

# THE MIDNIGHT CRY!

VOLUME I.

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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.

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## THE MIDNIGHT CRY.

### A PLAIN STATEMENT.

In consequence of the ignorance and misrepresentation in relation to the cause we advocate, and our efforts to promote it, we have thought proper to make the following statements to those interested to know the facts:

It is now about three years since we became acquainted with the doctrine of the advent nigh, as advocated by Wm. Miller, of Low Hampton, N. Y. On hearing him give a full course of his lectures on the second coming of Christ, I became deeply impressed with the truth of his expositions. On a more full and prayerful examination of the whole subject, my convictions of its truth were strengthened, and finally confirmed in the doctrine of *Christ's personal Advent* to this earth, to destroy the wicked and glorify the righteous, some time in the year 1843.

From my first knowledge of the doctrine, I have felt it to be my duty to make proclamation of it to the greatest possible extent. If it was true, (as I believed,) then the church and the world ought to know it. The time being short, what was done, was to be done quickly. Our first object was to start a newspaper,\* which should be exclusively devoted to the exposition of the Word of God, relating to the Second Advent, and the events connected with it. This, by the blessing of God, has been sustained and widely circulated for near three years past, in this country and in Europe.

Another mode of disseminating these views, was by publishing Mr. Miller's works on the Prophecies. These have produced an immense influence. Besides these, the works of brethren, Litch, Fitch, Cox, and others, have been published, with various tracts. Most of these works have been sent to all the Missionary stations that we know of on the globe. They have been sent also to many parts of Europe, Asia, Africa, as also to the Islands of the Ocean. In this country they have been scattered profusely.

While the public in New England, and other parts of the country were thus receiving information, and many were embracing our views, the great city of New York was almost wholly unsupplied. Its score of secular papers, and half score of religious, were nearly unanimous in suppressing our arguments, and many of them eagerly copied or manufactured absurd falsehoods, to please the scoffers of these last days.

We, therefore, commenced a daily paper which we call the *Midnight Cry*, intending to publish 10,000 copies daily for twenty-four days. The interest has so greatly increased that we hope to be sustained in continuing it weekly at this office.

Another way of publishing these sentiments to the world has been by public lectures. Arrangements were early made to visit the principal towns and cities in the Union, and give full courses of lectures. Mr. Miller, who has spent the last ten years in lecturing on this subject, and to whom, under God, we are indebted for much of the light we have upon it, was invited to lecture in these places. These lectures, with those of brethren, Litch, Fitch, Hale, French, Green, Preble, Atkins, Cole, Barry, Storrs, and very many others, in connexion with our General Conferences, and numerous Camp and Tent Meetings of the last season, have awakened the whole community to the investigation of the subject. So far as we can learn, there are hundreds of Clergymen, and thousands of Christians, of the most devoted class, of all denominations, who have heartily embraced the doctrine. Besides, to the praise of the merciful and "Coming One," thousands of backsliders have been reclaimed, and careless sinners converted to God.

In our first efforts, we were treated as Mr. Miller had been for many years, with great contempt. The great mass of

THE CLERGY

Looked upon the subject as a visionary one; the church

\* "Signs of the Times," Boston, Ms.

were with them in this opinion, "like priest, like people." The world, as a matter of course, unprepared for the judgment, were willing to hide themselves in the folds of the church, and scoff at the idea of the judgment being nigh.

### THE TIMES HAVE CHANGED.

The world is alarmed. The church is waked up from her dreamy slumbers. The ministry are aroused; some of whom are embracing the truth, and others defending the traditions of the past—saying, "My Lord delayeth his coming."

### THE CRISIS HAS NOW COME.

The opposition have at length begun to put forth their energies to crush the advocates of the midnight cry, and to hush the voice of alarm to the slumbering virgins.

The opposition now comes from all quarters. Ministers and laymen of all sects, and parties, with Infidels and Notbingarians, meet in delightful harmony, and unite their influence to put down the doctrine of the advent, as being *near at hand*. Among these we might name some twenty or thirty authors, besides the thousand newspaper scribblers; all uniting in the cry of "peace and safety, when sudden destruction cometh."

