief, so that the church must see and acknowledge it to be the truth of God.

4. It has produced a very general conviction on the public mind, that we are near the end of time, and just ready to appear before the bar of God. The general outlines of prophecy, as exhibited in the four great kingdoms, is seen and acknowledged by very many to be nearly accomplished. And hence the conviction fastens on the mind, that the end of all things is at hand.

5. It has developed a vast amount of German rationalism, neology and infidelity in the church, and has demonstrated the fact, that nearly, or quite all our theological schools are under its influence. And it has proved, that if the Lord
The Rise and Progress

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... does not come speedily and end the strife, that the country must soon be flooded with this system of neology.

6. Wherever it has gone, the Advent doctrine has awakened sinners, reclaimed backsliders, quickened believers, and promoted the cause of God generally. Thousands on thousands can witness the truth of this remark in their own experience; and will have cause to bless God eternally for the Advent doctrine and Advent preaching.

7. It has shown professedly orthodox ministers to be so degenerate in their sentiments, as to make common cause with infidels and Universalists against the coming of the Lord. And has also shown the church to be so degenerate as to cast out her children for looking for, and speaking of the return of her Lord.

8. It has given to the church and world a simple, plain, common-sense system of interpretation of the sacred canon, so that every man, who will take the trouble of reading the Bible, and collating the different portions of it, may understand the word of God without the aid of learned commentaries.

PERMANENCY OF THE WORK.

No provision has been made for the establishment of permanent institutions, among Adventists. Indeed, we have no means of ascertaining the number of ministers, and others, who have embraced the Advent faith. We only know that there are several hundred congregations, and a still larger number of ministers, who have publicly professed the faith, besides many who still remain in the churches of the land. Those who have espoused this cause have honestly believed in the coming of the Lord "about A. D. 1843." And, as honest men, they have kept to their work of sounding the alarm. All peculiarities of creed or policy have been lost sight of, in the absorbing inquiry concerning the coming of the heavenly Bridegroom. Those who have engaged in this enterprise are from all the various sects in the land. Protestant Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Close Communion Baptist, and Open Communion Baptist, Calvinistic and Arminian Baptists, Presbyterians, Old and New School Congregationalists, Old and New School Lutheran, Dutch Reformed, &c., &c. All these have agreed to work together for the accomplishment of a certain object; and the organization to which this has given rise, so far as there is anything which may be called an organization, is of the most simple, voluntary and primitive form. While the engrossing and scriptural character of the grand object has kept those who have been brought under its influence above the considerations which so generally divide the household of faith, it has also made them frank and kind in expressing their minor differences, and forbearing towards each other on subordinate questions upon which they may not see alike. And in this is their strength. We neither expect nor desire any other organization, until we reach the New Jerusalem, and organize under the King of kings. Here, we are pilgrims and strangers, with no abiding place. There, we shall have a permanent rest, and dwell forever under his protection.

... When the Lord brings again the captivity of Zion, not before, he will turn to the people a pure language. Until that time comes the work of Adventists is a plain one, to go through the land and sound the alarm in the ears of all men, "Behold the Bridegroom cometh, go ye out to meet him."

CHRISTIAN ORDINANCES.

These have been regularly administered among Adventists, by the ordained ministers from all the various denominations composing the Advent ranks. In administering the Lord's supper, no test has been required; but each one who comes to the table does it on his own responsibility, being accountable to God and his own conscience, whether he eat or drink worthily or unworthily. And on this principle there is an agreement, with few exceptions, to continue to remember, and show forth the Lord's death until he come.

THE CAUSE IN GREAT BRITAIN.

For the last fifty years, the doctrine of the pre-millennial Advent has been ably advocated in England. The doctrines of the early Christian fathers were brought forward and vindicated in a manner and with a power honorable both to the heads and hearts of their advocates. But in the connection with the true scriptural and plain doctrine of the Bible, they mixed with it the crude notions of a mixed state, of probation...
and mortality with glorification and immortality, during the thousand years; and also held to the return of the Jewish nation, both to Christ and Palestine, in the millennium.

The Millenniums, holding these views, and looking for the speedy coming of Christ, have become very numerous in England, Ireland and Scotland. Indeed, some of the brightest lights of those countries are of that school.

In 1840, an attempt was made to open an interchange between the Literalists of England and the Adventists in the United States. But it was soon discovered that they had as little fellowship for our Anti-Judaizing notions, as we had for their Judaism; and the interchange was broken off.

In 1842, Robert Winter, an Englishman by birth, and a Primitive Methodist by profession, fell in with the Adventists in this country, and embraced the doctrine. In the fall of the year he resolved to return to England and proclaim the coming of the Lord. He did return, and commenced the work. God owned his truth, it took effect, and many have been raised up to join him in spreading the light through these Islands of the sea. Last summer, camp or field meetings were held in different parts of England with great success.

Books and papers to a large amount have been sent to England, and scattered abroad through the country; and several books and papers have been re-published in that country with great effect.

The British provinces, adjoining the United States, have been visited and furnished with the light. Our beloved brother Hutchinson, in Montreal, has published a large amount of matter in his paper, "The Voice of Elijah," and sent it over the United Kingdoms.

But I must close this brief sketch of the rise and progress of Adventism, or my space will be more than full. But a few, only, out of the multitude of incidents which should enter into a work of this kind, have been noticed. But this is all we have room to give in the present sketch. The Judge is at the door, and will make a more full and accurate development of this great work, than human heart can indite or hand record. Concerning Adventism, it may be truly said, "What hath God wrought?"

No cause of a moral or religious character, probably, ever made so rapid advances, as the cause of Adventism. Its votaries have usually been the most humble, pious, devoted members of the different churches; men and women, who love their Lord, and to whom the thought of his glorious Advent has been a source of sweetest pleasure. The hand of Providence has everywhere opened the way, and provided the means for doing all that human means could do. None of the lecturers have made themselves rich, or even held what little they had when they embarked in the enterprise. Everything has been freely sacrificed when the cause demanded it. Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives. But their work is with the Lord, and their record on high.

It is asked what we intend to do, now the time is expired? Our answer is—we intend, by the Lord's help, to spread the glad tidings of the kingdom of God until it appears. The arguments which have been presented on the prophetic history and periods, together with the signs of the times, have lost none of their strength; and we purpose to continue presenting them, until the Master comes, that we may be found giving his "household meat in due season."

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**Prophetic Chronology.**

The prophecies form an important portion of the word of God. Their fulfilment, as the events which they announce become historical facts, has long been deemed a standing and accumulating proof of the inspiration of the Scriptures. But it is evident that other important objects were designed to be effected by communicating the Holy Spirit to the ancient seers. Future events were made known, that the attention of man might be awakened to those events; that sinners might be warned of approaching results, and by repentance escape the judgment of God; and that the saints might have a constant sense of the great fact, that Jehovah is the moral governor of the world; that in times of darkness, when clouds rested on the interests of Zion, they might look forward to brighter and better days. The dogma, that proph...
Prophetic Chronology.

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cy is unintelligible until it receives a fulfilment; does not seem to have existed in ages when prophets uttered the living oracles of truth. Recently we have heard that dogma maintained with a confidence which seems to challenge refutation.—Among the latest counsels of an apostle, who had been with Christ in the holy mount, we find the following words, 2 Peter, i. 19, 20. —"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scriptures is of any private interpretation: for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We find a declaration, in the prophetic portion of the Scriptures, which deserves the serious consideration of all reflecting minds, more especially as that very portion has been by many deemed unintelligible on account of its intrinsic obscurity. Rev. i. 1—3.—"The revelation of Jesus Christ, which God gave unto him, to show unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Now it is quite plain that the reading or hearing of an unintelligible document could be attended with neither a blessing nor an advantage to any man, nor could the ideas contained in such a document be kept or obeyed by any one, who could not understand what those ideas were. As the direction and the promise which has been quoted extends to the entire book, it will of course comprehend the language, which mentions certain periods of time, such as "five months," Rev. ix. 5; "an hour, and a day, and a month, and a year," Rev. xi. 15; "a thousand two hundred and three score days," Rev. xi. 3; and xii. 6; "three days and a half," verse 9; "a time, and times, and half a time," Rev. xii. 14.

It is worthy of notice that in the numerous directions which call our attention to the word of God, we find no distinction made which would enable us to classify them as intelligible and unintelligible, important and useless; on the contrary, when Christ said to the unbelieving Jews, John v. 39, "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me," it is an obvious fact that the prophetic portion of the Old Testament must have been more especially in his view, and the command to "search," implies that an investigation would not be in vain.

The unsoundness of the principle that prophecy cannot be understood before its fulfilment, stands contradicted by the Scriptures. Did not "Noah, being warned of God, of things not seen as yet, moved with fear, prepare an ark to the saving of his house?" Was it not by understanding and believing an unfulfilled prediction, that he condemned the world and became heir of the righteousness which is by faith? So the approach of the famine, which was announced by the dreams of Pharaoh and their interpretation by Joseph, would appear to have been predicted so clearly, long before the event transpired, arrangements were made to meet the dearth: nor does the chronological notice of the point of fulfilment seem to have thrown any obscurity over the prediction. Similar instances, recorded in the Scriptural history, will readily occur to the reader's mind. It seems to have been a fact, that, as to the more important events in the history of our race, which have been the subjects of prophecy, periods of time for their fulfilment were announced. Such, at all events, was the case in reference to the flood—the famine to which we have alluded—the sojourning of Israel in Egypt—the wandering of the tribes in the wilderness—the Babylonian captivity—the first Advent of the Savior, and, as some believe, in reference to that period, when He shall come the second time without sin unto salvation.

Now, in view of such facts, it may not be so irrational as some would make us believe, if we should endeavor to search the prophetic Scriptures, or compare events with inspired predictions; nor is it perhaps either an evidence of fanaticism or folly, if we conclude that attention to the chronology of prophecy deserves our regard, or if we should arrive at the result, that revelation, on all points, was made for the benefit of all, who do not prefer darkness to light.

There is an important rule of interpretation applicable to all portions of Holy Writ, which demands attention from those who wish to learn the mind of the Spirit. It is this, that as God, in his communications to man, employs human language as a medium for those communications, he uses it
in precisely the same manner as man would do. The circumstances of those whom he addresses are kept in view, such as their standard of scientific knowledge, their customs and habits of thinking. In short, Jehovah takes his stand as a man when he speaks to man, at least, so far as language is employed. It is well known that the sciences, which have been so much cultivated in later ages, were in a state of infancy, especially among the Hebrews, at the time when holy men of God spake as they were moved by the Holy Spirit. Hence, as the Jews supposed that the earth was a plane with four corners, the Lord speaks in conformity with their views when he mentions "the four corners of the earth." Material objects on earth and in the sky are described as they appeared to the eyes of the men whom he addressed. Hence, the sun and moon are mentioned as the two great lights of heaven, although modern astronomy has demonstrated the fact, that many stars are of greater magnitude than the moon. Thus, as the Hebrews deemed the heart the seat of thought, no attempt is made to teach them physical or metaphysical science. God speaks of a wise and understanding heart. The only exception to this last case will be found in the book of Daniel, which was written in Chaldea, where science was much farther advanced than in Palestine. Hence, in this book, we find such expressions as "the visions of thy head upon thy bed." Dan. ii. 22.

