

THE MIDNIGHT CRY!

VOLUME I.

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NUMBER 20.

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. HINES.

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THE MIDNIGHT CRY.

HEAR BOTH SIDES.

The following article is published on a sheet with an ornamental border, that it may be suspended where it will catch every eye, and make Christ seem to say "the end is a great way off." Its author is the same "B" alluded to in our paper last Monday. He advises every body to stay away from our meetings. We advise our readers to read his article, and see if deserves the title he has given it.

MILLERISM REFUTED.

"BUT THE END IS NOT YET."

There has scarce been a period of the Christian Church, from the days of the Apostles to the present time, in which she has not been agitated and distressed by the teachings and doctrines of false prophets. It is well known, that the whole of Europe was in a state of convulsion during the tenth century, in consequence of the prevalent belief, that at the close of that century Christ would appear in person to judge the world. But the time passed, and the world still continued to exist, and move on as before. Since that period, in almost every age, prophets have arisen in Europe, who have predicted a speedy dissolution of the world; but the respective times which they have assigned as the consummation of all things here below, have passed away, and it requires no proof to show, that all their beautiful theories have fallen to the ground. Another prophet has recently arisen in our own country—the immortal MILLER—who informs us that all the great and learned scholars who have written in relation to the prophecies, have been mistaken, and that it has fallen to his lot alone to discover the truth. According to his theory, the world will come to an end in 1843; Christ will then appear to reign with the saints for a thousand years on the earth, after it is purified by fire; and the wicked will be cast into the bottomless pit. As we think that his views are calculated to have an injurious tendency, we have been induced to present in this form as brief a refutation as possible of his doctrines, in order that it may be accessible to all classes. We therefore give the following reasons why we believe the world will not be destroyed in 1843.

I. *There are many predictions in the Scriptures which have never been fulfilled.*

The following are unfulfilled predictions in relation to the glory of the millennial state, showing conclusively that there must be a time when Christianity will be more universally established than it now is, before the end of the world. God's promise to Abraham, Gen. xxviii. 14, "And in thee, and in thy seed, shall all the families of the earth be blessed."—Num. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Ps. ii. 8, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—xxii. 27, "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee."—lxvii. 7, "All the ends of the earth shall fear him."—lxxii. 11, "Yea, all kings shall fall down before him; all nations shall serve him."—Isa. ii. 4. 18, 19, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—xi. 6, 9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fating together; and a little child shall lead them—they shall not hurt nor destroy, in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—lii. 10, "All the ends of

the earth shall see the salvation of our God."—Jer. xvi. 19, "The Gentiles shall come unto thee from the ends of the earth."—Joel ii. 28, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh."—Zech. ix. 10, "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—xiv. 9, "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one."—Matt. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The following are unfulfilled predictions in relation to the Jews:—Is. lx. 15, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."—lxii. 12, "And they shall call them, The holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."—lxv. 10, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—Jer. xxxi. 10, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."—Ez. xxxvii. 25—27, "And they shall dwell in the land that I have given Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."—xxxix. 28, 29, "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, said the Lord God."—Hos. iii. 4, 5, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Amos ix. 14, 15, "And I will bring again the captivity of my people of Israel, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, said the Lord thy God."—Rom. xi. 25, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

II. *The different prophetic numbers mentioned in the Scriptures, do not terminate at such periods as to bring the end of the world in 1843.*

The first number which we shall notice is the 2300 days. This is mentioned in Dan. viii. 14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This Mr. Miller considers as referring to the end of the world. He says the word sanctuary means the Christian church, and the 2300 days represent 2300 years. He dates the commencement of this period with the commencement of the 70 weeks mentioned in Dan. ix. 24, B. C. 457; which will bring its termination in 1843. But there is no satisfactory evidence to show that the 70 weeks and the 2300 days run parallel with each other, and that the former is the key to the latter. The 2300 days are found in Dan. viii. 14, and the 70 weeks in Dan. ix. 24; and the vision respecting the former was in the third year of Belshazzar, and the latter in the first year of Darius, some fifteen years apart.* We see, then, that there is no authority for placing the beginnings of these two periods at the same time. There is another objection to this interpretation. This number cannot properly be considered as represent-

