

THE MIDNIGHT CRY!

VOLUME I.

NEW-YORK, TUESDAY, DECEMBER 6, 1842.

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* 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, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.*

BY JOSHUA V. HIMES.

DAILY—NO. 36 PARK-ROW.

PRICE TWO CENTS.

THE MIDNIGHT CRY.

For the Midnight Cry.

Foreboded infidelity of fixing the Time, not real.

MR. EDITOR.—Although not myself of the number of those who fix the year of the second advent, there are several difficulties, in my view, with the now very common notion that Mr. Miller's proclamation of its coming in 1843, will produce a vast amount of the mischief of infidelity in the passing by of that time, without the coming of the event.

1. It is difficult to see how it can be known, as a certainty, that Christ will not come in 1843, since the foretold signs of his coming, are so far fulfilled before our eyes, that for aught we can know, they may be finished, every one of them, in that very year, when, of course, that great day must come, even if Mr. Miller's chronological proof be considered as wholly unfounded. And should the end then come, infidels themselves must, of course, all renounce their infidelity forever, instead of Mr. Miller having made them infidels, by preaching the Lord's coming in that year.

2. It is difficult to see, even if 1843 should not bring the advent, how Mr. Miller's preaching it at hand, and as nigh as 1843, should naturally make men infidels. When Christ and the apostles preached this kingdom at hand, it always tended to make believers of infidels, rather than infidels of believers. And thus far, as it has proved, Mr. Miller's preaching Christ's coming near, and so near as precisely in 1843, has been the means, not of turning believers away from the faith of Christ; but of turning many unbelievers and some professed infidels to this faith, in those places where churches and pastors have co-operated with him in his preaching repentance and Christ's coming in 1843, for the promotion of revivals. And if I do not greatly mistake, our revivals quite generally of late, have been more or less promoted by sinners being made to tremble like Felix, from hearing this same midnight cry, and being afterwards converted at protracted meetings, where, perhaps, they heard nothing at all of Christ's coming and kingdom at hand. And will not revivals now continue to be thus more and more promoted till the great day itself shall come? And if so, where is the infidelity of this midnight cry?

But suppose, after all, that Mr. Miller should be proved mistaken in his fixing the precise year of Christ's near coming; why should this make men infidels any more than other public men's religious mistakes should do it, after such mistakes are publicly proved? But who are the present characters to become infidels, should Mr. Miller prove to be thus mistaken? Surely, those truly converted to Christ by his preaching this doctrine, are not the persons, nor others who give heed to his preaching, in looking for the advent at hand, while they remember his strong proofs of its near coming, aside from his argument in fixing the time; for to be consis-

tent, they must continue to do, as he says he must, and that is, look for it till it comes, if it come not by 1843. Thus be and they must do, in such a case; because, if his chronological proof should fail, his abundant proof from foretold signs now fulfilled, can never fail to show the advent specially "nigh at hand," till as the lightning, it shall burst upon us.

And why should any, disbelieving in the Lord's coming in 1843, turn infidels in seeing their own unbelief verified in his not coming, at that time? And though many should profess to be made infidels by Mr. Miller's preaching this doctrine, as probably they will, should this period pass without the Lord's coming, the question must arise, were they not every one of them, real infidels in heart before, instead of being thus made infidels by Mr. Miller's miscalculation? And had they not kept their infidelity hypocritically concealed, with actual intent to make use of this pretext to justify the otherwise unpopular avowal of their infidel sentiments? And were they not tempted and strengthened in so doing, by the many popular predictions of Mr. Miller's opponents, that they would naturally do so, in case of his mistake in the one point of fixing the time at 1843, rather than being thus tempted in their being awakened by him to fear the coming of the great day, sooner than others have taught? It is known to those most acquainted with the many mobs in our cities of late years, which have arisen to suppress the propagation of certain offensive truths, that they have uniformly been instigated, not by the quiet preaching of such truths, but by the given signal, of popular opponents in uniting their public predictions that such mobs would arise to put down such offensive doctrines, should their abettors persist in propagating them.