The principle which has just been noticed is applicable to the modes of computing time, which were used by the Hebrews. From some examples that will soon be adduced, it will be seen that there is a latitude often employed in estimating days and years, which varies very considerably from the mathematical accuracy common in later times, especially among the nations of the west. Now, in attempting to interpret the Scriptures, in cases where there is reference to periods of time, it is obvious that we must adopt that mode of estimation which was common among the Jews, because the communication from God having been made to them, their usage was the standard. By looking at the Scriptures, we can ascertain what that usage was, and avoid any danger of mistake—but, on the other hand, had the Lord, in speaking to them, adopted a usage which was to prevail in a later age, the communication would not have been adapted to their use, unless he had enlarged the range of revelation by teaching natural as well as moral science.

Illustrations of the first mode. 1 Kings, xv. 1, 2, "Now in the eighteenth year of king Jeroboam, the son of Nebat, reigned Elah the son of Baasha over Judah. Three years reigned he in Jerusalem." Verse 8, 9, "And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead. And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah."

It will at once be seen, that we should estimate his reign at two years. Yet the Biblical computation makes the period three, by counting the eighteenth year, the first term of the series, as a whole year, and the twentieth, the last term, also, as a whole year... In this case, therefore, a portion of a year is regarded as an entire year.

1 Kings xv. 25, 26, "And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. Even in the third year of Asa, king of Judah, did Baasha slay him, and reigned in his stead." Here the second year of Asa and his third year are each estimated as full years—although we should say from the second to the third year there could have been but one year.

1 Kings xvi. 8, 10.—"In the twentieth and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel two years. And Zimri went in and smote him, and killed him, in the twenty-and-seventh year of Asa king of Judah, and reigned in his stead." This case is precisely the last.

See also the notice of the time of Baasha's reign, in 1 Kings, xv. 33; and xvi. 6—9; the reign of Jotham, 2 Kings, xv. 32; and xvi. 1.

In 2 Kings xvii. 1, we are told that "in the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years." Yet in verse 6 we read,
"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria," &c. Here the current year, the ninth, is reckoned as a full year.

1 Kings, xxii. 1, 2, "And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel," &c. to the end of the chapter.

Illustration of the second mode of computation. 2 Kings, xv. 23, 27, "In the fiftieth year of Azariah (called also Uzziah) king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years." "In the two-and-fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria," &c. In this instance, the two years of Pekah's reign are computed by omitting the first term, (namely, the fiftieth year of Azariah, and counting the last term, namely, the fifty-second,) precisely as they would be reckoned according to our practice.

Illustration of the third mode of computation. 2 Kings, xv. 17, 22, 23, "In the nine-and-thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria." "And Menahem slept with his fathers; and Pekahiah his son reigned in his stead." "In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria," &c. Now the modern estimate of Menahem's reign would be made thus:

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<tr>
<th>50th year of Azariah,</th>
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Hence the inspired writer has omitted both the first and the last terms of the series, namely, the 39th and 50th years, and hence he fixes the reign at ten years. So in 1 Kings, xvii. 1; and xviii. 1, "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain theses years, but according to my word. And it came to pass after many days that the word of the Lord came to Elijah in the third year, saying, go, show thyself unto Ahab; and I will send rain upon the earth."

From these two passages we should, perhaps, conclude that the famine continued two years and part of another, yet from

Luke iv. 25, and James v. 17, we learn that this was not the period. "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heavens was shut up three years and six months, when great famine was throughout all the land." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months." The result of these examples is, that when the Hebrews computed a period of years as seven, twenty, &c., there was a limited range of time within which they would regard the period as accomplished. To illustrate this, let it be supposed that, according to modern rules of computation, seven complete years would terminate on the thirty-first day of December. They would have reckoned any portion of the current year from January first, down to, or including that day of December as the last of the seven years, or they would have used the same phrase, "seven years," during any part of the year which followed the 31st day. The range of time, then, for the end of the "seven years," would have embraced a space of about one year before and one year after the exact point, at which we should say, "the time is fulfilled."

Attempts to fix precise days, or even months, for the accomplishment of prophetic periods of years, must, in view of this principle, be altogether conjectural. The uncertainty, which must result from these attempts, will be seen at once, if we recollect that the Jewish calendar having reference to the changes of the moon, and their year being of course about eleven days short of the solar year—an addition of a whole month is requisite, at least once in three years, to bring the lunar and solar time to a coincidence. It is singular that some learned men, overlooking this obvious difficulty, have told us that the death of the Savior occurred four hundred and ninety years, to a day; from the date in which the command went forth to restore and rebuild Jerusalem. They seem to have forgotten, that the nearest approach which can be made on sure ground to the period of issuing that command, is furnished in the Scriptural history, Ezra vii. 9, "For upon the first day of the first month (Nisan or Abib) began he (Ezra) to go up from Babylon, and on the first day of the fifth month (Ab) came he to Jerusalem, according to the good hand of his God upon him."
THE "TWO THOUSAND THREE HUNDRED DAYS."

The principles which have been noticed may aid in the investigation of the prophetic period, which is presented in Daniel viii. 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The following translation is more literal:—"And I heard one holy being talking, and another holy being said to that certain one who was talking, Unto when, the vision, the continual, and the desolating transgression, to give the sanctuary and the host to be a treading down? And he said to me, unto evening morning, two thousand three hundred, then (or and) the sanctuary shall be cleansed," (or vindicated.)

In reference to the period of time indicated by this phraseology, three theories have been advocated. 1. It signifies two thousand three hundred literal days. 2. As the terms "morning, evening" are used; these terms refer to a morning and evening sacrifice, and hence the whole period, two thousand three hundred being divided by two, the time is 1150 literal days. In other words, according to the first theory, the period is about six years and four months—according to the second, about three years and two months.

That both these theories are erroneous, is plain from the fact, that as the first symbol in the vision is the ram with two horns, (verse 3,) and this symbol is explained, in verse 20, to be the kings, or kingdoms, of Media and Persia, or the two dominions in their united state; and the next symbol, "the rough goat," is also made the representation of the king (or kingdom) of Grecia, and the four horns of the goat are also explained to signify four kingdoms, (verse 22,)—the events symbolized must extend through a space of time much longer than six years and four months. Greece and Macedonia (both being the Biblical Grecia) were subject to Alexander B.C. 335. He commenced the invasion of Persia by crossing the Hellespont in the spring of 334 B.C., and winning the battle of Granicus. The decisive battle of Arbela was gained B.C. 331, which put an end to the reign of Darius Codomanus, the last Persian king. Alexander entered Babylon in the same year. After conquering the East as far as the Indus, he returned to Babylon, where he died in the summer of the year B.C. 323. His kingdom was divided between his four generals, Ptolemy, Seleucus, Cassander, and Lysimachus, B.C. 300. Hence, if we confine our attention merely to the events in the history of Grecia, which are represented in the vision by one symbol, (the goat,) the absurdity of either of the theories of interpretation, which have been noticed, is obvious at a glance.

According to the third theory, a day is often used by the prophets as the symbol of a year. Until recently, this symbolic use of the word "day" was not questioned among Protestants, if we except theological writers of the German school. In reference to this point, we are furnished with a decisive proof in Daniel ix. 25: "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, (Hebrew, Shabuim shibah, "weeks seven,") and three score and two weeks, (Hebrew, Shabuim shishahm 'ashenayim, "weeks sixty and two.") No proof can be adduced that the word Shabuim signifies seven, notwithstanding the assertion has been made lately with great apparent confidence. Both the ancient and modern translations, the Septuagint, Vulgate, &c., render this word weeks. Now, then, we are driven to the result, that each day of these weeks is the symbol of a year; otherwise, we make the prophet declare that four hundred and eighty-three literal days would extend from the going forth of the commandment to "the Messiah the Prince," and the prediction would stand contradicted by stubborn facts.

Regarding, therefore, the phrase "two thousand three hundred days" as designed to teach us that the events symbolized in the vision are spread along a duration of 2300 years, an attentive examination of the chapter will convince the inquirer, that while all the symbols exhibited to the eye of the prophet are explained, he is not furnished with the means of ascertaining, with any definiteness, the point at which these years were to commence. He could make no nearer approach to this, than by observing that the commencement of the time must be within the period covered by the Medo-Persian dominion. Hence, he says, verse 27, "And I, Daniel, fainted, and was sick certain days; and afterward I rose
and did the king’s business; and I was astonished at the vision, but none understood it,” or, more literally, “and no one was explaining.” The language of Gabriel, who appears for the first time to the prophet, and was directed to make him understand the vision, refers only to the visible symbols; he says nothing respecting the mysterious period of time, but, on the contrary, remarks, in the 26th verse,—“Shut thou up the vision; for it shall be for many days.” This evidently implies, that beyond the explanation, which had been given, Daniel would not at present be able to comprehend some parts of the divine communication. It was not until “the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans,” (chapter ix. 1, &c.) that the prophet obtained any farther information respecting the vision. It had remained “shut up” until he—having “understood by books the number of the years whereof the word of the Loa came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem,—” set his face unto the Loa God to seek by prayer and supplications, with fasting, and sackcloth and ashes.” The prophet then narrates the second visit of Gabriel, verse 21, “Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me.” “Informed me,” Hebrew, wayyábin—literally, “And he explained.” Now, in the last verse of the eighth chapter, the prophet has told us, “no one was explaining.”—Hebrew, wéén mébín,—the connection of these passages will not fail to strike the reader, when he reflects that, in one case, the verb, and in the other, its particle, are used to convey the idea of “explaining.”

Verse 22. “At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved: therefore, understand (Hebrew, úbin—the verb, which has already been noticed,) the matter, and consider (Hebrew, wékábén, same verb,) the vision.

If we suppose this language has reference to the vision of the eighth chapter, as seems plain from the terms, and from the fact that full information had not been given on all points, in that vision—then we are naturally led to expect that it will no longer be “shut up,” and that the explanation given by the angel will bear directly on the point where the obscurity rested, that is, that the prophet, or those of later times at least, to whom he “ministered these things,” would be enabled to ascertain the commencement of the period of the 2300 days.