By all such we are exceedingly blamed, censured, judged and condemned, shut out of most pulpits—cut off from a fair hearing in the public journals of the day, which, by the way, are very ready to publish all they can find prejudicial to us, or the doctrine we preach.

Under these circumstances it has been suggested, that with the mass of the clergy and church against us, we ought to *hesitate and cease our operations*. We ought to take it for granted we are wrong, confess our error, and set the public mind at rest. To this we reply, that we cannot give this matter up simply because the mass of the church and ministry are against us. They were against Christ and his apostles. Yet Christ and his apostles WERE RIGHT. Again: Their expositions of the Word of God are so dark, so unnatural, that we cannot receive them as true. And as to the spirit of abuse and slander, which is exhibited towards us by a large class of our opponents, we are sure it will never lead us to renounce the present glorious truths of light and love, we cherish, as the faith once delivered to the saints."

We are left then to pursue our work. This will be our great concern—to finish the work that God in his providences has called us to do. We have nothing to fear from the frowns of our opponents; neither have we any reason to fear their arguments, unless they can produce better ones than we have yet seen.

### WHAT IS OUR WORK?

It may be asked, what our work consists in? We reply 1. To expose the *fabulous* and soul-destroying doctrine of what is termed the *temporal millennium*. The promise of "peace and safety," a thousand years yet to come, before the Lord shall personally appear a second time, without sin unto salvation. We brand this doctrine as a fable—a deception—a thing which is of recent origin, and therefore has no foundation in the Word of God.

2. To expose the doctrine of the *liberal* and political return and establishment of the Jews in Palestine as a nation. This is rank *Judaism*. It has no foundation in the New Testament. Is that covenant all are one in Christ, and "if we are Christ's, then are we Abraham's seed, and heirs according to the promise." The idea of the re-establishment of the Jewish nation as an event to precede the coming of Christ, we can but regard as a stratagem of the devil, to blind both Jew and Gentile to the doctrine of Christ's speedy coming. As such we feel bound to treat it.

3. The notion of the *world's conversion*, is another false notion which blinds the minds of the church and the world to the speedy coming of Christ. "Christ cannot come as yet, for a long time." Why not? "The world is to be converted." Thus all are lulled to sleep. Even the advocates of the world's conversion are dreaming over empty treasuries, and singing the song of "hard times," while the emissaries of Anti-Christ are wakeful, diligent, and indefatigable in the Jesuitical work of winning the nations to a corrupt religion. They have *ten* missionaries where the advocates of the world's conversion have *one*, and as a general thing, they are more efficient. They are "making

war with the saints," (witness their efforts in the Sandwich Islands) and are "prevailing." The Missionary enterprise is of heaven, but the idea of the entire conquest of this world by human instrumentality, is of men. It originated in a spiritual ambition which has deceived the church, and blinded her eyes to the positive doctrine of her Lord, who assured her that the "wheat and tares should grow together till the harvest, and, the harvest was the end of the world." And at his Second Coming, so far from all the world being converted, it should be as it was in the days of Noah, and of *Lot in Sodom*. This done,

### WHAT IS OUR DUTY?

The only answer we can give, is, to sound the "*Midnight Cry*." To show that nothing remains to be fulfilled in historical prophecy, but the coming of the Son of man in the clouds of heaven, to raise the righteous dead, and set up his everlasting kingdom; and to warn the church and the world, to prepare for this, as the next great event before us. The prophetic periods have nearly run out. The vials, the seals, the trumpets, and the signs of the times, all indicate the near approach of the coming of the Son of man, "even at the doors."

We shall, therefore, in connexion with our respected colleagues, continue to lecture on this subject. We shall "sound the alarm in God's holy mountain!" We shall publish more extensively, and scatter our publications more profusely than ever. We shall hold public meetings, and by every effort in our power, endeavor to arouse the world to prepare for the coming of the Bridegroom. More than this we cannot do; less, we dare not.

