

The Three Angels' Messages Source Book

Tracing the teachings of each of these messages from the pen of those who had an actual experience in these messages.

Forward

This compilation of material from the Millerite history is meant to tell the message of the first, second and third angels' messages, as given in the judgment hour cry, in the words of those who gave that message. It is our belief that every Seventh-day Adventist would do well to study these messages. We believe that these messages constitute the foundation of our faith. Sister White stresses an importance upon the reception and placement of these messages that has often been lightly regarded.

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. **I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received."** I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. **Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place**. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before

the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant." *Early Writings*, 258-261.

We believe that we are repeating the history of the Millerites – that the first second and third angels' messages are being given once again, but with the added empowerment of the angel of Revelation 18.

"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

"The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

"The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls." *7 Bible Commentary 971.*

She gives further warnings, regarding the moving of this foundation.

"The warning has come: **Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844**. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God." *General Conference Bulletin,* April 6, 1903, Art. A, par. 35.

It is our hope that in the consideration of this warning from the Spirit of Prophecy, those who take up this book will find a blessing in the understanding of its contents.

The Publishers

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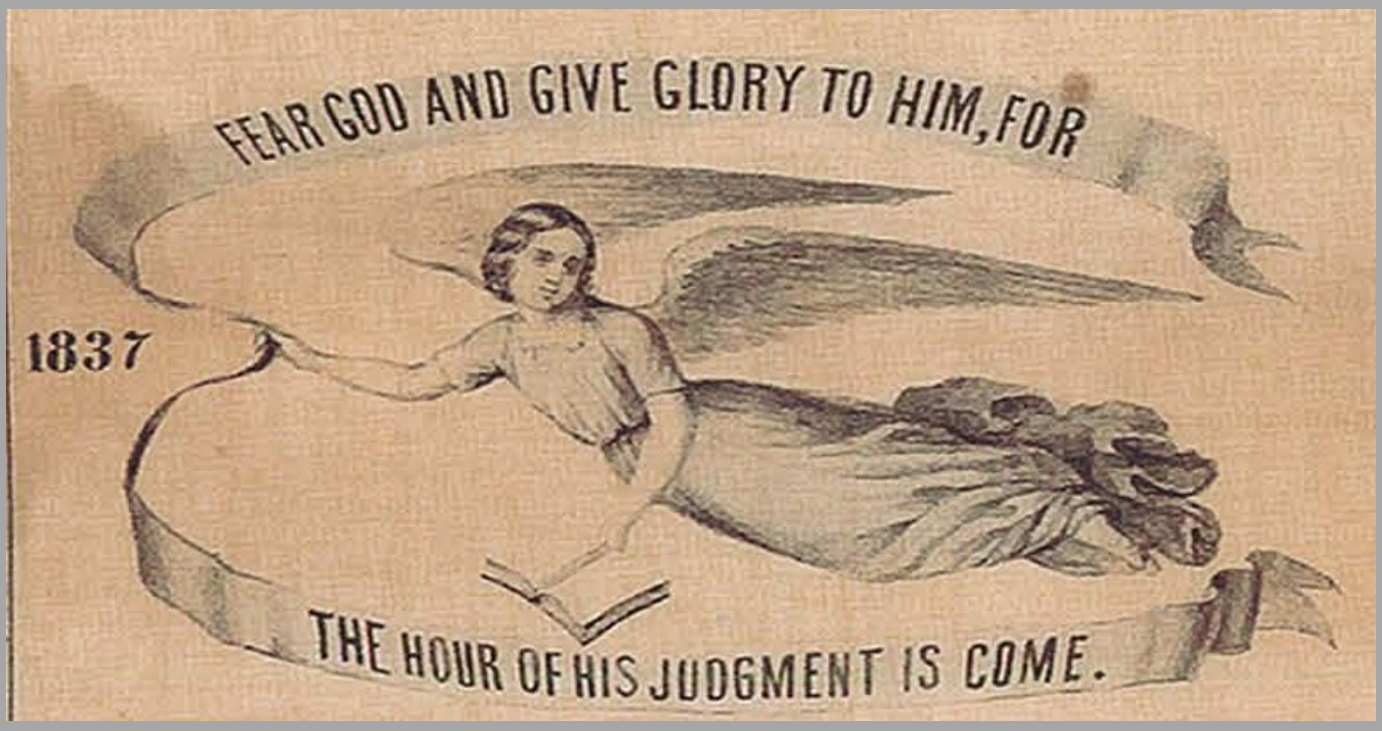
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The First Angel's Message



“THE FIRST ANGEL’S MESSAGE.”

CHAPTER XIV Spirit Of Prophecy Vol. 4 pages 222 – 229

The prophecy of the first angel's message, brought to view in Revelation 14, found its fulfilment in the Advent movement of 1840-1844. In both Europe and America, men of faith and prayer were deeply moved as their attention was called to the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. The Spirit of God urged his servants, to give the warning. Far and wide spread the message of the everlasting gospel, "Fear God, and give glory to him; for the hour of his Judgment is come." [REV. 14:7.]

Wherever missionaries had penetrated, were sent the glad tidings of Christ's speedy return. In different lands were found isolated bodies of Christians, who, solely by the study of the Scriptures, had arrived at the belief that the Saviour's advent was near. In some portions of Europe, where the laws were so oppressive as to forbid the preaching of the Advent doctrine, little children were impelled to declare it, and many listened to the solemn warning.

To Wm. Miller and his co-laborers it was given to preach the message in America, and the light kindled by their labors shone out to distant lands. The testimony of the Scriptures pointing to the coming of Christ in 1843, awakened wide-spread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were but few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the Advent truth was accepted by many thousands.

Everywhere was heard the searching testimony warning sinners, both worldlings and church-members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the axe at the root of the tree, and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon Heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry, "Fear God, and give glory to him; for the hour of his Judgment is come."

Sinners inquired with weeping, "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish, pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors. That earnest, determined faith gained its object. Had the people of God continued to be thus importunate in prayer, pressing their petitions at the mercy-seat, they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin; and the lack of living faith leaves many destitute of the grace so richly provided by our gracious Redeemer.

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while his servants explained the reasons of their faith. Sometimes the instrument was feeble; but the Spirit of God gave power to his truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds lis-

tened in breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God would be felt upon old and young and middle-aged. Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest.

The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. "No man knoweth the day nor the hour!" was heard alike from the hypocritical minister and the bold scoffer. They closed their ears to the clear and harmonious explanation of the text by those who were pointing to the close of the prophetic periods and to the signs which Christ himself had foretold as tokens of his advent. Many who professed to love the Saviour, declared that they had no opposition to the preaching of his coming; they merely objected to the definite time. God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent, they were not prepared to welcome Jesus. Satan and his angels exulted and flung the taunt in the face of Christ and holy angels, that his professed people had so little love for him that they did not desire his appearing.

Unfaithful watchmen hindered the progress of the work of God. As the people were roused, and began to inquire the way of salvation, these leaders stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. In this work, Satan and unconsecrated ministers united, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of Heaven themselves, and those who were entering in, they hindered. The blood of these souls will be required at their hand.

Wherever the message of truth was proclaimed, the most humble and devoted in the churches were the first to receive it. Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy, and wherever the people were not deceived by the efforts of the clergy to misstate and pervert the faith, wherever they would search the word of God for themselves, the Advent doctrine needed only to be compared with the Scriptures to establish its divine authority.

Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which he had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore the trial of their faith were the words of the prophet, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed." [ISA. 66:5.]

Angels of God were watching with the deepest interest the result of the warning. When the churches as a body rejected the message, angels turned away from them in sadness. Yet there were in the churches many who had not yet been tested in regard to the Advent truth. Many were deceived by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these souls; for another light was yet to shine upon them from the throne of God.

With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. Worldly business was for the most part laid aside for a few weeks. Believers carefully examined every thought and emotion of their hearts as if upon their death-beds and in a few hours to close their eyes upon earthly scenes. There was no making of "ascension robes;" but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul,--characters cleansed from sin by the atoning blood of Christ.

God designed to prove his people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said, "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ."

The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the Lord had accomplished his purpose: he had tested the hearts

of those who professed to be waiting for his appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the vail separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and shielding them from the shafts of Satan.

The Crisis Has Come !

The Signs of the Times, and Expositor of Prophecy August 3, 1842 — By: J. V. Himes

The time has now come for me to say something respecting myself and my respected colleagues, in connection with the cause we advocate. During the three last years I have given my special attention to the subject of Christ's second coming in the clouds of heaven, as being near at hand. I am fully persuaded of the truth of the theory respecting it, as advocated in this paper. I will here say once for all, that I am confirmed in the doctrine of Christ's personal descent to this earth, to destroy the wicked, and glorify; the righteous, some time in the year 1843. This is not the place to give my reasons. These I shall give in their proper place. My design in this article is only to make a brief statement of facts, and of the course we intend hereafter to pursue.

From my first knowledge of the doctrine of Christ's Second Coming being at the door, I have felt it to be my duty to make proclamation of it to the greatest possible extent. If it was true, (which as already stated above, 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 disseminated.

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, all of which have been very widely scattered. 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.

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 on the subject. 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. He did so without compensation, except his friends contributed to defray his expenses These lectures, with brother Litch and others, in connection with our General Conferences and late Camp-meetings, have stirred up the entire community to look at this subject; thousands of whom, by the examination of the Scriptures, have embraced the doctrine. Thousands of sinners have been converted.

The Great Mass Of The Clergy

They at first treated the subject as a visionary one; and with general contempt. So also the church. The world 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 high!

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 high places, as well as low. We quote one example. It comes from the high place of Orthodoxy in New England. It is ominous.

Professor Stuart, in a recent work entitled "Hints on the Interpretation of Prophesy," thus exposes himself in his preface in relation to this movement:--"It is time for the churches in reference to the matters now before us to seek some refuge from the tumultuous ocean on which they have of late been tossed." Accordingly, the attacks are now made upon us in almost every pulpit and newspaper under their control. Other sects follow. For though they, be divided among themselves, they are united in opposing us. The means resorted to are various. Some give false interpretations of the prophecies, so as to prove the doctrine of "peace and safety." Others denounce and slander us and our views.

In this work of opposition we find a strange medley of Orthodox and Universalist,--Apostates, Deists, Atheists, and professed Christians, of different denominations, all uniting in the cry of "peace and safety" to the church and world," when sudden destruction is coming upon them."