Verses 24, 25. “Seventy weeks are determined (Hebrew, nechlak, cut off,) upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks: the street shall be built again, and the wall, even in troublous times.” Here, then, we are taught that seventy weeks, or four hundred and ninety years of the time, (2300 years,) which was mentioned in the last chapter, are marked by events having especial reference to “thy people,” or the Hebrews. The 490 years are therefore a part of the 2300. The next sentence fixes the point of commencement, that point which was left unnoticed “in the vision at the beginning.” From “the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince,” a period of seven weeks, (equal to forty-nine prophetic days or years,) and also of sixty and two weeks (equal to 434 prophetic days or years, in the whole, 483 years,) were to elapse. The result is, that the commencement of the 2300 years must synchronize with “the going forth of the commandment.”

The period of 483 years stands marked by two monuments. The going forth of the commandment at the commencement, and the manifestation of Jesus as the Anointed One, the Prince, at the termination. An especial prominence is given to these two monuments in the prophecy. Hence, neither the period of the birth of Christ, nor that of his crucifixion are necessary in the adjustment of the chronology of this prophecy, at least, so far as we investigate the commencement of the 2300 years.

WHEN DID THE COMMANDMENT GO FORTH?

Not in the first year of Cyrus. His decree, which is recorded in Ezra i. 1—4, merely allows the Jews to return and build the Temple; it also exhorts others to help those, who
would return, "with silver and gold and beasts, beside the free-will offering for the cause of God." Nothing is said in this decree respecting the restoring or building of the city, or regulating the general polity of the Jews. It is true their enemies, in the days of Artaxerxes (Smerdis of the Greek historians) informed him that the Jews were building "the rebellious and the bad city, and had set up the walls thereof, and joined the foundations." This accusation was evidently false, because we are told that when Artaxerxes gave commandment that the city should not be builded, then their adversaries "went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God, which is at Jerusalem." See Ezra iv. 8—24.

Again, Cyrus began his reign B. C. 536, and his decree was issued in that year. Now, if we deduct 483 years (the period which was to elapse after the going forth of the command to Messiah the Prince,) from 653, we have a remainder of 63 years, and do not reach the common era of the birth of Christ by that number of years.

The next decree is that of Darius. Ezra v. 1—17 and Ezra vi. 1—12. This decree is a mere confirmation of that of Cyrus, the substance of which it recites, and in the explanation which it gives points expressly to the building of the Temple, and the expenses necessary to carry on that work, the sacrifices, &c. Darius (Hystaspes) ascended the throne of Persia B. C. 521. Hence a chronological difficulty, similar to that in the case of Cyrus, forbids us to assume his decree as the one intended by the language of the prophecy: thus, 521—483=38. In other words, we do not reach the Christian era by a period of thirty-eight years.

We have then but two other decrees or commands, one issued in the seventh year of Artaxerxes, (Longimanus,) Ezra vii., and the other in the twentieth year of that monarch, Nehemiah ii.

It is well known that very distinguished writers, especially those of England, have maintained that the commission given to Ezra in the seventh year of Artaxerxes, was the commandment intended by the prophecy; while, on the other hand, some of equal fame, more particularly on the Continent, have argued that we must look at the twentieth year, when Nehemiah was authorized to leave the Persian court and visit Jerusalem. Among these last, one of the ablest is Hengstenberg, who, in his "Christology," has examined this question with great ingenuity. As there is a period of thirteen years between the seventh and the twentieth of Artaxerxes, the reader will see that the two classes of writers must have adopted different systems of chronology. Thus, if, according to the canon of the Egyptian geographer and astronomer, Claudius Ptolemy, the reign of Artaxerxes commenced B. C. 464, his seventh year would coincide with B. C. 457, and his twentieth with the year B. C. 444. Now if this date be deducted from the prophetic period of 483 years, we have a remainder of 39 years after the common era, as the point when Jesus was manifested as the Messiah. By the admission of all, this is too late. Hence, the advocates of the point for the going forth of the command in the twentieth of Artaxerxes, in the year B. C. 455; thus, differing by only two years from those who, according to the canon, regard the seventh year, B. C. 457, as the true date. In favor of the position that the time in question is to be reckoned from the seventh year of Artaxerxes, the following considerations are offered:

First. We are informed, in Ezra vii. 11, "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel." The letter then follows, written not in Hebrew but in Chaldaic (or the Eastern Aramic) the language then used at Babylon. At the 27th verse, the narrative proceeds in Hebrew. We are thus furnished with the original document, by virtue of which Ezra was authorized to "restore and build Jerusalem;" or, in other words, by which he was clothed with power, not merely to erect walls or houses, but regulate the affairs of his countrymen in general, to "set magistrates and judges which may judge all the people beyond the river." He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed, with death, banishment, confiscation or imprisonment. See vers. 23—27.
No grant of powers thus ample, can be found in the case of Nehemiah, or in any other instance after the captivity. That the commission given to Ezra authorized him to proceed in rebuilding the walls of Jerusalem, is evident from the fact that in the twentieth year of Artaxerxes, Nehemiah, who was then in the Persian court, received information that “the remnant who were left of the captivity, then in the province, were in great affliction and reproach; the wall of Jerusalem was broken down, and the gates thereof burned with fire.” See Nehemiah i. 1-3. The fact is, that Ezra and his associates met with continued opposition from the Samaritans, so that during the whole of the seven weeks, or forty-nine years from the time that Ezra went up, to the last act of Nehemiah in obliging the Jews to put away their strange wives, the prediction of the prophet was verified—“the street shall be built again, and the wall even in troublous times.” After Nehemiah reached Jerusalem, he examined the city by night. The result of his examination is thus stated, Nehemiah ii. 13, “And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.” It is evident that “the walls and gates” which had been destroyed, were the works of Ezra. The impropriety of refering the language of Nehemiah to the destruction of the city by Nebuchadnezzar will be seen at once, if we recollect that he reduced it to ruins on the capture of Zedekiah, B. C. 588, one hundred and forty-four years previous to the time when Nehemiah went up to Jerusalem.

Secondly. There is a definiteness as to time, when we look at Ezra vii., which is found in no other case. Although the time when his “letter” was written is not given, still his first act in virtue of that letter is noted as having occurred on the first day of the first month.” Verse 9th, “For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.” Assuming, for the present, the correctness of the Rabbinical Calendar, we remark that we have the following months, which fall within any year of Artaxerxes’ reign:

1st month—Abib or Nisan—1st day—New moon of March.
2d month—Ziv or Iyar—New moon of April.
3d do Sivan—do May.
4th do Tammuz—do June.
5th do Ab—1st day do July.

In other words, four months, commencing with the new moon of March, and ending with that of July.

In Nehemiah i. 1, the writer says—“And it came to pass in the month Chisleu, in the twentieth year of Artaxerxes, as I was in Shushan the palace,” &c.

In pursuing his narrative, he says, again, ii. 1—“And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king,” &c. Chisleu is the ninth month, commencing with the new moon of November. The order of the narration shows that it was that Chisleu which preceded Nisan in the twentieth year.

If we combine the information given by these two writers, we arrive at the following result:
Thus, any year of Artaxerxes would embrace these eight months. Hence his reign must have commenced somewhere between the new moon of July, and that of November, because this is the only space not comprised in the above table.

According to the Edinburgh Encyclopedia, there was an "Eclipse of the sun, April 30th, B.C. 464, which was followed by the assassination of Xerxes by Artabanus." Artaxerxes succeeded Xerxes. Hence we may fix his accession to the throne between the months which have been named, in the year B.C. 464. His first year, therefore, would embrace part of 464 and part of 463 B.C. Nisan (the first month) in his first year consequently falls in B.C. 463. His seventh year would commence in B.C. 458, (not earlier than Ab, the fifth month) and end B.C. 457. And, therefore, the first day of the first month, (Nisan) when Ezra left Babylon, was in the same year, B.C. 457.

The commencement of the reign of Artaxerxes can be ascertained by another process.

The battle of Arbela put an end to the Persian monarchy. This battle was preceded by an eclipse of the moon, which occurred September 29th, B.C. 331, eleven days previous to the battle. See Arrian's Life of Alexander, B. III, chap. 7; Quintus Curtius, B. IV, chap. 39; Plutarch's Life of Alexander, and Ferguson's Table of Eclipses, in his astronomy. The Canon of Ptolemy furnishes a history of the kings of Persia, with the period of each reign. He omits those, who did not hold the throne a full year, by reckoning the months of their reign partly to the preceding and partly to the succeeding monarch. Thus Xerxes II. and Sogdianus began to reign B.C. 324. The first reigned two months, and the last seven. Neither are named by Ptolemy; still these nine months being applied to the reigns of Artaxerxes Longimus and Darius Nothus, no time is actually lost by his computation.

Availing ourselves of the date of the battle of Arbela, which has been noticed, we can employ the Canon, and ascertain the era when Artaxerxes took the crown, by reckoning backward.

Darius Codomannus reign'd 4 years to B.C. 331.
Darius Ochus do 7 do
Darius Ochus do 21 do
Artaxerxes Mnemon do 46 do
Darius Nothus do 19 do
Sogdianus do 00 7 months.
Xerxes II. do 00 2 do
Artaxerxes Longimanus do 40 3 do

133 00 years from B.C. 331 to the beginning of the reign of Artaxerxes. If we add 133 to the year B.C. 331, we learn the result 464 B.C.

The second monument, marking the manifestation of Jesus as "Messiah the Prince," is exhibited by the evangelist Luke, with a distinctness which indicates the importance of that event as a chronological fact. Luke iii. 1—2. "Now in the fifteenth year of the reign (Greek ἐς ἑγεμονίας, 'of the administration,') of Tiberius Caesar, Pontius Pilate being governor (Greek ἑγεμονευόντος, 'administering the government,) of Judea, and Herod being tetrarch of Galilee, and his brother Philip, tetrarch of Ituraea and of the region of Trachonitis, and Lysanias, the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." Verses 21, 22. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." By this descent of the Spirit, Jesus became the Messiah, or Anointed, the Prince. Thus, Peter says, Acts x. 37. "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power," &c.

That this act manifested Jesus in the character of the
Anointed Prince, the Son of God, is shown from the language of John the Baptist, John i. 31—34. — "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit of God descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God."

CAN WE ASCERTAIN THE YEAR OF THE SAVIOR'S MANIFESTATION AS THE MESSIAH?