* Revs H. Morris.

ing years; although we are willing to grant that many of the prophetic numbers may be so understood. The original word which is translated days, means literally, evening-mornings; so that the passage might be translated, "Unto two thousand and three hundred evenings and mornings;" referring to the practice of the Jews, of offering up a sacrifice both morning and evening. Consequently, most commentators consider the number either as being literal days, or as referring to the number of sacrifices: which would make one half as many days or 1150. This period they consider as referring to the persecutions of Antiochus Epiphanes.

We shall now examine the 1260 days, mentioned both in Daniel and Revelations. This is the same as the 42 months, and the time, times, and the dividing of time. We are ready to agree with Mr. Miller that this number represents 1260 years, and that it denotes the continuance of Papacy. We disagree with him as to the time of dating the commencement of this period. We do not see why A. D. 538 "is the proper period to begin the reckoning of the 1260 years. The principal argument is, that then the Papacy arose; the emperor Justinian declared the Pope head of all the churches. But history informs us that the churches did not, after this, for a long time, acknowledge his supremacy; that it was contended by the bishop of Constantinople, who assumed the title of Supreme Pontiff in 583; which was confirmed by a council then in session in that city, and that it was retained by his successors until 606. In that year, the profligate Emperor Phocas, to gratify the inordinate ambition of Boniface III, Bishop of Rome, the successor of Gregory, deprived the Bishop of Constantinople of the title, and conferred it upon Boniface; at the same time declaring the Church of Rome to be the head of all other churches. This is the most propable date of the establishment of the Papal supremacy over the churches. But it was not until the middle of the 8th century, A. D. 756, that the Pope became a temporal prince, and was clothed with civil power.* In commenting upon this passage, the learned and excellent Mr. Scott says: "From carefully comparing what different expositors have stated concerning this 'little horn,' and the time at which the predicted term of 1260 years began, with the prophecies themselves, I am led to conclude that 'the little horn' was in existence for a considerable time before he was possessed either of ecclesiastical or temporal dominion. That he sprang up soon after the empire was divided into ten kingdoms. That though the Bishop of Rome, even then, nay, before, made arrogant claims; yet, 'the little horn' was comparatively harmless, till by the decree of Phocas he was constituted 'Universal Bishop and Supreme Head of the Church,' A. D. 606." But, Mr. Miller says that the fulfillment of the prophecy shows his computation to be correct: for, in A. D. 1798, the termination of the 1260 years, according to his calculation, Berthier invaded Italy, and destroyed the civil power of the Pope. It is true that the civil power of the Pope was, for a time, suspended, but since that period he has been restored to his throne, and is now wielding civil power, at least over his own dominions. His ecclesiastical power, no one will dispute, has been but little diminished.

There are two other prophetic numbers which we have not yet examined; the 1290 and the 1335 days, which Mr. Miller supposes commenced A. D. 508. The first, therefore, will end in A. D. 1798, with the 1260 days, and the latter will continue until A. D. 1843, the end of the world. But it is evident that if the date of the commencement of the 1260 years be not A. D. 538, the termination of all the numbers will be altered; for if the termination of the 1260 years be altered, the termination of the 1290 years will also be altered, for they must end at the same time; consequently, the commencement of the 1290 years will be altered, and, therefore, the commencement of the 1335 years will also be altered, for these numbers must begin at the same time. Consequently, the termination of the 1335 years will be altered; that is, the world will not come to an end in 1843. Mr. Scott, in speaking of these three numbers, says, "The 1290 days must be calculated from the

* Rev. H. Morris.

"some time as 'a time, times, and a half;' or three years and a half, or forty-two months, or 1260 years, -and they reach to thirty years beyond them. The subversion of the kingdom of the papal Antichrist, and the destruction of the seat of the beast, and of the Mahomedan delusion, will probably be at the end of the 1260 years; thirty years more may be taken up in wholly extirpating every antichristian power; and the last number of 1335 years, which reaches forty-five years beyond that time, may predict the complete introduction of the millennium, when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea;" and happy will they be who wait and live to see that time."