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 providence 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 literal 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. In 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 treasures, 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, that the harvest was the end of the world." And at his Second Coining, 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 reals, 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 connection 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, etc. Well, God knoweth, and our works will prove what we are, in the great day. We shall not be detered 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, 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, 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 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 it 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 these 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 off-scouring of all things that we might discharge our obligations to God and man. Shall we lose our influence for this? Who believes 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 understood 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? Did they not fail to give us a better and clearer view of the prophesies? What then will they have to 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 this subject; examine 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.
Boston, July 25, 1842.

Synopsis of Millers Views

By: Joshua V. Himes January 25, 1843

I.—I believe Jesus Christ will come again to this earth.

PROOF

John xiv. 3: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts, i. 11: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. iv. 16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. i. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

II.—I believe he will come in all the glory of his Father.

PROOF

Math. xvi. 27: For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Mark viii. 38: Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

III.—I also believe he will come in the clouds of heaven.

PROOF

Math. xxiv. 30: And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark xiii. 26: And then shall they see the Son of man coming in the clouds, with great power and glory, xiv. 62: And Jesus said, * * * ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel vii. 13: I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

IV.—I believe he will then receive his kingdom, which will be eternal

PROOF

Dan. vii. 14: And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Luke xix. 12, 15: He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. iv. 1: I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

V.—I believe the saints will then possess the kingdom forever.

PROOF

Dan. vii. 18, 22, and 27: But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Math xxv, 34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xii. 32; xxii. 29: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. ix. 25: And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

2 Tim. iv. 8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

James, i. 12: Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Pet. v. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

VI.—I believe at Christ's second coming the body of every departed saint will be raised,

like Christ's glorious body.

PROOF

1 Cor. xv. 20, 23, 49: But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 John iii. 2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

VII—I believe that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.

PROOF

1 Cor. xv. 51--53: Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Philip. iii. 20, 21: For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. iv. 14--17: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

VIII.—I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

PROOF

2 Cor. iv. 14: Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

Eph. v. 27: That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col. i. 22: In the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight.

Jude, 24: Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

1 Thess. iii. 13: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor. i. 7, 8: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

XI.—I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

PROOF

Deut. xxv. 1: If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

Isa. xxxiv. 8; xl. 2, 5; xli. 10 to 12: For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught.

Rom. viii. 21 to 23: Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Heb. ii. 13 to 15: And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took

part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage.

1 Cor. xv. 54, 26: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The last enemy that shall be destroyed is death.

Rev. xx. 1 to 6: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

X.—I believe that when Christ comes He will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation

PROOF

Ps. 1. 3; xcvii. 3; Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isa. lxvi. 15, 16: For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Dan. vii. 10: A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Mal. iv. 1: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Math. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Math. xiii. 41 to 42; 49,50: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be walling and gnashing of teeth.

1 Cor. iii. 13: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1. Thess. v. 2, 3: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2. Thess. i. 7 to 9: 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 Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 Pet. i. 7: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

2 Pet. iii. 7, 10: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein, shall be burned up.

Isa. xxiv. 21, 22: And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Jude, 6, 7; 14, 15: And the angels which kept not their first estate, but left their own habitation, he I hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xx. 3, 13, 14, 15: And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand

years should be fulfilled; and after that he must be loosed a little season. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John v. 29: And shall come forth; they have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts, xxiv. 15: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

XI.—I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

PROOF

Psa. xxxvii. 9 to 11, 22, 28, 29, 34: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

Prov. ii. 21 to 22; x. 30: For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed: but the wicked shall not inhabit the earth.

Isa. lx. 21: Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

Math. v. 5: Blessed are the meek: for they shall inherit the earth.

Rev. v. 10: And hast made us unto our God kings and priests: and we shall reign on the earth.

XII.—I believe the time is appointed of God when these things I shall be accomplished.

PROOF

Acts. xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job. vii. 1; xiv. 14: Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Psa. lxxxi, 3: Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Isa. xl. 2: Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. *(See margin.)*

Dan. viii. 19; x. 1; xi. 35: And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. 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.

Hab. ii. 3: 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.

Acts. xvii. 26: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations. See Gal. iv.

XIII.—I believe God has revealed the time

PROOF

Isa. xliv. 7, 8. xlv. 20, 21: And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, and let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God and a Savior; there is none besides me.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Amos iii. 7: Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

1 Thess. v. 4: But ye brethren are not in darkness, that that day should overtake you as a thief.

XIV.—I believe many who are professors and preachers will never believe or know the time until it comes upon them.

PROOF

Jer. viii 7: Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swal-

low, observe the time of their coming; but my people know not the judgment of the Lord.

Matt. xxiv. 50: The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. xxv. 34,--37: Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord.

XV.—I believe the wise, they who are to shine as the brightness of the firmament, Dan. xii. 3, will understand the time.

PROOF

Ecc. viii. 5: Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Math. xxiv. 43 to 45; xxv. 4, 6 to the 10: But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? But the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut.

1 Thess. v. 4: But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Pet, i. 9 to 13: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ:

XIV.—I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be.

PROOF

Math. xvi. 27: For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Rev. xxii. 12: And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I. I prove it by the time given by Moses, in the 26th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical, which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah xv. 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa. vii. 8, "For the head of Syria is Damascus, and the head of Damascus is Resin: and within three score and five years shall Ephraim be broken, that it be not a people," when Manasseh was carried captive to Babylon, and Israel was no more a nation. See chronology, 2 Chron. xxxiii. 9, "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel," the 677th year B. C. Then take 677 out of 2520, leaves A. D, 1843, when the punishment of the people of God will end. [See Miller's Lectures, page 251.]

II. It is proved typically by the year of release. See Deut. xv. 1, 2; "At the end of every seven years thou shalt make a release; and this is the manner of the release; every creditor that lendeth aught unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother, because it is called the Lord's release." Also Jer. xxxiv. 14; "At. the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers harkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage, when they have served their 7 prophetic years. 7 times 360 years is 12520. Beginning with the captivity of Israel and the king of Judah, Ma-

nasseh, 677 B.C. must end in A. D. 1843, When the children of God will be released from all bondage and slavery. [See Second Advent Lib. No. 14.]

III. It is also proved by the seven years war of Zion with her enemies, given to us in Ezekiel xxxix. 9, 10.--"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields arid bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that have robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843. [See Miller's Life and Views, p. 69.]

IV. It is proved, also, by the sign of the Sabbath. Exod. xxxi. 13--17.--"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath there fore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut of from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. iv. 4. 9--11.--"For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh. So it is a sign that Christ will also labor six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord? Peter tells us in his 2 Epistle iii. 8.--"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new? I answer, if we will allow the Bible to make us a chronology, we shall find this year, 1843, the 6000 years from Adam's fall will be finished. Then the anti-typical Sabbath of a 1000 years will commence. Rev. xx. 6.--"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [See Life and Views, p. 157.

V. Again, we can prove it by the typical jubilee. Levit. xxv. 8--13.--"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you, ye shall not sow, neither reap that which "groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trump of jubilee will proclaim liberty a glorious one through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There is seven kind of Sabbaths, which all have seven for a given number.

The Jews kept but six Sabbaths, if they had kept the seventh they would have been made perfect without us; but they broke the seventh, "Therefore, there remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were:--

1. The 7th day Exod. xxxi. 15.
2. The 50th day. Levit. xxiii. 15, 16.
3. The 7th week. Deut. xvi. 9.
4. The 7th month. Levit. xxiii. 24, 25.
5. The 7th year. Levit. xxv, 3, 4.
6. The 7 times 7 years and 50th Jubilee.
7. The 7 times 7 Jubilees and 50th Jubilee will bring us to a complete or perfect Sabbath. The great Jubilee of Jubilees. Thus 7 times 7, 50 years is 49 times 50=2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem that obeyed the commandments of the Lord, or kept his statutes This kings reign ended B. C. 607. See 2 Kings 23rd chapter. 2 Chron. 35 and 36 chapters, and Jeremiah 22nd chapter. After which the Jews never kept, neither could they keep, a year of release, or Jubilee; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. xliv. 20--23. Here ended the Jewish Jubilees, when they had not kept more than 12 Jubilees, lacking 23 of coming to the great Jubilees.

And now the land was to lay desolate, while the peo-

ple of God were in their enemies land. Levit. xxvi. 34. How long is a Jubilee of Jubilees? Ans. 49 times 50 years,=2450 years. When did these years begin? Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607. Take 607 from 2450, it leaves A. D. 1843. When the Jubilee of Jubilees will come.

VI. I prove it by Hosea vi. 1--3.--"Come I and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." This prophecy is the two days of the Roman Kingdom, in its Emperial, Kingly and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. xx. 6.--"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." When the people of God will live in his sight, "live and reign with him a thousand years. If then the third day is a thousand years then the two days is of equal length. When did the two days begin? Ans. When the Jews made a league with the Romans. See Hosea v. 13.--"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound." Dan. xi. 23.--"And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people," 1 Maccabees 8, 9 chap. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people B. C. 158 years. Then add 158 to 1842 and we have 2000 years, or two days; as Peter says. 2 Peter iii. 8.--"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And 1843 is the first year in the 3rd thousand years, or 3rd day of the Lord. The world has stood since the hill of man 2000 years, under the Patriarchs; 2000 years under the Assyrian, Babylonian, Medo -Persian, and Grecian. And 2000 years under Rome Pagan, Papal and Kingly. [See Sec. Adv. Lib. p. 45.

VII. I can prove it by the length of the vision which Daniel had, viii. 1--14. Of the ram, he goat, and little horn which Daniel was informed was 2300 days long. Dan. viii. 13, 14.--"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were cut off, and fulfilled, the year of Christ's death, Dan.ix.20-27. Then 70 weeks of years being cut off from 2300 days makes these days years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which added to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified.

VIII. It can be proved by Daniel xii. 6, 7. "And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How long to the end of these wonders? These wonders are to the resurrection. See 2nd and 3rd verses, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The answer is given by the angel who informs Daniel it shall be for a time, times and a half, when he shall have accomplished to scatter the power of the holy people, all will be finished. Eze. xiii 10--15, "Say unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jer. xv. 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manasseh, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, until they fled into the wilderness in A. D. 538, which makes 1215 years. There they remained in the wilderness a time times and an half--Which began A. D. 538, and continued until A. D. 1798. The kings of the earth then had power, and the time, times and a half, of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings, and ending in the year 1843. Which is the fulness of times. Ephe. i. 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:" that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in

him:" When the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. [Sec. Ad. Lib. No. 6, page 45.]