It is sometimes said we are ignorant; let our opponents show it—at other times, we are fanatical; let them prove it—and again, we are heretical in sentiment; let them point it out—that we are not orthodox; let them show wherein. Finally, that we are not seeking the glory of God, but *notoriety*, &c. Well, God knoweth and our works will prove what we are, in the great day. We shall not be deterred from our work by such means. We shall be prepared to meet all these things, and keep about our work as though no "strange thing had happened."

We tell our opponents once for all, that the only way for them to stop this work, is to take the Bible and disprove our theory, and give us one in return which is more clear, harmonious, and scriptural than that we now advocate. Till this is done, we shall keep about our work. We shall appeal to the people—the common people—(with whom the truth always resides) they have heard, and they will still hear us.

### BUT WHAT, AFTER ALL, IF YOU SHOULD BE MISTAKEN?

Well, if it will be of service to you, we will reason a little on this point. 1. If we are mistaken in the *time*, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have produced, and now are producing the most salutary effect upon the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted—that the "*virgins*" were awakened, and prepared to meet their Lord? If, then, we are mistaken about the *time*, what harm can result to the church or world?

### TO THIS OUR OPPONENTS MAY REPLY;

1. *It will make Infidels*. If your calculations fail, the faith of the people will be shaken in the Bible. Let us look at this objection. Who will be made Infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then, will be made Infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty-one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. "This is settled forever." Well, in the course of time, certain members of the church, by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the "fifty-first" event will take place in a given year:

say 1843. No one in the mean time is able to disprove it or show a better calculation. Well, we continue looking for the event until the time expires, and the "last event" does not take place as they had calculated. What will believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making Infidels!!!

2. *You will lose your influence.* How so? Have we not done our duty to the church and the world? Have we not been honest? Have we not laid all upon the altar of God, and for his sake become as the offscouring of all things, that we might discharge our obligations to God and man. Shall we lose our influence for this?

3. *But we shall laugh at you.* On what account? Will it be for believing the Bible, and faithfully promulgating its truths as we understand them? Will it be for giving the clearest and strongest reasons for our faith? "But we did not believe your expositions." Neither did Deists, or Atheists! "Well, we did not believe a word about it." Why not? *Ans.* Because you had not examined it—you knew nothing about it! And you are going to laugh in '44,—at what! Why at your own ignorance and unbelief, of course. "Well, you cannot say that of our ministers. They will laugh at you, they did not believe it." Why did they not believe it? Did they not acknowledge that it was proved by the Bible? Or at least fail to give us a better and clearer view of the prophecies? What then will they laugh at? Plainly, 1. Their unbelief in a theory proved by the Bible; and with all their boasted knowledge, their inability to give a better one! All this they will have to laugh about in 1844.—Wonderful! Wonderful!!

BUT WHAT, AFTER ALL, IF WE SHOULD BE RIGHT.

1. What will become of that faithless and graceless minister who has been crying "peace and safety, when sudden destruction cometh"—"saying, My Lord delayeth his coming." "The Lord of that servant will come in a day when he looketh not for him, and cut him asunder and appoint him his portion with hypocrites and unbelievers."

2. What will become of skeptical and backsliding members of the church? They must be cut off with the wicked. Yes, the entire throng of the fearful, and the unbelieving, will perish together in the day when the Son of God is "revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel; when he shall come to be glorified in his saints, and admired by all them who believe."

O ye professed servants of God, awake, awake from your slumbers. Look into the subject; examine it well, pray over it, and get the truth—be ready, for the Son of man is at the door. Charge your flocks to be ready. O let them not reproach you in the day of judgment as unfaithful watchmen, and the instruments of their damnation!

O Christian professor, awake from your dreamy slumbers. Trim your lamp, provide oil in your vessel, for behold the Bridegroom cometh, go ye out to meet him.