3. It is difficult to see how such professions of infidelity can be very mischievous, should they be numerous, in the passing of 1843 without its bringing the advent. And might not such professions be favorable rather than mischievous to the cause of Christ? In all former ages, as it is understood, the infidel opponents of the Church of God, have been most successful in their mischievous designs when most flattering and hypocritical, and when thus pretending kindly and honestly to unite their labors with the church in supporting her institutions, as when Sanballat and Tobiah offered their ungodly assistance to Zerubbabel in building the Lord's house; to whom he replied, "Ye have nothing to do with us to build an house unto our God." We are also taught of the Lord, that better, not worse times shall come, when this union of the church with infidelity shall be broken up, or when we "shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." The church are also now commanded to come out from among them and be separate, and surely if her members will not do this, it will be for their good to let her professed, but infidel friends, come out from her, in the open profession of their true character, even should they martyr her mem-

bers by thousands; for this would but verify the long standing maxim, that "the blood of the martyrs is the seed of the church."

HENRY JONES.

New York, Dec. 2, 1842.

LETTER FROM H. V. TEAL.

BROTHER FLEMING,—Agreeably to your request, I write to let you know what the Lord is doing for the people in this place. I commenced by lecturing on the coming of Christ next year. By the time I got through with proof on the time, sinners trembled, and cried for mercy. A number are rejoicing in Christ already, and many are under deep and powerful awakening.—Last night the power of God's truth and his Spirit was manifested to a great degree. Many were crying for mercy at once. The doctrine has many opposers here, yet some are like the noble Bereans; they will search the Scriptures for themselves. Every time I look at the arguments of the opposition, and compare them with the word of God, the more I am confirmed in the belief that Christ will come next year. O what a dreadful day that will be for those professors of religion, "who come not to the help of the Lord against the mighty." Judges 5: 23.

Yours, &c.,

Hope, N. Y., Nov. 28, 1842.

For the Midnight Cry.

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. iv. 7.

The end is at hand! sinner, how is thy soul?
Examine the ground of thy hopes for that day.
The Angel is waiting thy name to enrol
In the great Book of Life—Oh, make no delay!

The end is at hand!—it hasteth!—O fly!—
Seek shelter in Jesus, the Rock cleft for thee;
There's none other name, be it ever so high,
Whereby there's salvation for you or for me.

The end is at hand!—too long, O too long,
Thou'st slighted thy Saviour, insulted thy God;
And oft thou hast chanted the false syren song—
'Tis all peace and safety in this pleasant road.

The end is at hand!—O Christian! take care
That day do not find thee asleep at thy post;
Be faithful, be vigilant, watch unto prayer—
Up! up! and be doing!—let no time be lost!
Williamsburgh, L. I. L. N. C.

A Roman Catholic Protracted Meeting.

BURNING OF BIBLES BY HUNDREDS!

"The same HORN prevailed, until the Ancient of Days came!"

A letter from a gentleman in Chazy, CLINTON COUNTY, New York, dated 28th Nov., says:

"We had a sort of auto-de-fe at the Carbo—a village in the township of Champlain—a short time since. The Roman Catholics had a protracted meeting, and during its progress they called in all the Protestant Bibles, which had been distributed and purchased among them (except some few who would not give them up) and made a public bonfire of them. It was said by those who witnessed it, that the number thus burned was between two and three hundred. Efforts were made to purchase them, but to no effect. We have had public meetings both here and in Champlain, to give some expression of sentiment in regard to the wicked outrage."

—Journal of Commerce.

THE MIDNIGHT CRY.

TUESDAY, DECEMBER 6, 1842.

Meeting this Evening.

Those who wish to unite in the glorious work of giving timely alarm to a slumbering world, are requested to meet at this office, at seven o'clock this evening, for mutual consultation and more complete organization.

Lectures.

Brother J. V. Himes will lecture (to-morrow) Wednesday evening at Newark. On Thanksgiving day, at the corner of Catharine and Madison streets, at half past ten A. M.,—half past two, P. M., and seven o'clock in the evening.