IX. It can also be proved by Daniel xii. 11--13, "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 fire 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."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Dan. xi. 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. ii. 6--8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" Job. xix. 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:" [*Miller's Lectures page* 100.]

X. It can also be proved by the words of Christ, Luke xiii. 32, "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." These two days in which Christ casts out devils and does cures, is the same as Hosea's two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years, of the Roman power. Rev. xii. 9, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." And then the people of God will be perfected, Rev. xx. 9, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This time began with the "great dragon," Rev. xii. 3, 4, "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz. 6000, and the 7000, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him B. C. 158--and will end in 1842. Then the third day will begin 1843 [*See. Ad. Lib. No. 3, page* 61]

XI. The trumpets are also a revelation of time. See Rev. ix. 5, "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." These 5 months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1299, on the 27th day of July. 5 months is 150 years, 5-|-30=150. This trumpet ended 1443. And the sixth trumpet began to sound and was to sound 391 years and 15 days, as in Rev. ix. 15, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." And ended 1840, on the 11th of August. Then the seventh trumpet begins, and ends with the fulness of times, Rev. x. 5, 7. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And synchronizes with Daniel xii. 7. See section 7, where it is shown to end in the year 1843. [*Miller's Lectures, page* 190.]

XII. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. xi. 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where papacy had power, until the laws of the papal hierarchy were abolished and free toleration was granted to the papal states in 1798. Then the remainder harmonizes with the trumpets, see Rev. xi. 14, 15, "The second wo is past; and behold, the third wo cometh quickly. 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 for ever and ever.

And terminates with A. D. 1843.

XIII. It can be proved by Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It is evident that the church is not now in the wilderness, for if so, then she must have been in the apostles days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true church has been an outlaw among the

kingdoms, which arose out of the Roman Empire. The church was driven into the wilderness where they were given into the power of the Pope, Dan. vii. 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time," in the year A. D. 538. And was in the wilderness 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the witnesses, and the trumpets, compare 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 for ever and ever," with Rev, 3 xii. 10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night,"

XIV. It is proved by Rev. xiii. 5, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798. See 10th verse "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's "abomination that maketh desolate," or "that astonisheth," (see Marginal reading.) Compare Daniel xi. 31, and xii. 11, with Rev. xiii. 3--8, and of course his power is abolished with the end of his "setting up," and the 1290 years. Then Daniel xii. 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," carries us to the year 1843.

XV. It can be proved by the numbers in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six," connected with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league, beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Dan. xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9--12. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."--[*Miller's Lectures, page* 76.]

These several ways of prophetic chronology, proves the end in 1843. Now what is there in all this reckoning of time, that should entitle one to such vile abuse, and slander, as I have received from the pulpit and press, from editors and priests, from the infidel, and blasphemer, from the drunkard and gambler? These have all made friends with each other; for the sole purpose of vilifying and saying hard things against me; for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true, nor false. Why do professed ministers show such anger and malice? Why call me a prophet in such sneering terms, from Dr. Brownlee down to John Dowling, A. M. pastor etc. etc. etc.? I have only shown to the world my opinion on those passages, they have done the same, I have shown my faith by my works, they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men, not only show much anger, but misrepresent my words, and views. Is truth of such a texture, as to need lies to support it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ, and upon the very same principle as the infidel or drunkard would oppose. Not ready.

I would advise all to cease their revilings, take this little tract, read, and compare Scripture with Scripture, prophecy with history, and see if there is not a strong probability that I am correct, and if there is even one to ten, that it is so, then it is all important we attend to the interest of our souls and eternity. You ought to spurn from you, those, who say there is no danger, you ought in justice to your own soul, turn a deaf ear to the men who are flattering you with "peace and safety."

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. v. 4, Heb. ix. 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. v. 3. Math. xxiv. 50. Rev. xvi. 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of Scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut.

William Miller.
Low Hampton, Jan. 1, 1843.

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THE SECOND ADVENT MANUAL

IN WHICH

THE OBJECTIONS TO CALCULATING THE PROPHETIC TIMES ARE CONSIDERED;
THE DIFFICULTIES CONNECTED WITH THE CALCULATION EXPLAINED;
AND THE FACTS AND ARGUMENTS ON WHICH MR. MILLER'S CALCULATIONS
REST, ARE BRIEFLY STATED AND SUSTAINED.

By APOLLOS HALE.
PUBLISHED BY JOSHUA V. HIMES, 1843.
Publishers Note: This article printed here is only the first part of this entire article due to space requirements.

PREFACE

It is not the design of this manual to enter into the details of the Second Advent doctrine, as held by Mr. Miller: these may be found in many of our publications, from the pen of Mr. Miller himself, and others. Nor is it intended to be, in any sense, a critical work. The writer makes no pretensions to the qualifications which are indispensable to prepare one's self for exact, learned, biblical criticism; nor has he time. Those who may desire, and have leisure, to make the prophecies the subject of such attention, must necessarily explore a wider field than would be consistent only to give the outlines of it in a work of this kind.

Its design is to present the events of history on which the calculations of the time are based, with the texts and some of the arguments which justify the application of the prophecies to these events, and to meet the most important objections which are brought against this application of the prophecies and the calculations of which it is the basis.

Other periods and calculations form an interesting portion of Mr. Miller's views, such as the Jubilees, the Typical Sabbath, etc.; but these are regarded rather as incidental and collateral, and would not of themselves be supposed to furnish conclusive evidence in support of any theory. The facts and arguments in support of those prophetic periods only which are deemed vital to the system, are contained in this work.

The materials for this purpose are here presented as the writer has been in the practice of using them, when exhibiting the doctrine as a lecturer; others can use them as their taste or judgment may suggest.

The difficulty of access, with many readers, to the original sources of the information contained in this little volume; the oft-repeated wish for such a compilation; the desire that as many as possible may become established in what the writer considers the particular truth of our time; and that all who will regard its calls, and yield to its claims, may be prepared for the scene which is to decide the destiny of men, and which is rapidly hastening upon the world,-are the motives for thus occupying the time which he is not permitted, on account of ill health, to occupy at present in lecturing.

Boston, May 1, 1843.

OBJECTIONS TO CALCULATING THE PROPHETIC TIMES CONSIDERED

One mode by which the God of truth commends his word to men, is, by exhibiting the absurdity, sometimes the wickedness, of the positions which are taken in opposition to his truth. So Christ repelled the blasphemous slander of the Jews, on one occasion, who charged him with casting out devils through Beelzebub, the prince of devils. "If I, by Beelzebub, cast out devils, by whom do your sons cast them out!" Are they connected with Beelzebub! So, also, the reply of Christ to those who complained of him for receiving "sinners and eating with them," was intended to contrast the position which they condemned with their own position. As much as if he had said, "Yes, I receive sinners and eat with them-you do not; very well; let us make a comparison or two. (See Luke xv.) The father of the prodigal is on my side-and the man who lost a sheep, he is on my side-and the woman who lost a piece of silver, she is on my side-and the angels of God-these are all on my side. But you don't receive sinners! nor eat with them; very well, I do." Every age has had its contests for and against some particular form of truth, and the opposition is always characterized by ignorance and absurdity.

If ever there was a time when all the antitypes of the old recorded enemies of the truth, from the magicians of Egypt to Simon Magus, were on the stage at once, and all of them actively engaged, the day in which, we live must be the time; and if there is any one particular part or form of truth in reference to [6] which their special anxiety is manifested, it is the sublime and clearly stated doctrine of Christ's second coming. No person who is at all acquainted with the subject can doubt for a moment, that, if a heathen should come among us, and compare the various and contradictory opinions which prevail everywhere, in reference to it, he must certainly think that the Bible has said nothing about the subject, or that we do not believe our Bibles. The Bible, however, has predicted exactly the state of things which we now witness upon this subject; it has warned us in view of it, and pointed out the only safety-"Behold," says Christ, "I have told you before," etc. Matt. xxiv. 25. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" etc. 2 Pet. iii. 2-4.

But the particular question involved in the subject, against which "the head and tail" of society is moved, is the question of time. This is the question against which the scoffing infidelity, refined and vulgar,-much of the reputed christian wisdom,-and not a little of the undoubted piety of the land, stand forth in their most expressive attitudes of scorn, contempt, or horror. To the infidelity we have no apology to make, (though we rejoice to know that not a few of its more candid votaries have been converted to Christ, through the special instrumentality of Mr. Miller.) To the literati ecclesiastical, who look upon Mr. Miller with so many airs of affronted superiority,-we say, Point out the mistakes, and give us a more scriptural explanation of these prophecies. We solemnly aver, that if any man will do this, we will not only abandon the explanation now defended, but we will labor to disseminate the better one to the utmost of our ability; but, to tell us that we have "no business to meddle with the prophecies," or that "we cannot understand the prophecies until they are fulfilled," will not do. We have never been [7] able to perceive the value of a chart that would not tell the sailor where to find his port, until after he had arrived. We have become the disciples, and advocates, of Mr. Miller's theory from a sincere conviction of its truth, in opposition to all our prejudices and worldly interests,-we do not wish to be deceived ourselves, and we would not for our lives deceive others. If we are mistaken, we will thank any man to set us right. To the piety of the land we bow with the most sincere respect and tender sympathy. We would not take a step or speak a word to give offence for our right hand, and wherein we may seem to offend we frankly and fully give the reasons for so doing. We feel that we have the fullest authority, from the plain statements and directions of the word of God, to give our attention to this particular question; and that we have every reason to believe, from the prophecies, the events of history, and the signs of the times, that the period has come for the question of time to be understood. That it has generally been supposed, in every age of the church, that the time in which the end of all things is to take place, is indicated to us in the prophecies of Daniel, we might give a long list of her most worthy names to prove; and although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come; but if the church had not thus looked upon the subject during this long period, the statements and directions of the apostles would be sufficient to settle that point. Peter has given us an undoubted explanation of the design of these prophecies of Daniel in particular, (though others of course are included,) and he, with Christ and the other apostles, directs us repeatedly to the prophets for "light." Luke xvi. 29-31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3-10; x. 5-7; Jude 14-18.

Let us hear Peter.-1 Peter i. 3-13. For whose benefit did the prophets understand their message to be [8] intended? Unto whom (the prophets) it was revealed, that not unto themselves, But unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. v. 12. Here, then, are "things" brought to view, to communicate which the prophets "did minister;" and "them that have preached the gospel with the Holy Ghost sent down from heaven, have reported;" and "which the angels desire to look into." Now if these "things" should happen to involve the coming of Christ, and the time of his coming, let those sneer and scoff who will; they do it not to men, but unto God.