III. It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man.

The Saviour says, "Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." Many refer this to the destruction of Jerusalem, but Mr. Miller refers it to the end of the world. If, then, it denotes the end of the world, how can the time be pointed out? Mr. Miller says that he does not pretend to know the day nor the hour, but only the year. This is a manifest forcing of the passage. The expressions day and hour evidently refer to the time of the end. The Saviour also told his disciples that it was not for them to know the times and seasons which the Father hath put in his own power. St. Paul says, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." B.

REPLY.

The author makes his debut by laying down on the very introduction of the subject, false premises, viz.—that Mr. Miller is a prophet—insinuating that his views are not the deductions of a careful study of the Bible, and based upon the Scriptures, as being what they teach, but that they are his own prophetic hallucinations, than which nothing could be wider of the truth. How any man, who lays any claim to moral integrity, could lay down such premises in the present stage of this great question, we have not the sagacity to perceive. We feel ourselves compelled to one of the following conclusions, viz.—that the writer of the article in question, has never acquainted himself with Mr. Miller's real views, and is therefore unqualified to animadvert upon them—or, he is morally dishonest, and intentionally misrepresents. Which of the two is correct, we do not pretend to say; but that it is one of them, we cannot doubt. The author, after stating his preliminaries and premises, says,—“We, therefore, give the following reasons, why we believe the world will not be destroyed in 1843”

Ist. "There are many predictions in the Scriptures which have never been fulfilled."

He then proceeds to make a number of quotations from the Scriptures, which he supposes teach the doctrine of a temporal millennium, and which evidently have either already been fulfilled, or remain to be fulfilled in a future state. We will quote a few of the most important passages, which will serve as specimens of the author's Biblical knowledge. He quotes the following, to prove that all the world is to be evangelized or converted. Ps. ii., 8, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now, if his readers will take their Bibles and read the 9th verse, they will learn for what purpose the heathen were to be given to Christ. It says—"Thou shalt break them with a rod of iron; thou shalt DASH THEM IN PIECES like a potter's vessel." This is what our sage author calls the conversion of the world. Is he a Bible student?

Again, he quotes Rev. xi., 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world, are become the kingdoms of our Lord, and his Christ; and he shall reign forever and ever." This, he seems to think, has reference to the conversion of the world—or a temporal millennium. But he has overlooked the fact, that the 5th, 6th, and 7th trumpets, and the three woes, are to be simultaneous. Rev. viii., 13, "And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, Woe, WOE, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, which are yet to sound." What our author calls the greatest blessing that has ever yet fallen to the lot of man, the Revelator represents as the best and most terrible Woe, that God has ever inflicted upon the earth. It is in allusion to the time when Christ shall be revealed from heaven in flaming fire, to take vengeance on the ungodly—to destroy them that destroy the earth—to gather home His saints—set up His Glorious Everlasting Kingdom, and reign forever and ever.

The other passages quoted by our author, are just as irrelevant, and just as inapplicable to the subject of the first proposition, as those we have given. They necessarily refer to the Resurrection state. We will notice one or two more. Ps. lxxvii., 7, "All the ends of the earth shall fear him." This cannot be, while the tares,

which are the children of the wicked one, are on the earth; and they will be, Christ informs us, till the end of the world. Isa. xi., 9, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This cannot be said of a state this side of the first resurrection, for as long as there are tares they will hurt; and so long the knowledge of God will not perfectly fill the earth. This prediction is also partly repeated in Isa. lxx., 25, where it follows the prediction of the new heaven and new earth.