It was in the fifteenth year of Tiberius. The Roman historians state that Augustus made Tiberius his colleague in the empire two or three years before his death. This act was confirmed by a decree of the senate. This took place either A.D. 11 or 12. The weight of evidence is in favor of the latter year. See Tacitus' Annals, B. 1., chap. 3. Velleius Paterculus, B. 2, sec. 99. Augustus died August 19th, A.D. 14. The era of his decease is fixed by a total eclipse of the moon, September 27th, which is noticed by Tacitus (Annals, B. I, chap. 28.) as having been seen by the mutinous legions in Pannonia, and which caused such a terror among the soldiers that they submitted to their officers. See Ferguson's Astronomy. Horne makes the following remarks on the text of Luke, which has been quoted: — "We learn from the Roman historians that the reign of Tiberius had two commencements: the first, when he was admitted to a place in the empire (but without the title of emperor) in August, of the year 764, from the foundation of the city of Rome, three years before the death of Augustus; and the second, when he began to reign alone after that emperor's decease. It is from the first of these commencements that the fifteenth year mentioned by Saint Luke, is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word, which properly marks the nature of the power exercised by Tiberius, namely, in the fifteenth year τέσσερα χρόνια, "of the administration of Tiberius Caesar," &c. Intro. B. I. p. 564.

RESULT.

Commencing with the first day of Nisan, the first month, in the seventh year of Artaxerxes, the prophetic period of seven weeks, and sixty-two weeks, or four hundred and eighty-three full years, would reach to the first day of Nisan, A.D. 27. If, as has been already stated, these 483 years form a part of the longer period of 2300 years, the two periods must have the same commencement. By deducting the former we have a balance of 1817 years to be carried forward from Nisan 1st, A.D. 27, and we should reach Nisan 1st, 1844.

Such is the result, according to modern accuracy, still, as has already been shown, we must, to be consistent with scriptural usages, allow all the latitude in their estimation which comports with the practice of the Hebrews. The structure of the Jewish Calendar is such, that it is impossible to effect a coincidence between time reduced by it and by a solar calendar—nearer than the space of a month. Nor is this all, the Rabbinical Calendar which was adopted about three hundred years after the Christian era, makes the months commence about thirty days earlier than they did according to the ancient mode of reckoning. The author has examined this fact at length in an article published in the Midnight Cry of April 27, 1843, to which the reader is referred.

All attempts, therefore, to ascertain the days, weeks, or months for the cleansing of the sanctuary, must be useless, as they cannot have a basis which deserves any confidence.

In examining the proofs that the starting point is the seventh year of Artaxerxes, notice has been taken of the theory of Hengstenberg, who supposes, after an elaborate investigation, that the 69 weeks commence with the twentieth year B.C. 455. I have repeatedly read his dissertation on this subject, and while I do not say that it is impossible that he may be right, still the weight of evidence appears to me to preponderate in favor of the year B.C. 457. After all, the difference of two years, if we look at the long range of 2300, is but as "an hand's breadth."

It should not be forgotten that moral results have always especially been kept in view by our Creator in all that he has revealed to man. The Savior, in view of his coming in the clouds of heaven to judge the world in righteousness, apprised his disciples of the signs which were to precede that stupendous event, and warned them in the most impressive manner that they should watch and pray because they could not
know "the day or hour," although God could easily have made the very point of time known, and would have done so if it could have rendered them better prepared to meet him. He thus fixed their attention not on a point, but on a space of time. The same principle I believe has an influence in reference to all events whose arrival the spirit of prophecy has connected with the lapse of time. Hence, while the precise moment for an event is fixed, in the Divine Mind, revelation throws its light not on the point, but on a line, within which the point is located. When we reach the beginning of that line, the voice of Wisdom cries,-"Watch and pray!"

In reference to the time in which we now live, there is an appropriateness in the Savior's counsel, which secures the solemn regard of every reflecting man: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." N. N. W.

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**ARTICLE IV.**

**The Downfall of Great Babylon.**

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."-Rev. xviii. 1-3.

**What is Babylon, and—**

**What is the Fall of Babylon?**

I.—**WHAT IS BABYLON?**

By an examination of the scriptural testimony and predictions respecting the various forms under which Babylon is presented, we are led to the conclusion that it is Anti-Christ,—everything in this world opposed to, or varying from the spirit of Christ. In other words, it is Satan's Kingdom, warring with God's rightful claims upon man's obedience, and endeavoring to withhold from him the dominion of this earth.

The dominion of Satan in the earth commenced with the fall of man in Eden. God made man upright; but man rebelled against the Governor of the universe: the consequence was, the earth and all therein was cursed of God; and death, and "him that had the power of death."—Satan—received the dominion. From that day to the present, Satan's grand aim has been to perpetuate his dominion, and to defeat the plans of God by Christ, to restore this earth to its Eden state, and to redeem to himself a "peculiar people," "out of every kindred and tongue and people, and nation," who are to "reign on the earth," when Christ shall have redeemed the "purchased possession."

The efforts of Satan over the hearts of men were so successful, that after sixteen hundred years "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that he had made man on the earth." Therefore the Lord destroyed all flesh from off the face of the earth, save those preserved alive with Noah in the ark. "The world that then was being overflowed with water, perished."

No sooner had the remembrance of that mighty deluge begun to pass from the minds of men, than wickedness began again to abound; and Satan, that he might concentrate and consolidate his power, and perhaps furnish a place of refuge for his subjects, in case of another flood, moved them to build a city and a tower. "And they said, Go to, let us build a city and a tower, whose top may reach to heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth." But the Lord confounded "their language," so that they could not "understand one another's speech."

"So the Lord scattered them abroad" from the plain of Shinar, "upon the face of all the earth; and they left off to build the city; therefore is the name of it called BABEL.—Thus, Babel denotes "confusion and disorder," which is of the devil; for "God is not the author of confusion, but of peace, as in all churches of the saints." This was the first great effort of Satan, after the flood, to concentrate the power of his kingdom in the world.

Though discomfited in this attempt, Satan did not relinquish his plan of consolidating a great Babylonian kingdom,
in which should be concentrated all the pride and pomp, the wealth and luxury, and power, of the world, with all that could tempt the lust of the flesh, the lust of the eye, and the pride of life. He collected his scattered forces, and founded the empire of Babylon—the first great monarchy in the history of the world. This was Satan's first great work. The magnificence of its capital surpassed that of any other city of which we have any knowledge. It was spoken of by the inspired historians, as "the glory of kingdoms, and the beauty of the Chaldees' excellency." With its broad streets and brazen gates, its massive walls and hanging gardens, its towering temples and gorgeous palaces, it was at once a wonder of strength and beauty. "And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven" were given into the hands of its king, who was made "ruler over them all." Thus universal and splendid, Babylon was the great pattern of worldly dominion, and the antitype of all human supremacy, and greatness, and glory, from that day to the present; it embraced all that the souls of men lusted after, or which could wean their affections from Him who alone is worthy our supreme regard; it was the government of the whole world—an embodiment of Satan's kingdom in the earth. He not only reigned over the whole world, but even Israel became subject to this power. Because they did not walk in the statutes, nor keep the commandments of the Lord, the diadem was removed from Israel's prince, the crown taken from him, and their enemies reigned over them; the continuance of which was to be seven times, or 2520 years from Manasseh's captivity, about B.C. 677.

When Babylon had reached the greatness of its supremacy, the thought came into the mind of its king, Nebuchadnezzar, upon his bed, to know what should come to pass hereafter; and He that revealeth secrets made known to the king what should come to pass in the latter days, that he might know the thoughts of his heart. All the changes through which Satan's kingdom should pass, were symbolized by a great image, whose "head was of fine gold; his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." The interpretation of this was, that Nebuchadnezzar was the head of gold; that after the Babylonian empire another kingdom should arise, inferior to that, another third kingdom of brass, which should bear rule over the whole earth, and a fourth kingdom which should be strong as iron, and which was to be divided into ten smaller kingdoms. When the empire of "the princes of the power of the air should have passed through all these changes, his kingdom was to fall, which was symbolized by a stone's smiting the image's feet and breaking it to pieces, so that the iron, the clay, the brass, the silver and the gold, were broken to pieces together, and became like the chaff of the summer threshing floor, which the wind carried away, so that no place was found for them; being succeeded by God's everlasting kingdom.

As we trace down the history of a fallen world, we find the dominion of Satan has existed under all these various forms; those kingdoms have arisen and passed away. The fate of Babylon was fixed when saying in her heart, "I sit as a queen and shall see no sorrow;" the Divine fiat, "Another kingdom shall arise after thee," had gone forth. And in the midst of a great feast, given by Belshazzar, to a thousand of his lords, to rejoice over the failure, as they supposed, of Jehovah's predicted time of its overthrow, the hand-writing was seen on the wall; Belshazzar, the king of the Chaldeans, was slain, and Darius, the Median, took the kingdom.

Thus Media-Persia, "the breast and arms of silver," succeeded to the supremacy, and took the place of Babylon as the representation of Satan's kingdom in the world. It was then the only true Babylon.

When Media-Persia had existed its appointed time, Grecia, the belly and thighs of brass, succeeded; as the head of Satan's empire; and, in its appointed time, Rome. As mistress of the world, Rome was the centre of the wealth, and refinement, the pride and pomp, and power of the earth. She was dreadful and terrible, and strong exceedingly—Satan's proudest work. It was the representation of everything which made Babylon what it was; and was the Babylon of John's time. Thus John was expressly told that the woman, on the scarlet colored beast, upon whose "forehead was a name written, mystery, Babylon the Great, the mother of harlots and abominations of the earth" is "that great city, which reigneth over the kings of the earth." This city could have been none other than the city of Rome, the capital of the Roman empire, which was symbolized by the scarlet colored beast on which the woman, the city, sat. After the division of the Roman kingdom, the Papal horn succeeded to the supremacy, as the head of Satan's power, and became the Babylon.
of the world. For 1260 years, the saints of the Most High were given into its hands, and they fell "by the sword and by flame, by captivity, and by spoil, many days." But she, too, lost the supremacy; the ten kings—the toes of the image and horns of the beast—have hated her and made her naked, and burned her with fire; having received the kingdom which they gave unto the beast: "for God" did "put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God" should "be fulfilled."

Babylon, then, is now comprised in the present kingdoms of the world—"the people, and multitudes, and nations, and tongues," "the many nations" which John saw on which "the woman" sat—"the kings of the earth," over which "that great city," Rome, reigned. Babylon now not only comprises all earthly power and dominion, but embraces everything which is Anti-Christian in its tendencies, or which will be gathered out of the world, when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

It includes everything which the heart of man can lust after;—not only its fame and honor and glory, but "the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." Therefore our Savior commanded his disciples not to "lay up" for themselves "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;" "for after all these things do the Gentiles seek." But this is the last form of Babylon—of Satan's kingdom in the earth: for, "in the days of these kings shall the God of heaven set up a kingdom," and "it shall break in pieces and consume all these kingdoms."

II. WHAT IS THE FALL OF BABYLON?

If the preceding position is correct, it follows that the fall of Babylon is the end of Satan's supremacy in the earth, when Michael will stand up to reign, to "bruise Satan under his feet shortly," and to "gather out of his kingdom all things that offend." This is shown, both by the chronology of the event, and by the result.