What, then, are the "things," in reference to which it is said, "unto us they did minister?" 1. "The prophets have inquired and searched diligently,-searching what the spirit of Christ which was in them did signify," "when it testified beforehand" of a "salvation" which consisted "of the grace that should come unto you," and which you should receive "as the end of your faith, even the salvation of your souls." v. 9, 10. What grace? "The grace that is to be brought unto you at the revelation of Jesus Christ." v. 13. And the "salvation" was that "unto" which they were "kept by the power of God, through faith," and their faith looked "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven"-and "ready to be revealed in the last time." v. 4, 5. Which "faith, more precious than gold which perisheth, though tried with fire," the apostle desired "might be found unto praise and honor and glory at the appearing of Jesus Christ." v. 7. These "things" are "what" "the prophets inquired about, and apostles reported," and "angels desire to look into."

2. "The prophets have inquired and searched diligently what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that [9] should follow." v. 11. The "time," which referred to "the sufferings of Christ," has been filled up. "The glory," which belongs particularly to "his appearing and kingdom," has not yet been realized. The 70 weeks which indicated the time of the sufferings of Christ, explain the "manner" in which the prophetic times of Daniel are to be understood; and by their exact fulfilment give us a demonstration that "at the time appointed the end shall be," when Daniel saw "one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan. vii. 13, 14. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;" (Matt. xxv. 31;) "and them that

sleep in the dust of the earth shall awake; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

That Daniel is particularly referred to by the apostle here, is evident from three considerations. 1. He is the only one of the prophets who has given us the time in connection with "the suffering of Christ, and the glory that should follow." Dan. chapters ix. xii.

2. To him "it was revealed that not unto himself he did minister," in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. 3. "The angels" are brought to view as having taken a particular interest in these "things" when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10-21; xii. 5-7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject. (2 Peter iii. 1, 2.) To their "word" we do well that we take heed, as unto a light that shineth in a dark place, until [10] the day dawn." 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood "at the time of the end:"-that is, a short period before the end shall actually come. And is there not good reason to believe, that, according to every series of prophetic events, we have nothing else to look for but "the end?" Can any man put his finger upon the prophecies, and point out a single event, which has not already taken place, except those events which are to accompany or follow the coming of Christ? And while these prophecies all tell us that the "time of the end" is come; "the signs" which were immediately to precede his coming, have given their note of warning and retired, or are now hovering over the very point we occupy, to assure us that his coming "is near, even at the door!"

Have we not reason, then, to believe that the time has come for the vision to be unsealed? May we not expect to understand the "time" as well as the other "things" of which it speaks? For ourselves, we think there is at least tenfold more reason to believe that the end of all things will come before another year shall have passed away, (though we cannot but expect it every day and every hour,) than those who were exposed to the deluge-the fires of Sodom-the famine of Egypt, her plagues and the ruin of her armies-the destruction of Babylon or Jerusalem, had to expect those events at the time they came. We are sure no truly serious person, whose mind is sufficiently enlightened upon the prophetic scriptures to appreciate at all their clear and full and awful burden, will lightly treat this question.

CONSEQUENCES

But you object to making calculations of the time for fear of consequences. What consequences? Why, if we make our "calculations of the time and the event does not come, others will not believe when it is actually coming." Well, perhaps the snare which you are anticipating for other generations, is the one in [11] which the present generation may be taken. That others who have fixed the time, have been mistaken, we know, and that should inspire us with modesty and caution; but it no more proves that the truth can never be known upon the subject, than the fact that men have been mistaken on other subjects proves that the truth on those subjects can never be discovered. And, after all, is it not better that there should be ten false alarms, than that there should be one surprise without any warning? And may it not be as likely that the false alarms in times past have been given by the great enemy to lull the present generation to sleep, that they may be taken in the "snare," as that this is a false alarm to which some future generation may point as a means of quieting themselves when the end, as you suppose, may actually come?

You tell us again-"It will make infidels, if we make such calculations, and the end don't come." Who will be made infidels? Not those, surely, who are opposed to our views. And it would be remarkable indeed if those who are neutral, or "halting between two opinions," should suppose the Bible has failed, and therefore "throw it away," after time shall have proved our views not to be the correct explanation of it, when they now decline to receive our views as the doctrine of the Bible.

There can be none to "make infidels" of, then, but believers of the doctrine. And why should they turn infidels? They have taken then position not simply from what they believe the prophetic periods to teach, but also from those prophecies which bring the end to view in connection with the history of the world, and "the signs of the times;" so that we must still believe the end to be near, even if the year '43 should pass away, though we may not fix upon any other time for the event. And we think those who have exhibited fortitude enough to bear the opposition already shown to them on account of their faith, will not be quite ready to turn infidel even if they should see a few more years on earth, and it should be their lot to suffer more [12] than they have yet suffered. May we here ask our brethren to pray that they may have grace enough to bear with us, if we should not happen to turn infidels, should we be spared to see '44, though their predictions, in that case, might fail as well as our calculations?

But this objection anticipates the results with as much confidence as any "prophet" might be permitted to do. We do not see any special necessity for such a conclusion. Why should the non-fulfilment of prophecy according to our calculations lead to more starting results than in other cases? According to the calculations of Professor Stuart, Mr. Dowling, and a host of others who believe with them, these prophetic times have never been fulfilled, and are they infidels? We can, at least, fall into the popular current-"have nothing to do with the prophecies"-and be as good Christians as others. We would ask, in turn, where is the propriety, in reference to this particular subject, of leaving the question, first to be considered, Is it true? and passing to the question, What will be the results? or, in looking at the results, to inquire, "What if it don't come?" in-

stead of asking, What if it does come? All the danger lies there. What if it does come?

OBJECTIONS

Our object, however, in this article, is to direct your attention to the character of the objections to these calculations. If the calculations are so very "absurd" and "ridiculous," it could be no very difficult thing for some of their able opposers to point out some mistake in the facts or dates on which they are based, or in the principles involved in the theory, without resorting to falsehood and slander, or at least without throwing away the most valuable labors of the old defenders of the Bible and Protestantism, or certainly without impeaching the Bible itself.

But we assert it, in the full expectation of speedily meeting the Judge of all the earth, that we do not know of a single writer who has opposed the doctrine, (and some of them we would not speak lightly of, as Christians, for our right hand,) who has not entirely omitted [13] the only inquiry, which, in the very nature of the case, could amount to any thing, and apparently labored for the mastery in some one or all of the above fruitless, not to say wicked experiments.

No doubt they supposed they were doing God service, and that the cause they had undertaken to defend, demanded the best efforts which could be made for it; and as these were the only efforts they could make, it did not probably occur to them that they were doing evil that good might come, as they understood it, or that they were making concessions to the cause they opposed which must satisfy all candid spectators of the contest, that nothing could be fairly done against it.

We shall speak only of the objections brought against the calculation of the time. And yet not all of them against this, but against that view of it which brings the time so near; for many who pretend to object to "fixing the time," as they call it, when the calculations which bring us to the end in '43 are mentioned, go right on and make other calculations which put it off perhaps 20, 50, 100, or 1000 years "to come."

CHRONOLOGY OF THE WORLD

It is said there are difficulties connected with the subject which make it impossible to fix upon any thing with certainty, and none but fanatics will have any thing to do with it. We will say nothing of the reflection which such a view of the subject casts upon God, who has directed us to the prophecies to guide us in the midst of the greatest dangers, for what is it but tantalizing us to give such a direction if the prophecies cannot answer their design? The supposed difficulties, however, are not so great as we at first sight might apprehend. "It is impossible," we are told, "for any one to tell the age of the world." Very well. No one pretends to tell, positively how long the world has stood, but still it is believed there are serious reasons for supposing that its age is not far from 6000 years. And if a general tradition,-which supposes that the present order of things is to be [14] changed at the end of six thousand years, and which appears to be founded upon some portions of the word of God, may be worthy of our attention,-from what we can tell of the chronology of the world, it appears to harmonize with the more certain indications of the plainer prophecies. Dr. Weeks has strung up a catalogue of what he calls "mistakes of Mr. Miller and his friends, in relation to his chronology," to the number of sixty. He might, on the same principle, have carried the number up to as many thousands, and then he might find as many more in every other system of chronology. But how he will make the apparent, contradictory statements of Josephus; and the variations from Ferguson, Rollin and Jahn, with Mr. Miller's literary and theological deficiencies, "mistakes of Mr. Miller and his friends in relation to his chronology," and all this without any criterion by which to make the test,-those who have the time and ability to devote to the subject can tell better than we. If any one should think it worth the while to make a new collection of "Curiosities of Literature," they would find the Doctor's article a rare specimen; it would be a perfect match for the celebrated performance of a clerical prototype, who preached some during sermons on the letter O. We wonder if the Doctor ever had anything to do with a permutation lottery! The Doctor seems to have fallen into the common "mistake" of making a jest of the subject, and to have forgotten that he is old enough to "put away childish things." The fact that our Bible adopts the Hebrew record of time, and that this has been deemed of superior merit to the Samaritan, Septuagint, etc., is argument enough in favor of the source of our chronology, in the mind of all but those whose hyper-criticism has destroyed or impaired their confidence in the truth and faithfulness of God. And until some one can show that we may not rely upon it, or will furnish a better account, we cannot but regard its statements with some respect. That the Hebrew text gives a correct record of time from Adam to Moses, and from Saul to the time when [15] the Old Testament scriptures close, we think there is little room to doubt. The period from which the difficulties arise is the time of the Judges. We have, so to speak, the depots and mile-posts all along on the track of time from Adam down to that period, and again from Saul down to the time of Ezra and Nehemiah. According to Mr. Miller's calculation of the period of the Judges the time before Christ was 4157 years; according to Usher, 4004. That Mr. M. is near the truth, we have no doubt: that he or any other man can tell the exact time, we do not expect. The time given for that period by Paul, Acts xiii. 20, is very strongly in favor of Mr. Miller's chronology.

Dr. Clarke, in his preface to the book of Judges, makes this remark on "the Chronology of Archbishop Usher on this period," which is the standard generally adopted: "Its correctness is justly questioned."