He next proceeds to quote certain passages of Scripture, to prove the return of the carnal Jews to Palestine. The very first quotation he makes, shows the fallacy of his position. Isa. ix., 15, "I will make thee an eternal excellency," &c. Now, are the carnal Jews, as such, to be made an Eternal Excellency? Let it be remembered, that to the unbelieving Jew, there is no promise in God's book. Hence, if the Jew goes back to Palestine, it will not be under the promise of Jehovah. In the next place, if the Jew is converted to the faith of Christ, he has no longer any motive to induce him to go back to old Jerusalem. All the great and glorious promises of the Bible, are made, only to the true seed. And Paul says, Gal. iii., 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Rom. ii., 28, 29, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; but circumcision is that of the heart, in the spirit, and not in the letter."

It will be seen, that nearly all the quotations made, necessarily refer to the restoration of the true Israel to the glorified state; and not to the restoration of carnal Israel. For nothing is more clear, than that all the promises made to Israel, have either already been fulfilled in the restoration of the Jews from Babylon, or remain to be fulfilled in the gathering of the true Israel, at the second coming of Christ, and the resurrection of the just. This is evident from Stephen's address, in the seventh chapter of Acts, where, in speaking of the promise made to Abraham, he says—"And he (God) gave him none inheritance in it, (the land of promise) not so much as to set his foot on;" yet he promised that he would give it to him for a possession, and to his seed. It was promised to Abraham personally, as well as to his seed, and therefore can only be fulfilled in the resurrection, when the second Adam shall take to himself his great power, and establish his reign, and his government in the renewed earth.

II. The different prophetic numbers mentioned in the Scriptures, do not terminate at such periods as to bring the end of the world in 1843.

The above proposition is a strange anomaly—a violation of the author's own premises—and a perfect outrage of his third proposition, which reads as follows:

III. It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man."

Under the second proposition, the author labors to show that "the prophetic numbers" do not terminate in 1843; and lays down premises that will carry them down sixty-eight years further. Is it any more criminal in Mr. Miller to fix on 1843, for the termination of the prophetic periods, than for Mr. "B" to fix on 1911? He would condemn us for fixing on any time for the termination of the prophetic dates, and yet he proceeds to show that the time in question is more than half a century off yet!! "Who art thou, O man! that condemnest thy brother, when thou thyself doest the same things?"

Now, that our author has picked a quarrel with himself, it would seem unnecessary that we should take any farther notice of his article, and especially as it is a mere echo of "Rev. H. Morris." But, lest some should think it all good argument, we will make a passing notice of some of the most prominent points.

He first wishes to take exceptions to commencing the 2300 days and 70 weeks of Daniel (chapters viii. and ix.) at the same point. Now hear some of his argument on the subject. After quoting a sentence from Rev. Mr. Morris' work on the subject, which is a naked assertion, without a shadow of evidence, he says: "We see, then, that there is no authority for placing the beginnings of these two periods at the same time." In what light be "sees" this, he does not tell us, and we cannot divine it, unless it be the light of Mr. Morris' assertion, which, to every Bible man, must be a very dark light.

Next, the juiced position is assumed that the visions of the 8th and 9th chapters do not refer to the same thing, because they were 15 years apart. But we cannot make good sense of the prophecy unless we consider both chapters as speaking of one vision. After Gabriel had told Daniel (chapter viii.) to "shut up the vision, for it shall be for many days," Daniel says, "I was astonished at the vision, but none understood it." Yet Gabriel was commanded to make him understand it. In the first year of Darius, fifteen years after he had the vision, Daniel learned by books that the 70 years of the Babylonish captivity were accomplished. And as he had been informed (chapter viii., 14) that the sanc-