Lying and Deceptive Prints.

There is scarcely a public print in the land, that has said anything in relation to our movements, but have either published *downright falsehoods*, or such caricatures of both our sentiments and actions, as to give anything but the truth to the public. In this way, the common people are deceived by those who have the direction of the public mind. The political papers manufacture, and the religious copy and endorse, and vice versa.

We here give one example. It is from the "New Haven Palladium," the editor of which stands high in that community for *truth and moral integrity*:

"FATHER MILLER.—From what we hear, we presume Father Miller does not make a very strong impression in this city. New Haven is the place of all others for sifting all sorts of things, and Father Miller has been put to some severe tests, and it is said has been several times 'completely cornered.' In the Theological Chamber of the College, we learn that he had a discussion with the theological students, in the presence of the Rev. Dr. Taylor, who refused to take any part in it, preferring to let 'the boys' try their hand, and it is said they were quite troublesome to the old gentleman. His friends, however, maintain that he 'gives as good as is sent,' and say that he sticks to the Bible throughout his argument."

This came out while we were in New Haven. We saw the editor, and assured him there was no truth in the article; but that it gave a false impression, and that it would be published all over the country to prejudice the people against us. He assured us he meant to state the truth, and had only published what he heard from others. The next day he made some correction, but no paper has published *that*, nor will they; but the former article, (as quoted above,) has been published in the length and breadth of the land, in both the religious and secular papers. Among these we find the "New York Observer" giving it a prominent place, for the edification of its hundred thousand readers, in the old and new world.

What, we ask, would be the feelings of the thousands who patronize these prints, if they knew the facts in the case, which we now give to a deceived public.

1. Our congregations consisted of from two to three thousand persons on every evening for a week. The interest was very great, and a very strong impression was made upon the greater portion who heard, many of whom were made converts to the faith. So much for "Father Miller's" influence or "impression."

2. Mr. Miller did not visit either of the colleges, or the College Chambers; neither did he see Dr. Taylor, or any of the Professors. We understood that the Professors advised the students to stay away from the lectures. So much for that statement.

3. The wonderful victory of the "boys!" The facts are these. We appointed a Bible class for each forenoon during the week. All interested in the subject were invited to attend. Among others some of the students came in. Without any unkind feelings toward them, we are constrained to say, that if they ever knew anything about the subjects on which they attempted to speak, they must have forgotten it on their way from college to the chapel. We could hardly credit our own ears to hear some of them talk, who were going to overthrow the

theory in five minutes. Some of these found before we left, that we knew something of the king's English, much to their mortification, if we did not know Hebrew, Greek and Latin.

But, besides the few students who opposed, we wish to say a word in behalf of the many who attended the lectures, and candidly heard Mr. Miller through. These were "noble Bereans," indeed. Some of them have embraced the faith, and others are deeply impressed, as they told us, with the *reasons* given for it.

In conclusion, we wish to express our sincere thanks to ALL THOSE EDITORS AND PUBLISHERS who have published the truth to the world, relating to our principles and movements. We hope the people will patronize them as they deserve.

Rev. John Dowling of Providence, R. I.

It appears that a report has lately been put in circulation, that Mr. Miller and his friends have started a story, stating that Mr. Dowling has expressed regrets in reference to the publication of his "Reply to Miller." This report has so agitated the friends of Mr. D., that they have written to him on the subject, and the following reply will show into what trouble this wicked report has thrown the Rev. gentleman.

From the Baptist Advocate.

MILLERISM—DOWLING'S REPLY—FALSE REPORT.

PROVIDENCE, R. I., Nov. 26, 1842.

DEAR BROTHER WYCKOFF.—Within two days I have received from your city two different communications, one from a highly esteemed city pastor, the other from an intelligent layman, informing me that Mr. Miller's friends have industriously circulated a report that I had said that if I had not already published my work in reply to Wm. Miller, that I would not do it, and that I had changed my views, and now perceive the fallacy of my own arguments.