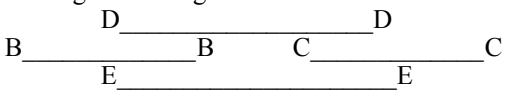
Dr. Clarke also quotes from Dr. Hales as follows: "It is truly remarkable, and a proof of the great skill and accuracy of Josephus in forming the outline of this period, that he assigns, with St. Paul, a reign of forty years to Saul, (Acts xiii. 21) which is omitted in the

Old Testament. His outline also corresponds with St. Paul's period of four hundred and fifty years from the division of the conquered land of Canaan, until Samuel the prophet." See Dr. Hales Chronology, vol. i. pp. 16, 17; vol. ii. p. 28.

Now if the reader will take the trouble to examine Mr. Miller's chronology, in the diagram appended to this article, and compare it with the Bible, he can judge, perhaps as well as any one of its claims to his serious consideration. But let that be correct or not, the prophetic periods which are involved in his theory are not affected by it; they all be on this side of the time of the Judges. In reference to these there is not the uncertainty which exists in reference to the chronology of the world.

The supposition has been named that the addition of 153 years to the age of the world must derange the whole matter of the prophetic times, by throwing the [16] date of events into confusion. A simple illustration will show that these dates are not affected by this addition.

In the following diagram, B B represents the time from Adam to Joshua. C C the time from Samuel to Christ. D D represents the period of the Judges, according to the shorter calculation. E E the same period according to the longer calculation.



The period from Samuel to Christ is no more according to one calculation of the period of the Judges than the other. And all the intermediate periods or dates between Samuel and Christ stand related to each other exactly alike, according to either computation of the period of the Judges. Now all the prophetic periods involved in Mr. Miller's theory begin after Samuel; so that the addition of 153 years before his time only affects the relation of the events in the two grand sections of time which lie before and after the Judges, to each other: that is, it makes the time from Adam to Christ, or from Moses to Christ, 153 years longer; but as the prophetic periods all begin this side of Samuel, they are not affected by the addition.

"MILLER'S RULE."

Again it is charged upon Mr. Miller as the very climax of "absurdity" and "ignorance," that he reckons the prophetic periods by supposing them to express in days the number of years intended. And to make the alleged absurdity most palpable, we have been told by those who prefer the charge, that "Miller's rule of a day for a year would leave Nebuchadnezzar at grass at the present time and 130 years to remain. And apply it to the 70 years captivity of the Jews at Babylon, they have at present more time to fulfil than has yet elapsed;" and "that the end of this world, on his own terms, cannot come yet for thousands of years!" It is no new thing for those [17] who are base enough to attempt to make fools of their neighbors, sometimes to make fools of themselves.

"These calculations" which are ignorantly or designedly ascribed to Mr. Miller, or are said to be "according to his rule," are no more "according to his rule" than the calculations in "Bowditch's Practical Navigator."

The rule of Mr. Miller in the case is precisely that of every intelligent writer upon the interpretation of the word of God, including some of his most noted and influential opposers. We will insert the rules given by Horne, a standard author in biblical interpretation, that the reader may compare them with the rules of Mr. Miller.

"The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected." Horne's Introduction, vol. ii. p. 504. *"Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of passage, it must be given up."* Ib. p. 583. And again in giving the meaning of the word day, in his "index to the Symbolical Language of the Scripture," he says, "Day—1. *A year in prophetical language*. Ezek. iv. 6; Rev. ii. 10. 2. An appointed time or season. Isa. xxxiv. 8; lxiii. 4." Vol. iv. p. 494.

The rule of Professor Stuart is similar to the first one given by Horne. Hints, p. 68.

We insert Mr. Dowling s view of the rule in question, with the note he has appended, for the of the important testimony it contains in favor of it-a witness who will not be suspected of any partiality in the case.

"I believe, as Mr. Miller does, and indeed must protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist."

"We have every reason to conclude that the time of the continuance of this persecuting power is equally true, viz: a time, times, and half a time, which, we have before seen, is the prophetical [18] designation of 1260 years." 1 Dowling's Reply to Mr. Miller, pp. 26, 27, 42. N. York Edition.

We here add the rules of Mr. Miller.

"How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. Rev. xii. 1, 2; xvii. 3-7.

Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1. Indefinite. Eccles. vii. 14.
2. Definite, a day for a year. Ezek iv.6.
3. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not."

Now all the contempt which is cast upon Mr. Miller, under the pretense that his rule is "absurd," etc., is cast equally upon the worthiest men who have ever lived, including the prophets and apostles themselves.

But those writers who object to Mr. Miller's rule, give us no other by which these prophecies can be understood, and this might be passed over, if they did not profess to explain them. We might name at least a score of men who have made the promise and the at-

tempt, but have had to confess, often in plain words, that they could not make out an explanation. [19]

While the writer was lecturing in New York city, a practicing lawyer there who became somewhat interested in the subject, attended one of the churches in the city, in which a notice had been given out of an evening lecture against Mr. Miller's theory. The house was crowded, and the minister for the occasion read an article of about half an hour's length, which was of the usual character. The next time I fell in with my friend, I inquired about the lecture against us. "O," said he, "he used up Mr. Miller at once." Ah, indeed, how did he do that? "Why, he proved to us that the Bible was not true." Well, I replied, if he has done that, we are used up. It is a gone case. If the Bible is not true, Millerism is dead, (or to that effect.) Then, explaining himself, he said, that according to what the preacher called the fulfilment of the prophecies considered, though applied in the past, they had never been fulfilled and of course the Bible could not be true. How many others have placed themselves and the Bible in the same predicament, it would be impossible to tell.

Now if the contempt shown to the above old and venerable writers on the prophecies were not enough to fix upon these men the brand of theological infamy, their treatment of the word of God will do it. It is virtually saying, His word is not exactly true. A higher authority has said, "Heaven and earth shall pass away, but my word shall not pass away." Matt. xxiv. 35.

But these writers are forced to take this position or yield in silence to Mr. Miller. It is the best they can do, if they do any thing against his views, or it remains yet to be done.

Mr. Miller only advances upon the track of time as it has been extended since the days of these worthy laborers in the interpretation of the prophecies, referred to above, and, guided by the same principles, he finds them confirmed, as the prophecies have been filled up by the events of history. The position taken by his opponents may be considered as one of the most striking and clearly marked "signs of the times."

DIFFERENT MODES OF RECKONING TIME

Again we are pointed to sundry difficulties in the way of calculating the time. It is said the difference in the mode of computing time at different periods, makes it impossible to tell when the prophetic periods run out, even if we can tell when they begin. We will let one speak for a great many. "Our readers are aware that the ancient mode of reckoning the year was by 360 days. The 2300 years of Daniel were of course years of 360 days each; in these 2300 years, the 490 years are included: but everybody knows that we count 365 days in the year. This fact has been overlooked. The 1810 years which remain of the 2300, after the accomplishment of the 490 years, are too long by 5 days and 6 hours each, and this makes a difference of upwards of 26 years. We must therefore deduct 26 years from 1843, and this takes us back to the year 1817, when, if this scheme had been correct, the world would have been destroyed." Protestant Banner, July 19th, 1843.

We may reply with the strictest propriety in the language of the Protestant Banner. "It is seldom that so large an amount of arrogance, egotism, and ignorance is found condensed in a single sentence; but the author possesses the faculty of condensing these elements in a wonderful degree." The P. B. must presume very largely upon the ignorance of its "readers," to suppose them to be "aware that the ancient mode of reckoning the year was by 360 days." We challenge the P. B. or any other Banner to point out a single nation, "ancient" or modern, whose mode of reckoning the year was by 360 days. If it can be shown that this was ever "the mode of reckoning the year," it certainly has not been since the time stated for the commencement of these obnoxious prophetic periods. See Prid. Con. Preface; Tegg's Chronology, and Roll. It is of very doubtful credit to the emphasized "we" of the P. B. that "everybody knows that we count [21] 365 days to the year." In our part of the country we have 366 once in a while. And this talk about the difference between the ancient and modern computation of the year, and the years that are lost on account of it, is really amusing. We wonder if the sun, mean and starts stood still to accommodate the supposed "ignorance" of the ancients, so that the natural year should agree with theirs! If not, what a state of "confusion confounded" must things have got into when winter came in July, summer in January, autumn in March, and spring in October. At any rate, they might have sung, without any poetic license, one in a while, "December's as pleasant as May." Though one would suppose they would have felt more like singing with the German poet, especially when May should find the thermometer below zero,—

"The world is out of joint, O, cursed spite! That ever I was born To set it right."

But perhaps they had some P. B. or Rev. Mr. Thomas or Colver, to keep things straight for them.

The great unerring standard of time which God established when he set the sun, moon, and stars to be for signs and for seasons, for days and years, has never varied. And however men have computed time, God's years have always been the same. Moreover, it has been the work of astronomers, mathematicians, chronologers and historians, since men were upon the earth, to bring their defective computations to correspond with the true natural year-the time required for the earth to pass from a particular point in its orbit round to the same point, usually beginning at the equinoxes. This time, it has been demonstrated, is 365 days, 5 hours and a fraction.

It was by referring to this never varying standard that the necessity of the leap year was discovered. It was this which led to the change of O. S. for N. S.— So with the ancients and their modes of reckoning the year. There is pretty clear evidence that they know [22] enough about astronomy to know when the sun shined and to know day from night, and winter from summer: and they know enough to make up the deficiency in their current years by intercalary months or days, as the

case required; just as we should have to do at a broker's in exchanging money on which there might be 5 or 10 per cent discount, to get par money,-we must add enough to ours to make it of equal value with his. They always had the true solar year as much us we have, whether their current year included the whole of it or not; and they always contrived some way to keep the current and natural year along together, near enough at least not to lose more than a whole year every century.

These lost years are all nonsense, and would never have been mentioned but by men whose "arrogance, egotism and ignorance" are of a sufficiently "large amount" to disqualify them to perceive that they have lost their reckoning. Rollin tells us, (vol. ii. p. 627, Harpers' Edition,)

"Though all nations may not agree with one another in the manner of determining their years, some regulating them by the motion of the sun, and others by that of the moon, they, however, generally use the solar year in chronology. It seems at first, that as the lunar years are shorter than the solar, that inequality should produce some error in chronological calculations. But it is to be observed, that the nations who used lunar years, added a certain number of intercalary days to make them agree with the solar: which makes them correspond with each other; or at least, if there be any difference, it may be neglected, when the question is only to determine the year in which a fact happened"

But the years used in the Bible history were undoubtedly Jewish years, so that we know exactly the "difference" to be considered, and what allowance to make for lost time. Horne, vol. iii. pp. 166, 167, 297.