O ye careless, ye unbelieving ones, turn to your Bibles, read your duty and destiny. Do it now. Escape for thy life, tarry not, hesitate not. "PREPARE TO MEET THY GOD." JOSHUA V. HIMES.

New York, Dec. 9, 1842.

### Prophecies Investigated, in 1827.

The London Evangelical Magazine, for September, 1827, contains the following announcement:

"A SOCIETY FOR INVESTIGATING THE PROPHECIES OF SCRIPTURE.—A Society, we understand, has been formed under the above denomination; the object of which is easily understood by its title. The meetings are held in the large room of Salvador House, Bishopsgate street, on the second and fourth Thursday evenings of every month, at half past six o'clock. Visitors are permitted and invited to address the meetings, under certain rules and regulations: and the investigations have hitherto been conducted in a mild and solemn manner, befitting the sacred nature of the subjects before them.

"The Society has lately been occupied, several evenings, in considering the interesting subject contained in Amos ix. 11, to the end. After much studious investigation, it appeared to be the general sense of the Society, that the greater part of the passages quoted in support of the opinion of the restoration of the Jews to Palestine, had reference to the return of the Jews from the Babylonish Captivity, and that the other passages clearly referred to the ultimate prosperity of the church of Christ: there appears, therefore, no ground to believe that the Jews would ever be put in possession of any temporal superiority whatsoever."

Thus it seems that candid examination effectually cleared their minds of Judaism, and the traditions which have sprung from it.

## THE MIDNIGHT CRY.

FRIDAY, DECEMBER 9, 1842.

### Lectures, &c.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

There will be a Bible class at this office, at seven o'clock, this evening.

The lecture by Brother Himes at Newark, Wednesday evening, was very fully attended, and seemed to be received with great interest.

It was clearly shown that Popery is gaining upon Protestantism, and that, if there is to be a temporal millenium before Christ's coming, it must consist in the triumph of the Catholics.

The lectures in this city, yesterday, were well attended, notwithstanding the storm, and conviction of the truth of our views was deepened in many minds.

### Lecture at Wallabout.

Brother S. C. Chandler will lecture at the Methodist Protestant Church, in Wallabout, on the Sabbath, Dec. 11th, in the morning, afternoon and evening.

### Lecture in Newark.

Brother S. C. Chandler with lecture at Newark, this evening, in the Free Church.

### Meeting at Vergennes, Vt.

Brethren Miller and Himes will commence a series of lectures at Vergennes, Vt., on Thursday the 15th of this month, at half past 6 o'clock in the evening.

### Meeting at Utica.

By a letter from Utica, we learn that the Second Presbyterian church is opened for lectures, and an earnest request is made for brethren Miller and Himes to come and speak in it. The writer says: "All the city and country are very anxious to hear. The house will be more than full." Providence permitting, the meetings will commence the last week in December, of which more full notice will be given.

### LETTERS TO EDWIN F. HATFIELD,

Chosen Pastor of the Seventh Presbyterian Church in New York. NO. 1.

HONORED SIR,—Having a full conviction that I must soon stand before the judgment seat of Christ, I feel impelled by a sense of duty, to address you in reference to your recent sermon against the doctrine of Christ's coming at hand. It is from no feeling of disrespect that I omit the customary title, Rev., but because Christ has said: "Call no man father upon the earth, . . . neither be ye called masters."

It has refreshed my soul to hear of your zeal and devotion in your Master's work, and I rejoiced in the ability which God has given you to meet the enemies of the truth as it is in Jesus. When I heard that you were about to address your people on a subject, in which I have recently felt a deep interest, I resolved to listen with a willingness to be convinced of my error, if I had embraced one.