tuary would be cleansed at the end of 2300 days, he evidently supposed that, as the 70 years had ended, the sanctuary would now be cleansed; and for this he began to pray. The prophecy is not divided as the chapters in our version divide it. The last thing he says in chapter viii. is, that none understood the vision. He then goes directly on (see Coli's arrangement of the Bible) to the explanation of Gabriel, given in the 9th chapter. Now, let it be remembered, that chapter ix. is not a vision, but simply an explanation of the vision spoken of in chapter viii., for he does not say in chapter ix. that a vision appeared unto him, as he does in chapter viii.; but he says, verse 21, "Whilst I was speaking in prayer, the man Gabriel, whom I had seen in the vision, touched me," &c. Whom he had seen in what vision? Why, the vision spoken of in chapter viii., of course. To speak of the 8th and 9th chapters as two distinct visions, savors either of great ignorance on the subject, or of being so pressed for argument, as to wilfully violate common sense! Let the inquiring, read the 8th and 9th chapters in connection, and they cannot help seeing the fallacy of such an argument; for no new vision is once mentioned in chapter ix. This fact alone annihilates any argument on this point. Gabriel goes on to say to Daniel, (ix. 21,) "I am come to give thee understanding. Therefore understand the matter and consider the vision." What vision, we ask? If it be said the vision in the 8th chapter, our point is gained; and we challenge them to find a vision in chapter ix. Gabriel, after telling Daniel that he had come to explain to him the vision, (of chapter viii. of necessity) says, "70 weeks are determined upon thy people," &c., or as our best Hebrew scholars say, "70 weeks are cut off," &c. Now, if 70 weeks are cut off, they must be cut off from some greater number. Professor Seixas says there can be no doubt that the 70 weeks were to be cut off from the 2300 days. This admitted, and the point is settled. Gabriel then told Daniel, verse 25, when to commence that period, viz., at the going forth of the commandment, which was in the seventh year of Artaxerxes, B. C. 457.

Now, we have not the sagacity to see how Gabriel gave Daniel any light or understanding on the subject, unless the 70 weeks are considered a key to the 2300 days. Will "B" be so kind as to tell us, or at least to get his friend Mr. Morris to do it for him? But this seems too much like laboring to prove a self-evident truth. Our position is so clear, that the unblessed cannot but perceive it.

Again—an objection is made on the ground that the original word is evening-mornings, and means only 1150 days. If this is the case, it overruns the time to which they would apply it, viz., the persecutions of Antiochus Epiphanes, by more than 50 days! Who disputes that evening and morning was used for each day in the creation week? See Gen. i. 5, 8, 13, 19, 23, 31.

The next objection is against commencing the 1260 days (which he acknowledges to be years,) in A. D. 538. He says, "We do not see why A. D. 538 is the proper period to begin the reckoning of the 1260 years." We will try and aid his vision a little.

The Roman Bishop was constituted head of all the churches by the Emperor Justinian, A. D. 533 or '4.* But the Pope was not established in his see until A. D. 538, at which time the siege of the Ostrogoths was raised, which left the Catholics in the peaceable possession of Rome. The historian says, speaking of the siege, "One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents, and tumultuously passed the Milvian bridge." This was A. D. 538. See Gibbon's Rome, Vol. 3. p. 87. Harpers' edit.

The events of 1798 corroborate this interpretation. A. D. 1798 is a point which stands out as a mighty light-house on the voyage of this vision of time. In 1798 the power of Popery was broken, though not utterly destroyed. Berthier, a French General under Bonaparte, entered Rome, deposed the Pope, and led him into captivity, where he died the following year; since which time the civil authority of the Pope has been cut off, except in a very small state which Bonaparte restored. Now let it be remembered that the Beast (Papacy) was to tread down the Church for a time, times, and the dividing of time, which is forty-two months, or 1260 days or years. See Daniel vii. 25, Rev. xi. 2, 3, xii. 6, 14, and xiii. 5. Now if we calculate back, 1260 years from 1798, it carries us to A. D. 538, at which time the Bishop of Rome began to exercise his power as head of all the churches, by the authority of the Emperor Justinian, which is evidently the point of time where we are to commence the time, times and a half, or 1260 days.

The objections of "B." to our application of the 1290, and 1335 days of Daniel xii. 11, 12, being entirely *petitio principii*, (a begging of the question) need no reply.

The finale of "B.'s" argument against the Advent in 1843, is,

"III. It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man."