"The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt." "The Jewish month were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the Hebrews [23] termed ii) was celebrated. Exod. xii. 2; Num. x. 10; xxviii. 11." "The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 351 days and 8 hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."

Now by regulating the "lunar years" so as to correspond with the "solar," their years must, of necessity, at every nineteenth, correspond, "within an hour and a half," with the same number of solar years, a "difference" which would not amount to one month in six thousand years; 2 so that the "scheme" of the [24] P. B. and its worthy coadjutors, "which takes us back to the year 1817, when the world would have been destroyed," will afford no relief to their "readers," except to those whose "ignorance" may be of a sufficient "degree" to disqualify them to appreciate the more "wonderful" "arrogance" and "egotism" of the writers.

PROPHETIC AND SOLAR YEARS

"But does not Mr. Miller reckon some years at 360 and some at 365 days!" No-unless you refer to the prophetic years, as distinguished from chronological or historical years. In history and chronology no other years are ever used but true solar years. Prophetic years, generally called "times" in scripture, are always of 360 days. God has so explained them in his word (compare Rev. xii. 6 and 14); and the [25] history of fulfilled prophecy corresponds with that explanation.

When these two modes of time are used in reckoning, prophetic years are never put alongside of solar years as if they were to be matched together as years; i. e. it is not to be supposed that the seven times, for instance, are to be matched with seven solar years:-nor, as some have thought, are we, 1st, to suppose the days in the prophetic period indicates a corresponding number of solar years; and 2nd, that the period thus obtained is to be compared with the same number of prophetic years; and 3rd, to get at the result, deduct the difference between the prophetic and solar years from the whole period; but prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered. "Each day" of the prophetic period represents a true solar year-there being 2520 days in 7 times, understood symbolically, the period expresses 2520 true solar years. Prophetic time is the measure, true time the article to be measured. There is the same difference between the measure and the article to be measured in this case that there is in all other cases: the measure is an arbitrary abstract rule, by which the natural and real thing is to be measured off for use.

DIFFERENCE IN THE DATES OF THE BIRTH OF CHRIST

It has been supposed again that the difference of four years, between the true date of the birth of Christ and A. D., affects the exact application of one of the most important prophetic periods, the 2300 days or years of Daniel viii. The 70 weeks, a part of this period, terminated when "Messiah" was "cut off" "to make reconciliation for iniquity," "and to anoint the Most Holy." One week, or seven years, he was to "confirm the covenant with many." In determining this question-How did Christ confirm the covenant one week, or seven years?-it has been ascertained, from what the sacred historians say of the age of Christ when he commenced his ministry, (Luke iii. 1-23; [26] Mark i. 6-15; Acts x. 36, 37,) and of the facts connected with his birth and death, that he was 37 years of age when "cut

off"-that he was "cutoff" A. D. 33-that he was born four years "before the account called Anno Domini," and therefore, as he commenced his ministry at 30, he confirmed the covenant, according to the prophecy, by preaching 7 years. These facts have all been proved, not to say demonstrated. But the caviller has started a new difficulty, though others besides cavillers may have been entangled with it. It is this: "If Christ was born 4 years before A. D., and was 37 at his death, then the 70 weeks did not run out till the true A. D. 37, and the 2300 days, or years, cannot end till A. D. 1847." Now in determining the question whether the 70 weeks, as a whole, were fulfilled, so as to "seal up," or make sure "the vision" which ends at the termination of the 2300 days or years, we have nothing at all to do with the birth or age of Christ, we only want to know when he was "cut off;" as to this simple question, it matters not whether he was 20, 30, or 50 years of age at the time. In determining the question, whether Christ confirmed the covenant one week, or seven years, by his personal ministry, as we know his age when it began, we must ascertain his age at his death. In the other question, whether the 70 weeks expired at his death, we must ascertain whether it took place 70 weeks or 490 years from the going forth of the commandment referred to. The 70 weeks were so fulfilled, and God by them has sealed the vision. Christ did confirm the covenant, by his personal ministry, 7 years-he was 37 when he died, A. D. 33, and was therefore born 4 years before the "account commonly called A. D." See note D. in the Diagram.

But let not the caviller make the correction in one particular part of the calculation, in order to introduce difficulties, which, when the whole is corrected, have no existence; if the correction is to be made, it should be carried through.

Let it be understood that the 70 weeks did not run [27] out till the true A. D. 37, and that the whole period will not run out till the true A. D. 1847; and let it be further understood that the true A. D. 37 was A. D. 33, and the true A. D. 1847 is A D. 1843, and it is as exactly 490 years from the 7th year of Artaxerxes to at 37th year of the true of Christ, as from the same year to A. D. 33; and it is as exactly 1810 years from the 37th year of the true age of Christ to the true A. D. 1847, as from A. D. 33 to A. D. 1843. As the "difference" has no connection with the time of Christ's death, the difficulty it is supposed to present in applying the prophetic period which brings us to "the end," has no existence.

THE END HID FROM US

Again we have been told, that the time of this event (the end of all things) "is not suitable to be revealed," "and it is wisely hid from us." If by the "time" here, "the day and the hour" be meant, the objection can have no fair application to Mr. Miller's calculations; but if it be meant that every thing "about the time" "is wisely hid from us," and "is not suitable to be revealed," the objection deserves a passing notice; though to point out its unscriptural character will be [28] sufficient. Has God commissioned his angels to our earth, to tell the prophets, to whom it was revealed that not unto themselves but unto us they did minister, how long it was to these things, and that the wise should understand-have the apostles directed us to these same prophets, telling us that we do well to take heed unto their word as unto a light that shineth in a dark place-has God connected the setting up of his kingdom, the judgment, and the coming of the Son of man in the clouds of heaven, with the destruction of all earthly kingdoms, telling us which of those earthly kingdoms in the succession should exist at the time-has Christ pointed us to the signs by which we might know when his coming is near, even at the door, and after all is it hid from us?

Has God seen it to be "suitable" to give notice of the time of the flood which was to destroy the world, even to a day, (Gen. vii. 4,) and of a famine which should affect only a few nations at most-and of the judgment of Egypt, a single nation, for oppressing his people-and of the final dissolution of the ten tribes, and of the captivity of Judah 70 years in Babylon, and of the destruction of Jerusalem, and is it unsuitable for God to make known to the world the time of its final destruction! And who shall dare to say what is suitable for God to do in such a case! Away with such affected regard for the character of God, which, assuming to guard the portals of the inner sanctuary, dares to dictate to the Sovereign who sits upon its throne; and while it ignorantly claims to be the guardian of his wisdom, impeaches every one of his perfections, as manifested in the express design of his most wonderful and important transactions.

How do ye doctors "make void the word of God through your traditions!" Do ye know the scriptures, or the power of God!

We defy any man to find in Mr. Miller's works, or even in what is ascribed to him by the ten thousand falsehoods in circulation, any thing more strongly [29] characterized by ignorance, presumption and impiety than this.

UNFAIR COMPARISONS

It has been attempted more than once to add to the unpopularity of Mr. Miller's theory, by invidiously comparing him with the "religious theorists" who have assumed to be "inspired to explain the prophecies," or have read the world's destiny in the stars, or have had the dreadful message communicated to them in dreams and revelations of their own, or have explained the prophetic periods sometimes by solar years, sometimes by lunar years, and sometimes by the time taken for one of the distant planets to pass through its orbit, and so on.

But Mr. Miller makes no "pretensions of this sort." He claims the gift of inspiration only for the men who wrote the Bible. He has nothing to do with the stars or planets, but for the purposes for which God has expressly made them. He has but one kind of year for chronology or history, and no other but the sanctioned

principles in interpreting the prophetic periods which are not understood literally, He has nothing to do with dreams or visions, except those of holy men of old who wrote as they were moved by the Holy Ghost. His views are based upon the word of God, and the undeniable facts of history; and however crudely they may have been expressed to the classic ear, there is no ambiguity about them.

If any mistake can be pointed out in the dates of these events, or any impropriety in the application of the prophecies to them, or if a more scriptural and fair explanation can be given us, let it be done. The man who does it shall have our hearty thanks for ourselves, and our hearty cooperation to confer the benefit upon others. God's word will be verified, and it is to be understood by those for whom it is intended, before the sublime reality shall come to pass. But while we are fully aware that the belief of our views will not hasten the end, we are also sensible that the disbelief [30] of the world will not defer it. It will be as easy for the world to be deceived now as it has ever been; as easy for sinners to sleep, and for professors to dream under the lullaby of their slumbering watchmen, and for all to be taken in the snare, as at any time; but ready or not ready-awake or asleep, what God hath written he will surely perform.

CONCLUSION

We have thus considered the principal objections and difficulties which have been presented against calculating the termination of the prophetic periods, especially that view of them which supposes that they bring us to the end in 1843.

There are other objections which were not. deemed worthy of a detailed examination here,-their fallacy having been so often shown, or their weakness being so very palpable, that nothing but the most obsequious bigotry, or the most unpardonable ignorance, could ever think of them. Of the former, "No man knoweth the day or the hour," is a specimen,-of the latter, "The doctrine is not according to the standard writers of our church," and Mr. Miller is not a learned man," are examples. We do not think the Saviour meant to say, when he spoke of "the day and the hour," "that we can know nothing about the time;" (Dimmick;) that would make him contradict himself, for he had just told how we might know when his coming was near, even at the door. (Matt. xxiv. 32, 33.) Nor is it even probable that he meant to say that "man" should never know the day or the hour of his coming in the most literal sense, for that would suppose that he himself could never know the day or the hour. The text applies to "the Son" as well as to "man" and "the angels of heaven." Mark xiii. 32.

The doctrine may not be according to the "standard writers" of any sect, and yet it may be true. Mr. Miller may not be a learned man, in the estimation of men, and yet his calculations may be correct. These objections cannot prove any doctrine true or false-no [31] man who is seeking for truth at the only source of truth, the word of God, would allow them the weight of a feather. If Mr. Miller's views are the truth, they are worthy of the ablest advocacy of the most learned and able Christian, and it is high time they were received among the "standard writings" of the several branches of the church; if they are not true, no Christian is at liberty to treat them or their disciples in any other than in a Christian manner.

Finally, there are several fundamental positions of the doctrine which remain firm and immovable:-

1. God meant what he said when he dictated the prophecies.
2. Whatever the prophecies speak is "a sure word."
3. According to the principles of this theory the prophecies have been so far fulfilled.
4. If we are wrong, those who oppose our views are also wrong. They cannot be right.
5. If this view of the prophecies does not bring us to their grand development, we do not know what to make of them.
6. We must therefore lay hold of it as the truth till God shall settle the question, and trust in him for the result.