1. The Chronology of the Event. We learn by Rev. xviii. 1, that it is to be when another angel shall come down from heaven, having GREAT POWER, and who will LIGHTEN THE EARTH WITH HIS GLORY. This can be none other than MICHAEL, the Archangel, who will be revealed "in flaming fire," who will come "as the lightning cometh out of the east, and shineth even unto the west," whose "eyes" are "as a flame of fire," "and his countenance as the sun shineth in his strength;" who was "clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." He it is that will cry "mightily with a strong voice, saying, Babylon is fallen, is fallen! that great city!" He has power to "send forth his angels, and they shall proclaim his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." He is the one who sentences the subjects of Satan to "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;" and the smoke of their torment ascendeth up forever and ever. After this sentence is pronounced, on a "white cloud," there sits one "like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle," who reaps "the harvest of the earth,"—the righteous; and another angel gathers "the vine of the earth,"—the wicked
—and casts them into the great wine-press of the wrath of God.

The order of events is described the same in the 18th chapter, only in different language. Instead of another angel’s crying to him that sat upon the cloud to reap the harvest of the earth; another voice from heaven is heard saying, “COME OUT OF HER MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.” Thus when the wicked are to experience the fierceness of “the wine of the wrath of God,” the righteous will all receive the invitation to meet their Lord in the air, and will not suffer for the sins of the wicked, nor receive of their plagues. The chronology of the Fall of Babylon, therefore, proves it to be at the end of the world, when Satan’s supremacy shall cease at the coming of Christ.

2. The Consequences of Babylon’s fall. The predicted consequences of the fall of Babylon also proves it to be the end of the world—the age that now is. “How much she hath glorified herself, and lived deliciously, so much torment and sorrow,” are to be given her, “for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 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. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off”—[hiding “themselves in the dens and in the rocks of the mountains,”]—“for fear of her torment, saying, Alas, alas! that great city, Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more.” The merchants “which were made rich by her shall stand afar off.”—[endeavoring to hide themselves “from the face of Him that sitteth upon the throne, and from the wrath of the Lamb,”]—“for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”

Thus all the merchants of the earth, and every ship-master, and all the company in ships, and sailors, and as many as trade by sea, are all called to weep over her; and no man buyeth their merchandize any more: such extensive consequences can make Babylon include nothing less than Satan’s entire kingdom in the whole world.

As the fall of ancient Babylon was the end of the seventy years’ captivity of the Jews, so the fall of its great anti-type will be the end of the seven times that the Gentiles are to reign over God’s Israel. And as the fall of Babylon was the signal of Israel’s deliverance, so will the end of the world be the deliverance of the redeemed—the righteous living, and those who sleep in Jesus, who are waiting for the redemption of their body.

And then will be fulfilled, in connection with other predictions of the overthrow of Babylon, which carry us down to the end of the world, Isaiah xiii. 1—15:

“Amoz did see:—Lift ye up a banner upon the high mountain, exalt
the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts musteth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land.

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed at one another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger. And it shall be as the chased roe, and as a terribl. I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword."

From the fulfillment of the prophecies, the signs of the times, and the termination of the prophetic periods, we must be near Babylon's appointed end, when, as Isaiah said of old Babylon, "Her time is near to come, and her days shall not be prolonged." Says our Savior, "Surely, I come quickly; Amen. Even so, come, Lord Jesus."

In the passing by of the Jewish year, our friends and the public will, and have a right to expect from us some exposition of the position we occupy. And this we are as free to give. It has never been any part of our purpose to withhold from the public any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in which we expected the Lord, has expired, and the Savior has not been revealed; and we would not disguise the fact at all, that we were mistaken in fixing the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted that we should either extend the time to some new period, or throw away our Bibles and turn Infidels: but in this, those who have thus prophesied, have prophesied falsely—false prophets have arisen in these last days.

We have never been able to find any other time for the termination of the prophetic periods than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the seven times, or 2500 years that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independent nation. The only event we can find from which to date the great Jubilee, or 2450 years that the land was to keep its Sabbaths, is at the commencement of the seventy years' captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the seventy weeks are dated, given by Artaxerxes Longimanus in the seventh year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about...
A.D. 508. Reckoning the several periods from those respective dates, they can extend only to about A.D. 1843; and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.

In the second place, we shall not throw away our Bibles or turn Infidels. We have not followed "cunningly devised fables", respecting "the power and coming of our Lord Jesus Christ;" but have the testimony of those who were "eye-witnesses of his Majesty;" and in addition to that, "a more sure word of prophecy, whereunto ye do well that ye take heed" until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seaman, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.

We believe, as ever, that the visions of Daniel and John, as interpreted by all the standard Protestant commentators, reveal to us the most prominent events in this world's history to the consummation of all things, and that history shows a literal fulfillment of all that has been predicted to precede the Advent, so that it is to be the next event, and speedily to be ushered in. We also believe that it is proved by the signs of the times, predicted in the Scriptures as precursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A.D. 1843, respectively commenced at the several events from which we have reckoned them, and all terminate in the fullness of times, at the setting up of God's everlasting kingdom; and we admit that we have been as much mistaken in the date of those several events, or in the computation of time since their occurrence, as the vision may be delayed beyond the year of their apparent termination: in this mistake, however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii. 1-3,) when he says, "I will stand upon my watch, and sit upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "argued with." And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the seven times] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of the prophet times, beyond which.] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Hebrews x. 36—39. "For we have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Savior, when the Bridegroom tarry—Matthew xxv. 5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken," and the Lord should come in a day when he looketh not for him.

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle ii. 3, of the false teachers, when the "judgment now of a long time lingereth not, and their damnation slumbereth not," who were "privily to bring in damnable heresies." These Peter says were to be, even as were the false prophets when the Scriptures were indited. As, therefore, they of the house of Israel said, "the days were prolonged and every vision faieth," (Ezekiel xii. 23) so must there have been a time, when there would be an apparent passing by of the time that the scoffers (Peter iii. 4) might inquire, "Where is the promise of his coming?" and flatter themselves that "all things continue as they were from the creation."
We believe it was in view of such an apparent tarrying of the vision that the apostle James said, “Be patient, therefore, brethren unto the coming of the Lord, be ye also patient; establish your hearts, for the coming of the Lord draweth nigh,” and “Behold the Judge standeth at the door.”

And we believe it was in anticipation of the passing by of the expected time that our Savior admonished us, in the 12th of Luke, “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately.” To wait implies a passing by of the time; for till that we do not wait. Therefore our Lord adds: “Blessed are those servants, whom the Lord when he cometh shall find watching.”

As our time has thus passed by—the civil year having terminated last October, and the ecclesiastical, with the new moon in April, we are now prepared to tell the world what we shall do—a question which has often been asked. We intend to hold fast the integrity of our faith without wavering; and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the coming of Christ, who will come and will not tarry. We shall continue to believe God’s word, in its literal acceptation: for not one jot or tittle of all that is written therein will fail.

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and the church to arouse themselves from their songs of “peace,” and to listen to God’s overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God. By so doing, we believe we shall soon unite when the Lord shall come, in that response when “it shall be said in that day, Lo this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation,” those being blessed who wait and come to the end of the days.

As our time has elapsed, and we have no other specified time in the future, but wishing to live, and induce others to live, in continual readiness and constant expectation of the Lord’s coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord’s coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, and say in their hearts my Lord delayeth his coming, or deny the resurrection of the body, and a future judgment, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ’s appearing; and teach men contrary to the admonitions of Christ and his apostles; that we should take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkenness, and so that day come upon us unawares.

THE ADVENT.

And now a redd’ning light at distance glar’d
O’er the horizon! and they see the sign
In heaven of the Son of man! the cross,
Irradiated, blaz’d terrific light.

One rode on clouds, with fiery rainbows girt,
Cinctur’d by thousand and ten thousand saints;

And now a thund’ring roar (the trump of God)
Astounds all nature, and awakes to life the dead
Of earth and sea, blazing with terrific light.

Guilty and guiltless men, by myriads stand
Before the throne!—They pass to right and left!
The sheep and goats!—A solemn silence reigns.

And now the heavens, as a scroll involv’d,
Departed with a noise, and bick’ring flame.
Flagrates th’ expiring world; the elements
Were chang’d, and from the ashes rose sublime.

New heav’ns, new earth; illum’d with brighter light
Than this of earthly suns, the light of God!
And, lo! the new Jerusalem descends,
From heav’n, and high uprears her walls of gold;
That burn with jasper, and all living gems.
THE REVIEW.

Remarks on the Book of Daniel, in regard to the four kingdoms, especially the fourth; the 2300 days; the seventy weeks; and the events predicted in the last three chapters. By Ira H. Chase, D. D., Professor of Ecclesiastical History in the Newton Theological Institution. Boston. 1840. Pp. 64.

Among the remarkable developments which have been made by the agency of "Millerism," the deficiencies of our great theological leaders, in qualifications most essential to their office, have forced themselves upon our attention. They were, evidently, taken by surprise, and were entirely unprepared for the emergency. We have heard a story of the poet replied, "I don't know but one prayer, and that is good for nothing in such a case as this." So with the guardians of our religion in this case. They had no forms or notes for the cases they were much affected with, and how to effect an exorcism, and allay the trouble, was the great question to be settled. Some of the great men stood forth, willing to do what they could to restore quiet, and most of the pulpits and presses of the land responded, but still the mischief went on. Their first attempts appear to have been as unsuccessful as those of their predecessors, in a case of old, and the regret was expressed in very similar terms,—"Perceive ye how ye prevale nothing? behold, the world have gone after him!" Of course, new and more powerful incantations were required.

We doubt not a large portion of the Christian community are satisfied that the remedy in all these cases has been worse than the disease. In reference to the work before us this is eminently the case. It "out-Herods Herod."

Professor Chase sustains a similar relation to the Baptist, as that of Professor Stuart to the Orthodox church, and is one of those instruments which Providence has permitted, in its inscrutable operations, to poison the theology of the communion to which he belongs with the profane and deadly spirit of Neology.

His "Remarks" are intended to quiet the minds that have been greatly agitated, by an expectation of the speedy fulfillment of certain predictions in the Book of Daniel." And nothing certainly could be more happily adapted to accomplish the work, if we could persuade ourselves that he has done what he attempted to do. For, according to our Professor, there is nothing of the Book of Daniel which remains to be fulfilled, no part of it looked so far into the future even as the birth of Christ, except the ninth chapter, which contains the 70 weeks.

The work may be considered a striking illustration of modern "hermeneutics," which means, in plain English, the art of charging the God of wisdom and truth with folly and falsehood, according to the popular theological forms. And it is this feature of the work, as we shall show, which constitutes its fatal character.