We have Scripture authority to support us in the sentiment that Christians may know about the time of Christ's Second Advent. Daniel was commanded, chapter xii. 4, 9, 10, "to shut up the words, and seal up the book to the time

* See Litch's Review of Dowling's Reply to Miller page 76; also his Prophetic Expositions.

of the end," when, we are given to understand, many shall search and understand it. The best Hebrew scholars so interpret the above passages. Christ said, when ye see such and such signs, "then know that it is nigh, even at the doors." The Apostle says, "Brethren, ye are not in darkness that that day should overtake you as a thief." But to the worldly and time-serving professor, and to the unbelieving, &c., it will come as a thief, and they shall not escape. "As it was in the days of Noah, so shall it be at the coming of the Son of Man." Did not God reveal the time of the coming of the flood? He did, and Noah proclaimed it. But few believed it. "So shall it be at the coming of the Son of Man." The following passages we think will settle this point. Dan. viii. 13—19; ix. 21—27; x. 1, 14, xii. 10—13. Matt. xxiv. 32—39; xxv. 5, 6. Who will give the midnight cry if none know of the time? See Luke xxi. 25—28.

Great stress is laid on the following passage: "Of that day and hour knoweth no man," &c. The following is Mr. Wesley's note on the above passage:

Matt. xxiv. 36. "But of that day—the day of judgment—knoweth no man—not while our Lord was on earth. Yet it might be afterward revealed to St. John consistently with this." It does not say of that day and hour no man shall know, but simply no man then knew. It is also said to be correctly rendered thus, No man may make known, &c., but God only will reveal it.

In conclusion, we would say, look well to this great subject. Be cautious how you drink down the anodynes of those servants who are saying "my Lord delayeth his coming." "Can ye not discern the signs of the times?" Do not let others settle this great question for you. Oh! beware, lest that awful day overtake you as a thief in the night. Portentous clouds are hanging over the moral heavens! And those who oppose our views are constantly prophesying that some "great event" is at hand. And while they do not say what it is, we think we are authorized, not to prophesy, but to say from the testimony of God's word, that we believe the coming of the Lord draweth nigh. O, dear reader, let me say again, be ye also ready. L. D. F.

As we are crowded into a small space, by giving so large a share to our opponents, we are compelled to be brief. Some points will be more fully taken up hereafter.

THE MIDNIGHT CRY.

SATURDAY, DECEMBER 10, 1842.

Lectures To-Morrow.

Public worship to-morrow, at the corner of Catharine and Madison streets, at the usual hours, in the morning, afternoon, and evening.

The Junior Editor of this paper will lecture on "The Signs of the Times," and "Christ's Kingdom at hand," unless we are favored by the presence of some other speaker.

Lectures on Long Island.

Brother S. S. Brewer commenced lecturing on Christ's near coming about six months since, in Brooklyn, and has continued to labor occasionally there and in Wallabout and Williamsburg, with cheering success. The new Methodist church in Gowanus is now open for lectures, and he expects to commence a course to-morrow (Sabbath) morning.

Brother Chandler's lectures at Williamsburgh have been attended by crowds, among whom the work of the Spirit has been very manifest. Thursday evening, "it seemed as if the whole congregation would come forward for prayers," as one brother who was present, remarked.

We had the pleasure of seeing last evening, that the hall had not been told us respecting the interest felt in this cause. Long before the hour of meeting, every part of the house was crowded to excess, and many stood about the doors. The audience was dismissed before nine o'clock, when a prayer meeting commenced, in which seven young men and several females testified that they found the Saviour.

When the meeting broke up, just before eleven o'clock, the house was still almost as crowded as ever. The Lord was with us of a truth.

Rules of Bible Interpretation.

We have just published on a letter sheet, Mr. Miller's rules of interpreting the Scriptures, designed to be used

as a letter sheet, by which a person writing to a friend, can send the whole of this valuable article, and still have room for two pages of written matter on the same sheet. To be had at this office, for 25 cents a quire, or two cents a single sheet.

"It is all Speculation."

Our opponents sell "Millerism Refuted" for 4 or 6 cents. We give it to you, with a Reply, which may be called Bible Truth Vindicated, or Millerism Established, for 2 cents.

Who are the speculators?