In the letter from the clergyman, he remarks: "Now one object of my writing to you is, to inform you of this, and to be authorized to contradict this report, for I certainly do not think your arguments fallacious, even if you do."

Now, my dear brother Wyckoff, I wish you to inform your numerous readers, that such a report, wherever it originated, is wholly untrue.

In the letter from the layman, he remarks: "I had an interview with Mr. Miller, a short time since, and heard the remark made by one of his friends, in his presence, that Mr. Dowling regretted he had given his work to the world."

So far am I from entertaining the least regret on this subject, my only sorrow is, that I did not publish a number large enough to scatter my work broadcast through the land, and thus render it a more effectual antidote than it has proved to be, on account of the limited number published, to obstruct one of the most pernicious of the many delusions with which the present age is cursed. With the exception of a dozen or two copies at your office in Nassau street, the edition has long been sold.

I have only to say, that I shall leave others to judge of the motives which prompted the circulation of the above untruth by the friends of Mr. Miller, and to add that it has not a shadow of foundation; that I hereby endorse every word and syllable in my work; that additional reflection has only increased my conviction of the truth of the views I have there presented, and of the utter absurdity of Mr. Miller's system, and especially of his explanation of the eighth chapter of Daniel, which is the foundation of the whole. Previous to this article, I have never published a word of reply, since the publication of my work, to the wholesale abuse and low contemptible slang which has been poured out upon me, both from the pulpit and the press, by this meek-spirited modern prophet, and his deluded adherents. My reason has been, that his language has been too low and abusive for the notice of a gentleman or a Christian.

JOHN DOWLING,

Pastor of Pine st. Church, Providence, R. I.

P. S.—Will the Evangelist, Observer, Christian Watchman, and other religious papers, please copy the above!

Now, the facts in the case are, we had never heard such a report, till brought to us by the friends of Mr. D.; and if we had, we should have had no confidence in it whatever. Mr. Dowling is the last man we should expect to do such a thing. Or, if under any circumstances he should do so, the first thing we should look for, would be an *humble confession* to Mr. Miller and the public, for the misrepresentation he has made—but although it has

been stated and proved, he has never been the man to correct it. He has quoted a passage of Scripture, viz. Dan. ix. 21, and put it into Mr. Miller's mouth, as one on which Mr. M. lays great stress, whereas the passage on which Mr. Miller lays his stress, is verse 23—"Consider the vision." Could Mr. D. have made this misrepresentation ignorantly? If so, why has he not corrected the wrong?

We learn that efforts are making to publish a second edition of Mr. D.'s book. If it be done, we really hope if the Rev. gentleman wishes to stand in the Judgment of the great day, he will correct the mis-statement he has made and published to the world. We also hope, if he publishes a second edition, it will be read, as we are confident it will have a tendency to wake up an interest on this all-absorbing theme—and that none can read it, in connection with Mr. Litch's Review of it, without being favorably affected for the truth.

We now call on the writers of both these "two different communications" to give the names of "Mr. Miller's friends" who have circulated this report, for we can but regard it as a slander.

"Behold, I make all things new."

What, all things new? Yes, all things. Glory to God, for the "exceeding great and precious promises" contained in His word. But what are the "all things" which are to be made new? There is to be a "new heaven and a new earth," for, the first heaven and the first earth will pass away. There is to be no more sorrow, nor pain, nor crying, for these are present things, and have existed since the day of Adam's transgression, and are, therefore, old things, destined to pass away and be forgotten with the old earth, and never again "come into mind." There will be no more tears, for "God himself will wipe all tears from off all faces." This will be something new truly. The earth full of inhabitants, but no one among all the vast population will ever be known to shed a tear! But, again, no inhabitant of that land will ever say, "I am sick." How unlike the present day! Drugs and medicines, all and singular, and in all their multiplied combinations, with all the countless host of specifics for "every ill that flesh is heir to," and all the vain pretenders to medical science who administer them, will be utterly unknown. The three great professions which now feed and fatten upon the calamities, physical and mental, of the human race, will be superseded by the one GREAT PHYSICIAN, who is the saving health of his people—whose favor is life, and whose loving kindness is better than life. But, there will be no more death! That unrelenting tyrant has held universal and triumphant away over all mankind for nearly six thousand years. Every man that hath been born of woman, and come into this world of sorrow, after struggling a brief period amidst its trials and troubles, has been pressed down by the heavy hand of death into the grave! The grave, the grave hath swallowed up all flesh! None have been exempt from it. It has opened wide its mouth to devour greedily the victims which death has furnished it, and these have been *all the living*! But in the day when all things shall be made new, death itself shall die! Death will be swallowed up of life! The voice of mourning will no more be heard, and sorrow and sighing shall flee away!