If any one expects to find anything in the "Remarks" to call forth his admiration, either on account of any great truth developed, or remarkable ability in presenting what the writer appears to be aiming at, he will be disappointed. In all that shows the power of the writer's mind, so far as the construction of his arguments, and defence of his position is concerned, it may be ranked among "the wonders of littleness." No verification of "Millerism" is needed to seal its fate. No favoritism could save it.

Nor would any man value it for any truth which it contains. Neology cannot endure the truth. All our divines (!) who come under its influence are at once so much affected with what they deem to be the vice of appropriating to ourselves too much of the word of God, that they run into the opposite virtue and endeavor to show how little of it belongs to us. Judaism buried up the word of God with the traditions of the elders. Popery has robbed the church of this treasure by law. Neology perpetrates the same crime, by stripping the Bible of its divinity. Professor Chase has clearly placed himself with that class of divines.

These, we are aware, are grave charges, and the proof will be expected. Most gratifying would it be to us, if the proof were not so abundant. We remark, then, that the events contemplated by the prophet, and the field in which these events were to become history, as he interprets the prophecy, are altogether at variance with the clearest testimony of the word of God.

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts iii. 20, 21.

Here we have the testimony of an inspired apostle, that the restitution," of which he had made mention, is spoken of by "all the prophets,"
and that it is not to take place until Jesus Christ leaves the heaven which has received him. Need we to ask whether Daniel is to be classed among the "holy prophets"? That question being settled, he must have spoken of this restitution.

Now mark Professor Chase's application of those portions of his prophecy, which all must admit refer to the times of restitution, if he has spoken of them at all.

"It was in the days of these kings, (the successors of Alexander,) implied and predicted in the second chapter, that the God of heaven would set up or cause to stand, a kingdom which was not to be destroyed; that is, he would preserve, sustain, and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed. Antiochus Epiphanes might persecute and threaten to destroy the people and the worship of the Most High.

All this might be done, but the true and eternal God would interpose, and execute judgment for the oppressed. "I beheld," as it is briefly expressed in the 21st and 22d verses of the 7th chapter, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High." The interposition is here expressed in a few words, in the glowing vision, described in a preceding part of this seventh chapter, from the ninth verse to the fourteenth:--I beheld, till thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."--Pp. 27, 28, 29.

We need not add a word after this specimen of the Professor's presumption, in interpreting "the Book of Daniel." He could as readily blot out the doctrine of a final and general judgment from the word of God. His quotation from the eighteenth Psalm, instead of helping the case, would only add to the impurity of his view of the Book of Daniel. For, to say nothing of the argument which might be drawn from the last and other verses of that Psalm, to show that it had a higher application than to David, on his own supposition, the prophecy, to make the cases analogous, must be a mere poetic history of past events. That he supposes the Psalm to be,
After presenting these "facts," in which he makes out ten kingdoms, or that number of "kings, aspirants and usurpers," he proceeds:

"So exact is the correspondence between what is said of the ten horns of the fourth beast, and what occurred in the kingdom of the Greeks," p. 26.

Not to be too severe upon our interpreter, we may remark, in passing, that, if the number of horns had been equal to the mysterious number of the Revelator's image beast, as "usurpers" and "aspirants" are always plenty enough, there could be no difficulty at all in making out a fulfillment—666 could be found as easily as 10.

But the fourth kingdom of the prophecy was to be a universal kingdom. Its extent is as strongly marked as its divisions, character or fate. And it must strike every one, on reading the prophecy, as a little singular that God, (we ask pardon of Dr. C.) the fourth division
divisions of the Greek
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It must strike every one, on reading the prophecy, as a little singular that 666 could do."

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Ah, reader, perhaps you are not aware of the power of genius. Genius is everything in such a case. There are more fourth kingdoms than one to be found in the world. It is the pleasure of the Professor that all the divisions of the Greek Empire should be "the fourth kingdom," in order to meet that point.

"Words could hardly express more strongly the termination of Alexander's empire. And if this terminated with himself, it must not be confounded with that of his Greek successors. His empire, as such, stood pre-eminent and alone. It was the third. Hence theirs was the fourth. It had passed over directly and entirely to them. And viewed thus, as a whole, in their hands, it corresponds well with the prediction in Daniel vii. 23. The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Pp. 29, 23.

Like the single division of Alexander's kingdom, which fell to Seleucus, he assures us that the four divisions collectively, "was, as it is repeatedly denominated in the Maccabees and other ancient writings, the kingdom of the Greeks." P. 84.

This done, and the grand point, our author would have us believe, is settled. Let no man have the presumption to doubt any more. If two fourth kingdoms are not enough to make out an "exact" fulfillment, don't complain: our Professor can find as many as may be demanded; if you will only allow him to keep at a becoming distance from our own times. But let him state the result of the historical inquiry for himself; it will be a great accommodation to him, and save further trouble.

"Here is a kingdom expressly named by the sacred writer himself, distinct from that of Alexander, and immediately succeeding his; a kingdom possessing the characteristics predicted as belonging to the fourth; a kingdom peculiarly prominent and terrible to the Jews, as threatening their holy religion with utter extermination, at a most dark and perilous period before the coming of the Messiah. Why, then, should we look elsewhere for the fourth kingdom?"—P. 24.

Who, after this, would think of "looking elsewhere for the fourth kingdom!" Especially since our Professor has admonished us that "if we attempt, as many have done, to apply it to the Roman empire, the application becomes exceedingly arbitrary." p. 26. The Roman Empire was a small affair compared with his fourth kingdom, and the testimony of history in reference to the former is nothing but "extraordinary panegyric," the testimony of St. Luke to the contrary, notwithstanding.

However, we confess we have strong misgivings about this application of the prophecy of the fourth kingdom, though this will not surprise the world, as we have become such notorious sinners against modern light and learning.

Not to dwell upon the fact that the Dr. is an ex-parte witness in the case, and his "Remarks" an undisguised effort, in what the lawyers would term special pleading, to make out a case, when the facts, the evidence, the law, common sense, and every thing else in heaven and earth (we cannot except the other place) are against him; there are several very simple questions which present themselves, just as naturally, by the subject before us, as the innocent victim of torture would ask, "Sit test! thou to judge me after the law, and commandest me to be smitten contrary to the law?"

Now the prophecy says distinctly of this fourth beast, that "it had ten horns," and "the little horn came up among them," implying their existence all at one time. Before this little horn "three of the first horns were plucked up by the roots. And when judgment is executed upon the little horn, the beast is slain, and his body given to the burning flame. Daniel vii. 11, "I beheld then because of the voice of the great words which the horn spoke: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The interpretation is equally plain: "The fourth beast is the fourth kingdom upon earth, and the ten horns are ten kings that shall arise, and another shall rise after them, and he shall subdue three kings." Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

These are the questions which occur. If the fourth kingdom, represented by the fourth beast, consisted of the four divisions of Alexander's kingdom, why should the horns or kings be confined to one division of his kingdom? If that one division is the fourth kingdom, did the little horn come up among the ten horns or kings, specified by Dr. Chase, (granting
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the 'users and aspirants,' by which only he can make out the number, were kings) any more than he come up among the twenty-three, or more kings of the same dynasty! Is there not a little too much fancy in the supposition that the prophecy speaks of plucking up horns which were not horns, and subduing kings which were not kings? Is it not a little remarkable that the little horn should make war and prevail against the saints till the judgment of the Ancient of days, which took place at the overthrow of Antiochus, when the beast was to be destroyed and his body given to the burning flame, and that the beast should exist at least a hundred years after that event, as truly as that time!

And should we not add to the other rare virtues of Dr. Chase, that of astonishing faith, since there are very few who can believe that the kingdom of the little horn of the fourth beast, was the beast himself, or that one of the 'four horns' of the Grecian goat, or even all the four, are to be considered a 'distinct' kingdom, in the grand series, from that represented by the goat?

The prophecy says, 'this little horn of Daniel vii. should destroy the mighty and the holy people.' If Dr. Chase is right, is it not very remarkable that the holy people should not be destroyed, as a body politic, until more than two hundred and thirty years after the little horn, who was to destroy them, was himself destroyed! Nay, is it not still more wonderful, that although this little horn was to destroy the mighty and the holy people, that they should triumph over him in such a very signal manner? And is it not remarkable that the saints have not yet obtained possession of the kingdom! And is it not passing strange, that this interposition, or judgment of the Ancient of days upon the little horn, should be executed as history informs us, by important sections of the beast itself!

And, finally, for there is no end to the questions which arise in such a case, Was it not bad enough to commit such horrible butchery upon this poor beast, in order to get him into the desirable shape, without the additional barbarity of making use of the amputated parts to slaughter the bleeding trunk?

This is the manner in which the testimony of 'Daniel the prophet,' which, according to its own repeated declarations, referred to 'the latter days,' and looked to the scenes of the judgment, and the setting up of the everlasting kingdom, and to the statement of an inspired apostle, extended to the 'restitution of all things,' which is to follow the return of Jesus Christ from the heaven which has received him—in this manner his testimony is made null and void, by the scoffing spirit of our times, which puts darkness for light and evil for good!

The next step in the work of our Professor is to defend his interpretation of the fourth kingdom, which, in its practical results is the interpretation of the whole prophecy. He begins with the old and unanswerable arguments contained in the works of Newton and Hengstenberg; and the manner in which he meets them cannot fail to remind one of the good woman who attempted to repel the waves of the Atlantic, which had invaded her dwelling, with her broom.

We shall not notice these arguments, as our readers are familiar with them, though we are glad the book contains such an antidote to its own poison. And an antidote they will be, with all those who read it, who do not love darkness rather than light.

He next labors very hard to show that the authority of some of the ancient writers are in favor of his interpretation of the fourth kingdom. He seems, indeed, to be much more anxious to find something among the Jewish 'Paraphrasts' and 'Targum-makers' in his favor, than to reconcile his novelties with the views of the apostles, the fathers, the reformers, or the evangelical Protestants of more modern times. But not a fragment of any thing can be found in his favor. Josephus and others were so taken up with the affairs of their own times, that they could not see the true bearing of the prophecy. He thinks some of them spoke almost as he wanted them to, and if they had only hinted that 'the kingdom of the Greeks,' in any of its modifications might have been the fourth kingdom of Daniel, they would have been wonderfully 'great men,' 'wiser than Daniel,' without a figure. But as it now is, they are to be looked upon as ignorant fanatics who had their 'vision filled too exclusively with the events of their own day,' or a contemptible set of cowards.

We might select from this part of the 'Remarks' several specimens of the author's logical powers. One or two must suffice. He argues that the Seleucidae and Lagidae should be considered the fourth kingdom, in part at least, because they 'were connected so closely with the Jews;' but, the Romans could not be the fourth kingdom, because they did not conquer the whole of the Babylonian and Persian empires. Compare pp. 20, 22, and 35.