Your text was well calculated to awaken eager expectation: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3. But I could not avoid noticing the great difference between your comments, and the answer given by Christ. He enumerated certain coming events, and then said: "but the end is not yet." He then recounted other signs, and added: "Then SHALL the end come." He proceeded to say: "They shall see the Son of man coming in the clouds of heaven with power and great glory," and gave certain signs, accompanied by this command to those who should witness their fulfillment. "When ye shall see all these things know that it is NEAR, even AT THE DOORS." On turning to the same discourse, as reported by the accurate inspired historian, Luke, I find that Christ said: "When ye see all these things come to

pass, know ye that the KINGDOM OF GOD is nigh at hand." In the same connection it is said, "Then look up, and lift up your heads, for your redemption draweth nigh."

I cannot, for a moment, suppose that Christ, in answering the question, "What shall be the sign of thy coming, and of the end of the world?" would use this impressive language respecting an event of comparatively trifling importance, which was in no sense the redemption of the disciples, and in which no eye saw him coming in the clouds of heaven. I was glad to learn from your remarks that you fully agree with us in believing that the coming of Christ, so copiously spoken of in the New Testament, is his coming to JUDGE the quick and the dead at his appearing and HIS KINGDOM."

Christ having told us to KNOW when this coming is AT THE DOORS, it seems to me peculiarly unreasonable to nullify the whole strength and impressiveness of this command, by putting a forced construction on the adjoining declaration, that no man or angel then knew the precise "day and hour."

When I remember the terrible condemnation of those who did not "discern the signs of the times," at Christ's first coming, I must listen, with extreme caution to any sermon, tending to prevent us from noticing the impressive signs of His second coming at hand. In studying the New Testament, I find no intimation of a rebuke to those who may err by expecting that coming, before it shall actually occur. On the contrary, it is to those "that LOOK for him," that "he shall appear, the second time, unto salvation." Heb. 9: 28. In reading on a few verses, I find these words: "Let us hold fast the profession of our faith without wavering," (a caution much needed now, for when the Son of Man cometh shall he find faith on the earth,) "not forsaking the assembling of ourselves together, but exhorting one another, and so much the more as ye SEE THE DAY APPROACHING. Now, if I understand your sermon rightly, we can never see the day approaching, and of course this consideration which gives so much force to the exhortation of the apostle, is founded on an entire mistake. Is it not so?

I have many more inquiries to make respecting the conclusions to which you arrived—but must defer them.

I remain your fellow servant

Of our coming Lord,

N. SOUTHWARD.

### BIBLE DICTIONARY.

#### EXPLANATION OF PROPHETIC FIGURES.

TEETH, LARGE IRON. Strong devouring enemy. Dan. vii. 7, 19. Rev. ix. 8.  
 TEMPLE. The church professedly of Christ or Antichrist. Mal. iii. 1. 2 Cor. vi. 16. Rev. vii. 16.  
 THUNDER. Sudden dispersion of armies or kingdoms. 1 Sam. ii. 10. Isa. xxix. 5, 6. Ps xviii. 13.  
 TREE OF LIFE. Jesus Christ. Rev. ii. 7. xxii. 2.  
 VINE. A class of people, as wicked or righteous. Hosea x. 1. Rev. xiv. 18.  
 VOICES. Many people engaged in the same cry to be eased of burdens, or rejoicing. Luke xxiii. 23. Rev. viii. 5, xi. 15, 19.  
 WALK WITH GOD, is to live with and be in communion with him. 2 Cor. vi. 13. Rev. iii. 4.  
 WATERS. Flesh, or People. Num. xxiv. 7. Isa. xlvi. 1. viii. 7. John v. 8. Rev. xvii. 15.  
 WHIRLWIND. Heavy judgments of God. Ps. lvi. 9. Prov. i. 27. Isa. xlvi. 15.  
 WILDERNESS. Outlawed from the great city. Deut. xxxii. 10. Jer. xii. 10. Rev. xii. 6.  
 WIND. Doctrine, good and bad. Cant. iv. 16. Isa. xxvii. 18. Eph. iv. 14.  
 WINE is consolation, and anger, and justice. Cant. v. 1. Isa. lv. 1. Rev. xvi. 19. xvii. 2.

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

## LECTURE VI.

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

DANIEL x. 14.

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

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

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

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

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

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

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

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

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

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

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

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

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