Remark. To those who may receive this article on the objections against calculating the prophetic times, we would remark, that the particular illustration of, and argument upon, those prophecies named in the diagram of symbolic times, may be found in the other articles of the series of which this is only one. They may also be found in nearly all our more extended second advent publications. The extract from Ferguson, referred to in the Chronology, may be found in the "Bible Student's Manual," "Miller's Life and Views," etc. etc.

1843 ApH, TSAM p. 5—31
The Second Advent Manual 1843

The Probability of the Second Coming of Christ About A.D. 1843

BY J. LITCH, 1838 CHAPTER VI; SECTION I— Page 146--158

We have now again, been brought down to the Great Day, and find the redeemed family before the throne of God, and He that sitteth on the throne dwelling among them. Now a new series of events are about to take place.

Rev. viii. 2. "The seven angels, having seven trumpets, stood before God. And the angels prepared themselves to sound."

This trumpet sounded about A. D. 64, when Nero commenced his persecutions against Christians. This persecution was of short duration, for Nero died A. D. 68, which put an end to the calamities of that persecution, by which, for four years, Christians suffered every indignity and torment, throughout the Roman empire, which ingenious cruelty could invent. The torments are represented as hail and fire mingled with blood. Some of the sufferers are said, by historians, to have been wrapped in combustible clothes, and in the darkness of night they were set on fire. Others were fastened to crosses, and torn to pieces by wild beasts. Thus, like a dreadful tempest of hail, fire, and blood, this persecution burst upon the church. The third part of trees was burnt up, and all green grass was burnt up. By trees, and green grass, living soul, living thing, etc., I understand Christians of various degrees of eminence to be meant. By a third part of any thing, as the expression is so frequently used in this book, I understand a large number, but not all, or even the majority.

It is believed, that in this persecution St. Paul and St. Peter both suffered martyrdom, and with them, many other eminent ministers-I know not but one third, -also, an incredible number of Christians, so that it might almost literally he said, that every green thing was burnt up.

"The second angel sounded; and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood." Sea denotes any country in a state of agitation or commotion. The sea here spoken of was the Roman empire. This trumpet sounded when the persecution of the Christians commenced under Domitian, A. D. 94, which continued to rage for most of the time with greater or less rigor, until the days of Constantine, A. D. 312, During that period, it is probable that one third of the Christians who lived, were put to death as martyrs. Ships would mean, if the figure is carried out, churches; one third of these were destroyed. We have no data to get the exact proportion of Christians and churches which suffered; but probably, if the truth could be known, it would not fall much short of one third of the whole number who lived during that period.

"The third angel sounded, and there fell a great star from heaven, burning as it were a lamp." A fallen star, in figurative language, denotes an apostate minister of the Gospel. This angel sounded as the Arian heresy made its appearance, in the reign of Constantine. Arius fell into grievous and fatal errors, yet he maintained his moral character unimpeachable, burning as it were a lamp. Although he had fallen on an important point of doctrine, yet he shone, or shed some light-if not the brilliancy of a star, yet as the more dim light of a lamp. Says Dr. Miller, "Had he not possessed some apparent virtues, he would not have been able to form so great a design, nor to have proved so formidable an adversary. He who does much mischief in deceiving souls, must at least have a fair appearance of morals." This star fell on a third part of the rivers and fountains of waters. By rivers and fountains of waters, we may understand those streams and fountains of water which feed or are tributary to the sea. The Arian heresy spread itself all over the Christian world, and probably one third of the provinces which were tributary to the Roman empire embraced Arianism. The bitter waters of party strife were engendered in the bosom of the church, and the result of the contention was the death of many of both parties. Also, many of the churches were divided and destroyed. This trumpet ceased sounding about A. D. 538.

"The fourth angel sounded, and a third part of the sun, moon and stars, were darkened; so that the day and night shone not for a third part of them." The sun represents the Gospel, or New Testament; the moon, the Old Testament; the stars, ministers of the Gospel. This trumpet sounded about 538, when the bishop of Rome obtained the supremacy in the church, and began to prohibit the laity from reading the word of God for themselves, or more than some detached passages, prepared or selected for the purpose, with notes. There was a state of darkness came on the church. The word of God was obscured, and the clergy were ignorant and bigoted. This event is the same as the clothing the two witnesses with sackcloth. See the explanation of that event. An angel was then seen 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 trumpets which are yet to sound.

"The fifth angel sounded, and a star fell from heaven unto the earth." A star is a fallen minister. The sounding of this trumpet took place about A. D. 606, when the Mahommedan imposture took its rise. This imposture was more the work of a Jew, whom he met in his Syrian journeys, and a Nestorian monk who had been expelled from his cloister, than the work of Mahommed himself. His system is a confused medley of Judaism, Christianity, and heathenism. The exiled monk was probably the principal agent in the work of forming this imposture, and might with propriety or without violence to the figure, be denominated a fallen star. The key of the bottomless pit was given him, and he opened the pit, and there arose a great smoke out of the pit, and the sun (the Gospel,) and the air (the moral influence of the Gospel,) were darkened by reason of

the smoke of the pit. And there came locusts out of the smoke upon the earth. Smoke denotes errors, and locusts destructive armies. Mahommed, after he and his accomplices had framed their system, began at first to propagate his religion by peaceable means. But not succeeding to his mind, he soon began to meditate more violent measures, and to do by the sword what he could not do by argument. They, (the armies of Mahommed) had power, as the scorpions of the earth have power. They tormented men by their sudden attacks, and the wounds and tortures which they inflicted. It was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who had not the seal of God in their foreheads. Tree, grass and green thing are here used in opposition to those men who have not the seal of God in their foreheads. These expressions must therefore mean those who have the seal of God in their foreheads. Says Smith's Key to Revelation, "Among the torments inflicted by these Mahommedan powers upon the conquered, were the following: Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahommedan religion, upon pain of death. But Jews and Christians, having their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion, or die. But the only alternative, for the heathen was, to embrace Mahommedanism, or die. It was commanded them, that they should not hurt the grass or trees or any green thing, meaning the people of God, or Christians, but should let them alone for tribute.

This scene changes in the fifth verse, and power is given them to torment, but not to kill the men who had not the seal of God in their foreheads, for five months. To kill, is to conquer, in figurative language; and to torment, is to harass by sudden excursions and assaults. Five prophetic months are one hundred and fifty years, there being thirty days in a Jewish month. This change in the power of the locusts, when it was given them to torment men for five months, is noticed in the tenth and eleventh verses. It was at the time when they had a king over them whose name is, in Hebrew, Abaddon, but in Greek, Apollyon, which signifies destroyer. For near seven hundred years the Mahommedans were divided into several factions. About the close of the thirteenth century, a powerful leader arose by the name of Ottoman, and united the contending parties under one government, which is still known by the name of the Ottoman empire. This was the first government, since the death of Mahommed, under which his followers were united. and as the name Apollyon signifies, great has been the destruction of human life under this government. But to return to the description of these warriors. Their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them. Says a noted author, "Their military laws adjudged such a portion of their captives to bondage; and the condition of these, particularly of the women, was so deplorable (being in the power of the most licentious men,) that many would prefer death to their condition." Their treatment of their enemies "was the most stinging that could well be imagined. The appearance of the locusts we will note. "The shape of the locusts were like unto horses prepared unto battle." The Turkish armies were principally horsemen. Probably more generally so than any other army which ever existed. "And on their heads were as it were crowns like gold, and their faces as the face of a man." The horses were each mounted by a man who wore on his head a yellow turban. "They had hair like the hair of women." They wore their hair long like women, and gave it different twists and dresses, to distinguish different bands of soldiery. They fought with javelins like the teeth of lions. "They had breastplates, as it were breastplates of iron; and the sound of their wings were as the sound of chariots of many horses running to battle." Their breastplates were shields which the Turks carried with them in battle. It is said, that when they charged an enemy, they made a noise on them like the noise of chariot wheels. "They had tails like the tails of scorpions." Each Turkish horseman had a scimitar hung at his wrist, with which they were so expert, as that, when engaged in close combat, they would sever a man's or even a horse's head at a blow.

It was given them after the rise of the Ottoman empire, to torment or harass and weaken men (the Roman empire in the east) five months. If these are prophetic months as is probable, it would be one hundred and fifty years. But when did that empire rise? Mr. Miller has fixed on A. D. 1298. Others, among whom is Gibbon, in his Decline and Fall of the Roman Empire, 1299. He says-Othman first invaded the territory of Nicomedia on the 27th of July, 1299. He also remarks on the singular accuracy of the date, a circumstance not often found in the history of those times. He says-"The singular accuracy with which this even, is given, seems to indicate some foresight of the rapid growth of the monster."

If we date the origin of this empire in 1299, the hundred and fifty years would end 1449. During that length of time, the eastern empire of Rome was harassed beyond measure by the Ottoman power, but was not subjected entirely to it. The year 1448, Amurath the Turkish sultan, besieged Coria, one of the strongest cities in the Roman empire. The end of the five months would come the next year. We should naturally look for some great defeat of the Christian emperor's army. But was it so? So far from it, that after a long summer's siege and a great loss of men, the fall coming on and rains setting in, the Turks raised the siege and retired. The empire was now left in peace. One would be almost inclined to think the word of prophecy must now fail.

But the time came, and the word of God was confirmed by the event. "John Palaeologus emperor of Constantinople, was dead, and his brother, Constantine

Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign. This happened A. D. 1449. This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Palaeologus for the last Greek emperor, without doubt, because he did not consider as such, a prince who had not dared to reign without the permission of his enemy." Hawkins' Otto. Emp. p. 113. Gibbon, an infidel, is so struck with the singular accuracy of the record of the origin of this empire, that he attributes it to some foresight in the historian, of the rapid growth of the monster. But would it not become Christians better, to attribute it to the superintending providence of that Being who had set a bound for that and other empires, which they may not pass? who had given them power to harass and torment the empire of Constantinople five months; and to kill or subject it to their own sway, an hour, a day, a mouth, and a year; the whole being five hundred and forty-one years and fifteen days.