A more interesting specimen is contained in his remarks upon the testimony of Josephus. After weighing what the learned historian has said of Daniel's prophecies, (in which, by the way, he placed among 'things in the future,' what our Professor places prior to the days of Josephus,) he thinks the historian left the subject 'about as clear and about as dark as he found it;' and expresses his views of Josephus as follows:

"This learned writer may have been unsettled in his own views respecting some of the prophecies, and especially respecting what was indicated by the stone cut out of the mountain. Sometimes he probably perceived a meaning which he was unwilling to utter, lest he should offend the Romans."

That is to say, it requires courage to interpret prophecy. Josephus applied the fourth kingdom of Daniel to the Romans, so far as he dared; if he had possessed the courage of our Professor, he would have expressed himself more fully, and no doubt would have applied the fourth beast of Daniel to the Romans, just as the Millerites do.
The book of Daniel, so far as it relates to the fourth kingdom, has failed entirely of answering any purpose. The generation "to whom the understanding of the prophecy was the most important," according to our interpreter, with all their self-appropriating spirit, do not appear to have dreamed that it belonged to them. Well, perhaps it was for Dr. Chase to verify, in a peculiar sense, this notable phrase in the prophecy, "the wise shall understand."

He next passes to the "deeply interesting inquiry" concerning

THE 2300 DAYS.

Perhaps we cannot better present the Professor's views of this portion of the prophecy, so as to exhibit at the same time his boldness and ingenuity, than by giving his reading of the text in connection with the common reading.

**DR. CHASE.**

"A deeply interesting inquiry is presented in the thirteenth verse of the eighth chapter of Daniel: "Then I heard one saint speaking, and another saint said unto that certain saint who was speaking, How long shall be the vision? that is, How long shall that continue which the vision indicates, "concerning the daily sacrifice and the desolating impurity, to give both the sanctuary and the host to be trodden under foot!"

In the next verse we have the reply: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel viii. 13, 14.

[See the literal translation, by N. N. Whiting, p. 100 of the Shield.]

This will speak for itself. Professor Chase knows very well that there is no authority for the insertion of the word sacrifice in the text at all. But as the Professor thinks that "if we bear in mind what precedes, respecting the perpetual sacrifice, and instead of the specific terms, evenings and mornings, employ what in this connection is an equivalent, but only a more general expression, times of sacrifice, the ambiguity ceases, and all is plain," we may be pardoned if we demur in a few words that this so "plain" and unambiguous after all.

1. Then we pronounce it an unauthorized and unpardonable violation of all the principles of interpretation, to assume that when the Holy Ghost expresses to us the duration of "the vision," the period given is to be applied to particular events, which, although comprehended in the vision, are but little more, compared with the whole field embraced, than one day is to a thousand years.

2. Granting all the assumption claims, for the moment, we call the attention of our readers to the wonderful plainness which our interpreter has discovered in the case. The period is not given in plain terms; but it is 3200 "evening morning," (this is the literal reading,) which mean, first, "evenings and mornings," which mean, second, "evening and morning sacrifices," which are to be understood to express, third, 1150 days, which "the fulfillment" shows to be, fourth, three years—"1060 days," or three years—1092 days, but, fifth, as "the period predicted" covers the period occupied in the fulfillment, "and somewhat more," as to anything that appears in the history brought forward, our interpreter attempts to make this "plain," as follows:

"Respecting the precise day when that fragment commenced, when the daily sacrifice was actually taken away, the histories which have been transmitted to us, are silent."—P. 72.

So this plain case of fulfilled prophecy is made out at last, by what our undoubtedly competent Professor is pleased to think is undoubtedly true.

Well may the author of the "Remarks," attempt to divert attention from his absurdities by animadverting upon the double sense expositors. If they have erred on one hand, he has erred as far on the other as nonsense is from common sense. His interpretation of this prophetic period has given a new meaning to the words of the prophet, in his appeal to the Deity—"Verily thou art a God that hidest thyself."

He passes next to remark upon THE SEVENTY WEEKS.

"In the ninth chapter is recorded the prediction of the seventy weeks. This was about fifteen years after the vision mentioned in the eighth chapter. The subject, then, may well be considered as being distinct from the one there presented. Indeed, the ninth chapter is a record complete in itself; and it seems to have no particular connection either with the parts by which it is preceded, or with that by which it is followed."—P. 73.

The design of his remarks on the Book of Daniel required him to say nothing more upon the 9th chapter than we have quoted; and all that he has said in addition to that, is of the most common-place character Imagineable. We have in this case an exhibition of his utter want of good sense, both in saying so much more than his purpose demanded, and in making the remark we have quoted.

The 9th chapter then "is complete in itself," is it?

"Aye, there 's the rub!"

If it were left to assertions, made with the greatest disregard of its plainest statements, to dispose of it, nothing more need be said. And, without referring to the great and worthy names who view it in a different light, or dwelling upon the many arguments which naturally lead us to a different..."
result, we call attention to one fact, which shows that there is a necessary "connection" between the seventy weeks of the 9th chapter, and something else which "precedes or follows it," called "the vision." It is found in the 24th verse. "Seventy weeks are determined, or 'cut off,' upon thy people . . . . to seal up the vision," &c.

Now there are but two significations of the phrase "to seal up." They are, first, "to make secret," and second, "to make sure." We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks, necessarily relates to something beyond itself, called "the vision," in reference to which it performs this work, "to seal up."

To talk of its sealing up itself, is as much of an absurdity, as to suppose that Josephus was so much afraid of the Romans, that he refrained from telling the world that he thought the fourth kingdom of Daniel was the kingdom of the Greeks.

It is no more proper to say that the 9th of Daniel "is complete in itself," than it would be to say that a map, which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself, than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen, in the land, of ordinary capacity, who would not, on reading this ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision.

What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the 8th chapter. Daniel tells us that Gabriel was commanded to make him understand that vision, (viii. 16.) This was not done fully at the interview connected with the vision; he is, therefore, sent to give Daniel the needed "skill and understanding" to explain its "meaning," by communicating to him the "prediction of the seventy weeks."

How full of noble intelligence is the view of the learned Doctor Hales, to which we might add other distinguished names, upon this important portion of the Book of Daniel, compared with the unauthorized and bold remarks of our Professor.

Dr. Hales renders Daniel ix. 21—23, 'Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the foregoing vision, (vii. 16.) flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said: O Daniel, I am now come forth to give thee understanding and information. At the beginning of thy supplications The Oracle came forth; and I am come to tell thee [His response.] for thou art greatly beloved. Therefore consider the matter and understand the vision.'
What a mercy it is that these doctors and great men have been raised up to correct the word of God for us! Indeed, they appear to be much more ready to correct than to believe it. We poor simpletons have supposed the Bible means what it says, and that God here tells us when the events spoken of should take place. But it now appears not only that we are mistaken, but the angel of God did not know how to communicate what he intended. When he said, "all these things shall be finished" at a stated time, and that with an oath, he meant to say, that "the promise" and "the hope" that they should "ultimately" take place, should then be "given."—That certainly is an important correction. Again, when he says with an oath, that all these wonders shall be finished at a specified point of time, it means that these wonders may then "be expected to terminate," and although the resurrection and glorification of the righteous are among the wonders, "the end of the persecutor" only is referred to.

And here the text should be corrected again. "The interrogation in the sixth verse of this twelfth chapter, How long to the end of these wonders! instead of referring to the "standing up of Michael"—the "time of trouble," then to occur—the resurrection, and the glorification of the righteous, refers to "the death of Antiochus."—"How long," inquires the heavenly messenger, "to the death of Antiochus!" to which it is replied, "Without intending to be entirely definite—it in three years and a half—or to be more definite, it is 1990 days."

But another difficulty occurs. This "interrogation" and its reply were uttered, according to our Professor, "in the third year of Cyrus, the 533d B.C."

And why this catalogue of uncalled for assumptions—that the "three and a half years" are not "entirely definite," that the 1990 days express a more definite statement of the same period, and that the event with which they terminate is the persecutor's death? Does the Professor suppose that the old and well established interpretation of the Book of Daniel is to give place to these bold assumptions, which at best only make the matter a hundred fold more ambiguous than it could possibly be, by admitting that view of the prophecy to which he objects!

Now, whatever this daily sacrifice and abomination of desolation may denote, nothing is more evident than that the same things are spoken of wherever they are mentioned in the prophecy. The portion in the 8th of Daniel, in which they are mentioned, contemplates the whole period during which they were to continue. In the 9th chapter, verse 27th, the appearance of one of them is predicted in connection with the destruction of Jerusalem. So Christ has applied this text, as Doctor Chase himself admits. The 31st verse of the 11th chapter predicts the removal of one, and the setting up of the other, with an allusion to the agents by whom it is done: "and they shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." And this 11th verse of the 12th chapter, which Doctor Chase assumes to contain "a more definite statement of the period indicated in the seventh verse, by a time, times, and a half," clearly expresses the period during which the abomination that maketh desolate should continue, as such, after the daily sacrifice should be taken away: and from the time that the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, (Margin, to set up the abomination that astonisheth) there shall be a thousand two hundred and ninety days. But this, our Professor assumes, is "a definite statement" of the time of "the death of Antiochus Epiphanes."

Does he believe that Antiochus was the abomination of desolation, or the image which was set up by his authority? It will not do to suppose that it denotes Antiochus, because that would be fatal to the Professor's application of the 1150 days. He lived a longer time than that, after the Jewish worship was abolished. Nor will it do to refer it to the image, and apply the text as its language evidently requires; that would be fatal to all the Professor's calculations. To allow the 1990 days to terminate with the removal of the image, or the restoration of the Jewish worship on the 25th of Chisleu, in the 148th year of the Seleucide, and "reckon back," they must have commenced before the time that "Apollonius, the officer sent by Antiochus," arrived at Jerusalem to begin the work of oppression, in June of the 145th year of the Seleucide, by his own showing.
He must, therefore, apply it in this arbitrary manner; and, with what
history he has, (enough to show that it has nothing to do with the prophe-
cy,) guess at its commencement, guess at its termination, and make up
what is wanting with this very necessary, but very characteristic apology.
"There is no room to doubt, that were our histories a little more complete,
were they as definite as the prophecy, the harmony between the prediction
and fulfillment would be found to be absolutely perfect." So, with all the
torturing of the prophecy to correspond with the history, we are obliged to
submit the whole question to the decision of our impartial interpreter.

Another specimen of the "Remarks," and we must close.

Professor Chase.