"How bright the vision! oh, how long
Shall this glad hour delay!"

But the saints will have *new bodies*, incorruptible bodies, spiritual bodies. These vile bodies which we now have will be changed and fashioned like Christ's glorious body. Then "we shall be like him, for we shall see him as he is!" Behold, what manner of love hath the Father bestowed upon us, that we should be called the sons of God! "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "Thanks be unto God for his unspeakable gift." "The gift of God is eternal life."

THE MIDNIGHT CRY

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Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of the vision, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by the Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that the vision of Daniel begins 457 years before Christ; take which from 2300, leaves 1843 after Christ, when the vision must be finished. But the objector may say, "Perhaps your vision does not begin with the seventy weeks." Let me ask two or three questions. Does not the angel say to Daniel, ix. 23. "Therefore understand the matter, and consider the vision?" "Yes." Does not the angel then go on and give his instruction concerning the seventy weeks? "Yes." Do you believe the Bible is true? "We do." Then if the Bible is true, Daniel's seventy weeks are a part of the vision, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards the vision is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish the vision, that is, make it sure; for if the seventy weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.

And now, my dear hearer, are you prepared for this great and important event? Are you ready for the judgment to set, and the books to be opened? Let this subject sink deep into your hearts; let it follow you to your bed-chambers, to your fields, or your shops. Not one jot or tittle of the word of God shall fail. If he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared. Compare the vision with the history of the kingdom, and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time, and that time but seven years. Think, sinner, how good God is to give you notice, and prove it a thousand fold. Remember the old world; they thought Noah was a maniac; but the flood came, and they were reserved in chains of darkness unto the judgment of the great day. Remember the cities of the plain. Lot was unto them like one that mocked; but the same day God rained fire and brimstone upon them, and they are suffering the vengeance of eternal fire. Be warned, then; fly to the ark, Christ Jesus, before the gate is shut; escape to the mountain of the house of the Lord, before the Lord shall rise up to the prey, and you be driven away in your wickedness. Amen.

LECTURE IV.

DANIEL ix. 24.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, 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.

Our text is one of the many found in the word of God, which prove the authenticity of the Scriptures, give us a powerful weapon against Judaizing teachers, and meet the infidel on his own ground—the history of the world.

It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram, the he-goat, and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost man, even in anticipation of that important era when the Gentiles should be fellow-heirs with the Jews in faith.

It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfil all his promises, according to the letter and spirit of his word.

This text furnished Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and Pharisees a council, and said, What do we! for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation."

"And one of them, named Caiphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not himself, (not his own prophecy;) but, being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John xi. 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," 1 Peter i. 10, 11.

Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? Again; to this Christ alludes when he says, "My time is not yet fully come;" and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come;" that is, the seventy weeks were not yet fulfilled, John vii. 8, 30. Mark tells us, xiv. 41, "The hour is come; behold, the Son of man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled. And then, at last, when Jesus had completed his work, when the fulness of time had come, he finished transgression, and made an end of sin; he then cried, "It is finished, and gave up the ghost." The seventy weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck his last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now, ye infidels, can this be priestcraft! And, ye Judaizing teachers, is not this the Christ? Why look ye for another?

I shall now take up the text in the following manner:

- I. I shall show what is to be done in seventy weeks.
- II. When the seventy weeks began, and when they ended.