We are frequently accused of being engaged in a speculation, in the publication and sale of the various works on the Second Advent. We should be very willing to give any one a share in our income, if they would only share with us in the investments. But they choose, it seems, to speculate on their own hook.

LETTERS TO EDWIN F. HATFIELD,

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. II.

HONORED SIR,—After a brief introduction, in which you alluded to the possibility that we had enjoyed our last thanksgiving, you proceeded to inquire if there was any good ground for such a belief. Your first proposition was: "That the world is to come to an end, the Scriptures abundantly declare." Among other clear proofs on this point, you quoted the strong language of Peter: "The heavens and the earth which are now, are reserved unto fire against the day of judgment, and perdition of ungodly men." As this follows the prediction, that there shall come in the last days, scoffers, saying, "Where is the promise of his coming!" you very properly remarked, that Peter thus connects the coming of Christ with the judgment. I hope we shall never lose sight of this admitted truth.

In reflecting on these many clear declarations of God's word which you quoted, I have accustomed myself to look on the world as under sentence to be burned, and to believe that the time of its execution is very near. Those who would convince me that this execution will be delayed, are bound to bring positive proof that the Lord has granted a respite, extending into some remote period of the future. Without such proof, I must believe that the Bible teaches Christians, in all ages, to expect Christ's coming as near, until faith is changed to sight. The inspired Peter made no mistake when he said: "The end of all things is at hand; be ye, therefore, sober and watch unto prayer," 1 Peter, 4: 7. If this was true, then, what a momentously interesting truth it has now become! Looking over the four thousand years which had passed by, Paul could say: "Now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13: 11, 12.

While writing to the Philippians, he throws in this expression, "The Lord is at hand," as if it dwelt almost constantly on his mind. After the lapse of 1800 years shall we exclude it from ours? When James would comfort those suffering oppression, he says: "Be patient, brethren, unto the coming of the Lord." He then makes a beautiful reference to the patience of the husbandman, waiting for rain, and adds: "Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." As if anticipating that some would grow weary, and give up their faith, Peter says: "Be sober, and HOPE TO THE END, for the grace that is to be brought unto you at the revelation of Jesus Christ."

Paul encourages the Thessalonians in their fiery trials, by directing their hopes to the coming of Christ, thus: "We glory in you in the churches of God, for your patience and faith, in all your persecutions and tribulations that ye endure, —(a manifest token of the righteous judgment of God,)—that ye be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, WHEN THE LORD JESUS SHALL BE REVEALED from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Je-

sus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, WHEN he shall come to be glorified in his saints, and to be admired in all them that BELIEVE,—(because our testimony among you was believed)—in THAT DAY." 2 Thes. i. 4—10.

Here is a beautiful summary of the Second Advent faith. No wonder the early Christians eagerly looked for their coming Lord, and that the hope of his speedy approach cheered them as they were led to the stake, or were tortured by their cruel persecutors,—as you so eloquently told us. They did but observe the apostle's injunction when he wrote his former letter to the Thessalonians, "Comfort one another with these words."

It is true the apostle proceeds, in his second epistle, (2 Thes. ii. 3, &c.) to unfold what he had not before declared: "That day shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God, (or declaring himself to be a God, as the true idea of the Greek is expressed, in a critical translation before me.)

This prediction, the only one the apostles ever uttered, containing a hint that Christ's coming was not the next event to be looked for, certainly did not require a long time for its fulfilment, and, of course, was not designed to give the least encouragement to future watchmen to say: "My Lord delayeth his coming." But now, that the Man of Sin has been revealed, in that power whose head is blasphemously styled, "My Lord God the Pope," the apostle's prediction becomes to us a startling signal, like the sounding of the sixth trumpet, that the third war cometh quickly, for the end of that power is thus described:—"Whom the Lord shall consume with the spirit of his mouth, and shall DESTROY with the brightness of HIS COMING."

Thus this passage, from the reading of which, I understood you to infer, that Christ's coming was yet a great way off, seems really to teach that it may be even at the doors. O may we be all "ready" "waiting" and "looking," for it is "to them that look for him" that "he shall appear unto salvation."