"But what is it that was to occur forty-five days later still! For this
is the difference between a 'thous-
ad two hundred and ninety,' and a
'thousand three hundred and five-
and-thirty,' the number which marks
the period next mentioned. Antio-
chus died in Persia, among the
mountains of Paratacene, at a great
distance from Palestine..."

"The arrival of that intelligence,
fourty-five days after the event, seems
to be predicted in the twelfth verse.
—Blessed is he that waiteth, and
cometh to the thousand three hundred
and five-and-thirty days."—Pp. 81,
83.

After a few sentences, in which the author virtually repudiates his own
effort, and, in spite of the spell which has been over him, speaks almost
in the language of common Christians, he congratulates himself at the close
with this remark, "Our task is ended."

And what a task! It was begun by fixing upon a scale of interpretation
which is utterly subversive of the whole bearing and import of the word
of God, and in plain contradiction of an inspired apostle. It was prosecuted
under the fatal and fearful embarrassment of this awful perversion. It ends
by misinterpreting the special promise of an eternal reward to Daniel, with a
statement of the time when it should be realized, to make it speak of an
event, the results of which, as a fulfillment of the prophecy, have left no trace
upon the page of history, no memorial in the usages of a nation fam-
ous for such memorials, and which in itself could hardly serve to afford a
momentary alleviation from their still protracted adversities.

It remains for us to make a few remarks upon this work of Professor
Chase, without which our duty in reference to it would be imperfectly per-
formed. 1. We should notice the work as the result of an acceptance of
this proposition, made by Mr. Miller, as is stated by the Professor in the
preface to his remarks.

"There was much of candor and good sense in the reply which Mr. Mil-
er once made to an individual who had asked what would convince him
that his explanation was wrong: 'Give a better one. Cast down your
rod; and if it become a serpent that swallows up mine and all the rest,
very well. I will then give up. But it is of no use to reproach and ridi-
cule me.'" Preface, p. vi.

Nothing certainly could be more proper than to give "Mr. Miller" a
place among the accredited servants of God; and the fairness and frank-
ess of the proposition are worthy only of his servants.

And it is scarcely less proper that the Professor should place himself
on the side of the magicians, though they could have no great reason to
be proud of such a successor. Not that his "rod" has been wanting in the
torcidity of the serpent; for surely, if its ability had been equal, it
would have devoured, not only the rod of "Mr. Miller," but also that of
"Moses and all the prophets," and, not content with that, it would have
gone, like the dragon of the Revelator, into heaven, and left us without
the hope of a Savior to "come again," or, that death should "be swal-
lowed up in victory."

It may possess the gift of fascination sufficiently to captivate particular
kinds of prey, but nothing could be feared from the power of its coil, the
thrust of its fangs, or the darting of its sting. In short, we cannot con-
ceive that any harm could be done by it, unless it were in cases where the
fault was as much in the victim as in the agent.

But leaving this allegorical digression, in sober truth, a comparison
of this work with most of the productions of Mr. Miller, as to every thing
that can give real value to productions of the kind, is like a comparison
of pure gold coin with fancy stock; the former has a permanent value, as to
the affairs of this world we mean, because it can always be used, and there
is no risk in having it on hand. The latter is good for nothing in itself,
and will pass current only among those who know nothing about it, or
those who may pretend to value it because they have an interest in its cir-
culation.

The facts of history presented in Mr. Miller's interpretations of the
prophecy, never appear any the less like facts from investigation; and his
arguments, though they may not be framed by the strict rules of logic, have
given more offence because of their strength than on account of their
scholastic defects. Of the Professor's ingenuity in exhibiting the
facts of history, and of his logical acuteness, no man will have occasion to
be proud.

The "moral reflections," which are occasionally found in his "re-
marks," appear to have been unconsciously inspired by his own case.
The one which he expresses on referring to Josephus will serve as a
specimen,—"we have melancholy evidence that even highly intelligent men are often under influences of which they are hardly aware."

We never fail of getting a train of thoughts, when Mr. Miller explains a portion of prophecy upon which the mind can dwell with interest and satisfaction. And there are thousands who will thank God for the light he has been instrumental of throwing on the book of Daniel in particular, as well as the whole field of truth surveyed by the Bible—thousands who may have but little faith in the minutiae of his chronological calculations. But the conviction forces itself unwillingly upon us, that Dr. Chase never wrote his "Remarks on the Book of Daniel," with a view to explain and enforce its sublime and awful truths. However sincere he may have believed himself to be, we cannot but feel, that if he had given expression to the simple feelings of his heart, he would have said, as the heathen Emperor said to the devoted Judson, when the latter presented the message of eternal life to the consideration of the former—while surrounded by the obsequious retinue, and charmed by the rich music, and regaling himself with the luxuries of his court—"I have no use for it."

In truth, Professor Chase had "no use" for the book of Daniel. And it was no part of his work to point out what it does mean, but to endeavor to make it mean something else. We could no more expect him to make a practical enforcement of its plain teachings, as to their bearing upon the prospects of the world at the present day, than we could expect a Jewish High Priest to prove the truth of Christianity by it. And we regard these perversions of the word of God by such men, as the most unequivocal, though awkward confessions that the Advent doctrine is there. However, if any one thinks that a place in perdition would be any more comfortable, by reflecting when he shall himself there, that the way to heaven has been misinterpreted by such a hand, let him buy and believe the book.

It has been a matter of surprise to many that Dr. Chase could write such a work. Indeed, it is difficult to conceive how any man could do it. It would seem that the writer of the "Remarks" had become encouraged by the reception of Mr. Dowling's "Reply to Miller," and the "Hints" of Professor Stuart, with the public, and that he laid himself out in the contest, with a determination to win the highest prize; and no one, we think, will deny that he has the first claim.

He is as unfair as Mr. Dowling, but not so plain. The glaring misstatements of the "Reply," operated in many cases as its own refutation, and disposed not a few of its most competent readers to think more favorably of the theory which it was designed to overthrow. The "Remarks" do not refer to that theory, directly, except in the preface, as above, and hence the virus has a chance to operate more fatally, inasmuch as the victim is not apprized of the fatal cheat which is being practised upon him, by having his attention called to the means of its detection.

Compared with the "Hints," this work of Dr. Chase takes very much the same track, so far as the same portions of prophecy are considered, but pushes on in a more daring manner, and gives the whole prophecy in question to the times of Antiochus.

There are as many "ifs" and uncertainties in the "Remarks," as in the "Hints" or the "Reply;" but the first work is far before the others in this particular. They do leave room for the Protestant Christian to think of his old hopes as possibly true, at least he may hang them on an if; but the "Remarks" do not leave us a fragment of the prophecy tangible enough to enter into the material of an ordinary Christian dream.

2. The reception of the "Remarks on the Book of Daniel," by the professedly religious community, so far as their periodicals are a fair indication of the fact, is still more remarkable than any thing else connected with the work. However, there are many reasons for doubting that the shouts of the press were responded to, by those of the community who take any interest in such questions. It is said to be a part of the management of the Parisian theatres to secure the services of individuals, who, having been previously made acquainted with the parts of the play which were to be thus distinguished, are required to applaud the performance with main strength, and if possible set the whole audience a going. But it has sometimes happened that the better sense of those not interested, kept in check everything like enthusiasm, so that "the clique" must not only perform their part alone, but would themselves become the mortified objects of attetion for making so "much ado about nothing."

If our brother editors were not proof against every thing like mortification in such a case, we might hope they would escape a far more alarming result of the position they have taken in reference to the work of Dr. Chase. It is not their fault that the work has not been more extensively circulated.

We know not how far the shouts of the editorial clique have been heard, we refer only to those which have fallen unsought upon our own ears. But like most of the other opponents of "Millerism," the Professor has had the good fortune to secure nearly, if not quite, a unanimous cheering from all the sects, editorially, in his favor.

That the press of his own denomination, with some others, would speak in his favor, was to be expected, though we have no doubt that, under almost any other circumstances, the successors of Williams, and Gill, and Fuller, and Hall, and others who are now looking out from "the cloud of witnesses" upon them, would have impeached for heresy the author of the "Remarks" which they now applaud. But the Orthodox Puritans, and "Recorder," certainly the last, has "puffed," even to loathing, the work before us.

None of them, however, to our knowledge, have come quite up to the Methodist "Advocate and Journal," of New York. Its editor appeared to be in extacies, after a perusal of the work. It must be a rare case
indeed, in which he wants for words to express himself, but in this case, to use his own language, he was "staggered." Great 'Doctor Chase! Long established opinions must yield to Doctor Chase! This is none of your 'Millerisms!' Buy Doctor Chase!' We don't know but he will introduce an amendment to the Breviary, to this effect:—

"Drowning has slain his thousands,
And Stuart his tens of thousands,
But Great 'Doctor Chase' excels all the hosts of the Lord."

And its propriety could not be questioned, for no slaughter, by human or super-human agency in the ranks of Israel or their enemies, ever exceeded the slaughter which may be fairly ascribed to these modern heroes. Whether there would be any exaggeration of numbers or not, they can tell better than ourselves, as the "slain" are among their own ranks. And, seriously, it may be said that they have given a new and darker meaning to the saying of our Lord, "It shall come to pass you that whosoever killeth you, shall think that he doeth God service."

3. What shall we say now to all this? Do these professedly Christian men, nay, ministers even, think the truth of God may be triced with in this manner with impiety? Have they forgotten the fearful lessons, furnished by the personal, social, ecclesiastical, and political history of man, that the God of the Bible is jealous of his truth? or do they suppose that considerations of policy will justify the course they have taken? Why, instead of a justification, it would be rather a development of more aggravating guilt.—A confession that they occupy a position, the policy of sustaining which, requires them to violate every principle of duty to God, to outrage all the hallowed recollections of his servants, in the past, who have labored in the moral wilderness, to clear the ground, and set a hedge around the enclosure, and throw up the watch-towers, which are now so unworthily filled, and has prepared them to abandon their own avowed and cherished views of the prophecies.

Or, having predicted that "the word of God would be brought into contempt by the promulgation of the views of Mr. Miller," are they determined at any rate, to become the instruments of fulfilling their own prediction? Or, finally, should we regard their course as a judicial infliction? "I will choose their delusions, saith the Lord." Since they have rejected the truth, in spite of everything which Heaven could give in proof that they are wrong, has it appointed, that, like the Jews of old, they should adopt a means of defence which should at the same time add the climax to their guilt and become suicidal?—"fill up the measure of their iniquity," and "bring the wrath of God upon them to the uttermost?"

We can hardly close without treating them, though with deep emotions of sorrow—sorrow that their position requires us to speak as we do, and that there is so little hope that the only means of saving them will become effectual—to ask forgiveness of God, and to confess the injury they have inflicted upon the memory of those to whom they are indebted for every thing that man may value. Soon we shall be summoned into their presence, and no worldly policy, no disguise will avail in that hour!