I. The text tells us, "Seventy weeks are determined upon thy people, and upon thy holy city;" that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem, which then was called the "holy city." The first question which would naturally arise in the mind, would be, What for to do? The text and its context must tell us.

1st. "To finish the transgression." When was transgression finished? I answer, At the death of Christ. See Heb. ix. 15, "And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Isaiah liii. 8, "For he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "And to make an end of sins." This was also performed at his death. See Heb. ix. 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And 1 John iii. 5, "Ye know that he (Christ) was manifested to take away our sins."

3d. "And to make reconciliation for iniquity." Was this also performed at his death? Yes. See Col. i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. ii. 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertain-

ing to God, to make reconciliation for the sins of the people."

4th. "And to bring in everlasting righteousness." This must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir; let us hear the testimony. Romans v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, "By the obedience of one shall many be made righteous." Again, see Phil. ii. 8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death he brought in everlasting righteousness.

5th. "To seal up the vision and prophecy." What does "to seal up" mean? I answer, It means to make sure, certain, unalterable. Consult Esther iii. 12, viii. 8. Solomon says, "Set me as a seal upon thine heart, as a seal upon thine arm;" that is, make me sure in thy love, and certain by thy power. John says, "He that hath received his testimony hath set to his seal that God is true," John iii. 33. Paul to Rome, xv. 28, "When I have performed this, and sealed to them this fruit;" that is, made sure the contributions. Again, to Timothy, 2 Epistle, ii. 19, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled, as to time and manner, then the remainder of the vision would be accomplished in manner and time, as literally as the seventy weeks had been.

6th. "And anoint the Most Holy." The Most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Savior in Israel, and a King in Zion. See Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts iv. 27, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. i. 9, "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke iv. 1—21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, the cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke xxiv. 26, 46, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Rom. v. 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be the new covenant, of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, when the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial

law to his cross. This is strong evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, it must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons.

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2d reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. vii. 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once when he offered up himself."

See also Heb. x. 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

II. Try to prove when the seventy weeks began, and when they ended.

The angel Gabriel tells Daniel, ix. 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment? we may inquire. I answer, A command that will finally restore the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, It must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand the vision." What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel ix. 21-23.

Then Gabriel begins his instructions by giving him seventy weeks of the vision, and then shows him, verse 24, when his seventy weeks begin; or, which is the same thing, "the vision." To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, Which king of Persia, and what commandment? I answer, it must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "the vision," says, "But I will show thee that which is noted in the scripture of truth," Dan. x. 21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. vii. 1, "Then he wrote the dream, and told the sum of the matters." Dan. x. 14, "Now I am come to make thee understand what shall befall thy people in the lat-

ter days; for yet the vision is for many days." What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. xi. 2, he begins his instruction to him of the vision, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. x. 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2d, Ahasuerus; 3d, Artaxerxes, (the first); 4th, Darius; 5th, Artaxerxes (Longimanus); this last being the king who gave a commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra i. 1-11) cannot be the decree meant by the angel, for the four following reasons:--

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks; which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra vi. 1-14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra vii. 6-28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra iv. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from me." This decree, therefore, took off this command.

We learn by Ezra's prayer, ix. 9, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 39 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah both of them having served as governors 49 years.

Here, then, we find the fulfilment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—"the vision." This decree was given 457 years before Christ: the seventy weeks began; and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, what is seven weeks for? he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two weeks are 434 days; or

weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 28 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B. C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; "by which offering we are sanctified once for all." For he need not offer himself often, as the high priest did, under the law. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26. Therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; "for there remaineth," says the apostle, "no more sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Median and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then shows, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy xxviii. 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, viii. 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3-8. "So that he, as God, sitteth in the temple of God, showing himself that he is God." Gabriel says, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up, against the Prince of princes;" that is, against God; the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming; as says Paul; but as Daniel has said, "by the stone cut out of the mountain without hand;" or, as he says, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over 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."

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him that he had come to instruct him, and give him skill and understanding into the vision of which we have been speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading: Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is