I remain your fellow servant

Of our coming Lord,

N. SOUTHARD.

* The third war is connected with the seventh or LAST TRUMP, as may be seen in the 8th, 9th, 10th, and 11th of Revelations.

For the Midnight Cry.

"Behold, I Come Quickly."

The coming of the Lord draws nigh,
For lo! we hear the "Midnight Cry,"
Proclaim him at the door;
The "virgins wise" their lamps prepare—
They break from every earthly care,
And "slumber" now no more.

Hark! how the faithless "servants" say,
"My Lord his coming doth delay,
For many, many years."
Scoffers increase—the lukewarm sleep,
Nor "oil" within their "vessels" keep,
But silence all their fears.

But thou, my soul, awake! awake!
Remember how the Saviour spake
About the "Latter Days,"
"The love of many shall wax cold,"
"And scoffers also shall wax bold,"
His servant, Peter, says.

O sinner, hear the gospel call;
Before the Lord for mercy fall,
Ere he to earth descends:
Oh, now to Jesus haste away,
For endless night, or endless day,
Upon thy choice depends.

Let all the friends of Christ arise,
And banish slumber from their eyes;
Behold! "Redemption's near."
O, be not faithless, but believe,
The "Word of Prophecy" receive—
The Saviour comes NEXT YEAR.

JOHN LYLE.

Newark, N. J., Dec. 3, 1842.

when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, "and at the time of the end," meaning the end of his power to tread on the church by civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

LECTURE VII.

DANIEL'S 1260, 1290, AND 1335 DAYS EXPLAINED.

DANIEL xii. 8.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

PREVIOUS to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, "time, times, and a half," as in Daniel vii. 25, and xii. 7. But he had been informed of many events which should transpire after his "time, times, and a half" should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfilment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his little horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power, — therefore the propriety of Daniel's saying in our text, "Then I heard, but I understood not." He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, "What shall be the end of these things?" "And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end;" that is, my mission is closed, the words are finished, and registered in the roll of God's word; they are sealed, that is, made sure, unalterable, will stand until every word has its fulfilment, which in the end shall be accomplished:

not, as some suppose, that Daniel's prophecy is sealed, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John in similar circumstances, Rev. x. 4, "Seal up those things, and write them not." But it is the reverse; for he says in the next verse, 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." None of the wicked shall understand what? Why, the things before spoken of—Daniel's vision and instruction. Very well, then the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. "But the wise shall understand," says the angel. What shall the wise understand? They shall understand the vision; or the words before spoken by the angel at least. But say you, "Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?" I answer, These texts explain each other. There is a close connection in the word of God, which must always be kept in view, and if our exposition of one contradicts another of the same connection or of like import, we may know there is a wrong in us. Now, one thing is certain,—"all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And "secret things belong to God; but things revealed, to us and to our children." And when I see pretended servants of God, men of great pretence to piety and knowledge, disputing long and sharp on some metaphysical point in theology, which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of *Aesop's* fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: "Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" and this passage in Daniel, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Now Daniel had all he could ask for; now he could understand the time, and the length, and part of every division which the angel had given him in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding

ber, one thousand two hundred and ninety, as given him by the angel, from the 1335, thus—

1335	
1290	
—	
45	

and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ,	490
From crucifixion to taking away daily abomination,	465
From taking away Pagan rites to the setting up abomination of desolation,	30
From setting up Papal power (time, times, and a half) to the end of his civil reign,	1260
From the taking away the Papal civil rule to the resurrection,	45

Now add these together, and you have the whole 2300 years of Daniel's vision. Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way:—"The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D., 508. The papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection."

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, "and at the time of the end" of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler of the French nation. This year of which we are now treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: "And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut himself up in the island of Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. "And he shall enter into the countries, and

would make the sum total of his whole vision, 2300 years. And now, let us suppose he wished to know when the abomination of desolation would end, and when it would begin. He has only to take his num-

490
475
1335