The sixth trumpet sounded; and a voice from the four horns of the golden altar which is before God, said to the sixth angel which had the trumpet-"Loose the four angels which are bound in the great river Euphrates." And the four angels were loosed which were prepared for an hour, a day, and a month, and a year, for to slay the third part of men. The four angels denote ministers of judgment. They refer to the four nations of the Seljukian Turks of which the Ottoman empire was composed, located near the river Euphrates, at Aleppo, Iconium, Damascus and Bagdad. Up to the period of 1449, they had indeed tormented the Christian empire, but could not subject it. When the sixth trumpet sounded, God seems to have overawed the Greek emperor, and all power of independence seems, as in a moment, to have fled. He, in the most strange and unaccountable manner, voluntarily acknowledged that he reigned by the permission of the Turkish sultan. The Turks very soon after this addressed themselves to the work of reducing Constantinople. This they effected, A. D. 1453, four years after the emperor obtained permission to ascend the throne. The last third of the ancient Roman empire was now reduced by Turkish arms. The number of horsemen were two hundred thousand thousand; what this number means, expositors have been at a loss to determine. But I am inclined to believe with Mr. Miller, that it means two hundred thousand twice told, making four hundred thousand in all. What makes this probable, is the fact, that the Turks usually had from three to four hundred thousand horsemen in their army. They had, when Constantinople was taken, three hundred thousand, and some say four hundred thousand horsemen, beside many foot, and a fleet. Since the fifth trumpet sounded, there has been an astonishing change in the arms of the Turks. They then had breastplates of iron, and were armed with dirks and scimitars. Now the scene is changed, and they are prepared with breastplates of fire, and of jacinth and brimstone. And out of the mouths of the horses, proceeded fire, and smoke, and brimstone. Their power was in their mouth and tail; their tails were like serpents; long, cylindrical instruments like serpents with heads in them, (bullets) with which they did hurt. This description has long been considered by expositors as a description of fire arms and gunpowder. And, indeed, I do not know how any one who knew nothing of such instruments, could describe them more clearly. The design of these plagues is stated in the twentieth verse. It was to lead the people on whom these plagues were inflicted, to repent of their sins and break them of devil worship, etc. But they did not repent, neither of their murders, nor their sorceries, nor fornications, nor of their thefts. They, like most on whom the judgments of God fall, remain impenitent to this day; and the Turks continue to oppress them.

But when will this power be overthrown? According to the calculations already made, that the five months ended 1449, the hour, fifteen days, the day, one year, the month, thirty years, and the year, three hundred and sixty years; in all, three hundred and ninety-one years and fifteen days, will end in A. D. 1840, some time in the month of August. The prophecy is the most remarkable and definite, (even descending to the days) of any in the Bible, relating to these great events. It is as singular as the record of the time when the empire rose. The facts are now before the reader, and he must make what disposition of them he thinks best. The sixth woe yet continues, and will till the great river Euphrates is dried up, and the seventh trumpet sounds.

FALL OF THE OTTOMAN POWER IN CONSTANTINOPLE

Signs of the Times [Himes] Vol. 1 August 1, 1840

THE END OF THE SECOND WOE.—REV. IX

A very general impression prevails at the present time among all classes and in all countries, so far as we have information, that we are on the point of some great revolution, both in the political and moral world. And it is most strikingly illustrative of the declaration of the Savior, Luke xxi. 25, 26, that there should be "on earth distress of national with perplexity. And men's hearts failing them with fear, and for looking after those things which are coming on the earth."

Even the most skeptical, respecting the speedy appearing of the Lord Jesus Christ, are constrained to believe that something is to take place. But what that "something" is to be, can only be known from the Holy Scriptures. What then do they teach us of the events of futurity? should be the serious inquiry of every sincere inquirer after truth The public mind seems at the present time to be directed especially towards the affairs of the east--Constantinople, and the surrounding nations. This state of things has probably been brought about in a great measure by Brother Miller's lectures; and other works on the same subject.

This being the case it is important at the present time, that something definite should be spread before the public in relation to the event we may anticipate. It will not come within the compass of my design to go into a full explanation of the prophecy on which the following calculations are founded; but simply to give a synopsis of the calculations themselves, and some general reasons for them.

The prophecy in question is, 9th chapter of Revelation. That chapter is by general consent applied to the Mahometan Religion, and the Ottoman government, as arising out of the Mahomedan system.

The sounding of the fifth apocalyptic trumpet Rev. 9, 1, and the accompanying event, is believed to represent the rise of Mahomedanism, and a host of warlike armies, by which that religion was propagated. These armies were for several centuries led on by the chieftains of the several clans into which they were divided: but in the one of the 13th century the different factions of Mahomedans were gathered under one leader or king, and formed one general government which has continued to the present time; I mean the Ottoman or Turkish empire. From the time of this organization under one leader, and he both a temporal and ecclesiastical ruler, [for he was both king and angel, or minister, of the bottomless pit] they were commissioned to torment men for five prophetic months, or 150 years. They were to be restrained from killing, politically, those who were the subjects of their oppressions; but they had power to torment, them five months. The five months were to close up the period of the fifth trumpet. I think it is very generally agreed that the Greek empire was the people whom they were to torment, and ultimately politically to put to death.

When then did the five month of Turkish torment on the Greeks commence? Not until they had a king over them, or were gathered under one government. The Ottoman government was established about A. D. 1293 or 9. And, according to Gibbon, Ottoman first entered the territory of Nicomedia, and commenced his attack on the Greeks on July 27th, 1299. The time, 150 years would bring us to 1449, when the fifth trumpet, would end, and the sixth begin to sound.

'And the sixth angel sounded, and I heard a voice from the four horns, of the golden alter, which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great River Euphrates. And the four angels were loosed, which were prepared for an hour, and a day and a month, and a year, to slay the third part of man." Chap iii. verses 13, 15.

According to the prediction, at the termination of the five months, the first woe or fifth trumpet was past; and when the second woe or sixth angel began, the restraining power by which the nation composing the Ottoman empire ware held in check and only permitted to torment men, was taken off, and power given them to slay, politically, a third part of men, or the third part of the old Roman empire; that part included in the Greek empire.

Accordingly, from 1299 to 1449, the Turks were continually tormenting the Greeks by petty incursions and wars, yet without conquering them. But in 1449 a circumstance took place which strikingly, fulfilled the prophecy of the sounding of the sixth angel.

The Greek emperor died in that year and left his throne to his brother. But although it was a time of peace in the empire, before that brother dared ascend the throne of Constantinople and reign, he sent his ambassadors to Anereth, the Turkish sultan, and requested and obtained his permission to reign; and was then proclaimed emperor of Greece. Thus voluntarily did he acknowledge that his independence was gone and that the Greek empire only existed by permission of its deadly foe. The Turkish nations were therefore loosed by divine command.

The time during which they were to continue their conquests, was on hour, 15 days, a day, one year, a month, 30 years, and a year 360 years, the whole amounting to 391 years 15 days.

Allowing the first period, 150 years to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be bro-

ken. And this, I believe, will be found to be the case.

But still there is no positive first period [that] was exactly to a day, fulfilled; nor yet that the second period begun, to a day, where the first closed. If they begun and ended so, the above calculation will be correct. If they did not then there will be a variation in the conclusion: but the evidence is clear that there cannot be a years variation from that calculation; we must wait patiently for the issue.

But what, it is asked, will be the effect on your own mind, if it does not come out according to the above calculation? Will not your confidence in your theory be shaken? I reply, not at all. The prophecy in hand is an isolated one; and a failure in the calculation does not necessarily affect any other calculation. But yet, whenever it is fulfilled, whether in 1840, or at a future period, it will open the way, for the scenes of the last day. Let no man, therefore, triumph, even if there should be an error of a few months in our calculation on this prophesy.

August 1, 1840 JVHe, HST 70.14

The Great Crisis
Eighteen Hundred Forty-Three

The Signs of the Times [Himes] August 4, 1842

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, Wo, Wo, to the inhibiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound... Rev. viii. 13

The second wo is past; and behold, the third wo cometh quickly.... Rev. xi. 14.

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's and he shall reign for ever and ever. Rev. xi. 15

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth... Rev. xi. 18

Revelation, Ninth Chapter.

The book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "The Book Of The Revelation Of Jesus Christ, which God gave unto him, to SHOW unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record," etc.

If it is a revelation, then it is not an inexplicable mystery, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative and cannot be readily understood without labor and painstaking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to reach for it, comparing spiritual things with spiritual.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20: "The seven stars

are the angels (or ministers) of the seven churches." A fallen star, then would signify a fallen or heretical minister of religion. This was undoubtedly the Arabian impostor, Mahomet. There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahommedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (gospel light,) and the air, (the influence of Christianity on the minds of men.) In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

Locusts upon the earth. That these locusts were emblems of an army, is clear from verses 7 and 8: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," etc.

This description corresponds strikingly with the description history gives us of the Mahommedan horsemen. 1. The shape of the locusts, like horses prepared for battle. 2. Their headdress. "Faces of men, hair as the hair of women, and crowns like gold on their heads." Such is the description of a Mahommedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a yellow turban, like gold.

"Was given power, as the scorpions of the earth have power."

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buckthorn tree; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidity, which takes place soon after the sting has been inflicted." 51

Descartes gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages; sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack," Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahommedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahommedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, Persia, Syria, Egypt, Africa, and Spain, had submitted to the victorious arms of the Arabian and Saracen conquerors." 52

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Grass, green thing, and tree, are here put in opposition to those men who have not the seal of God, etc. If so, they must mean those who have the seal of God--his worshippers.

"Among the torments inflicted by the Mohammedan powers upon the conquered, were the following:--Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mohammedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die." 53 Thus it was commanded them not to hurt grass, green thing, tree--Christians; but those who had not the seal of God--infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative; so it

must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

This, of course, is the same death as that in verse 5, viz., political. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mohammedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

The Torment of the Greeks One Hundred and Fifty Years

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire--the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:--"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek hath his name Apollyon."

1. "They had a king over them." From the death of Mahomet until near the close of the 13th century, the Mahommedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mohommedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahommedism, and the Sultan is its chief minister. "The Sultan, or Grand Seignior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. His name. In Hebrew, "Abaddon," the destroyer; in Greek, "Apollyon" one that exterminates or destroys. Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both language he is a destroyer. Such has always been the character of the Ottoman government.

Says Perkins, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon ("Decl. and Fall" etc.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men five months. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "Christ's Second Coming," etc., by the author in 1838.

"And their power was to torment men five months." Thus far their commission extended, to torment, by constant depredations, but not: politically to kill them. "Five months;" that it is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12--15.

The Ottoman supremacy in Constantinople three hundred and ninety-one years and fifteen days

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a months and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahommedism until the end of the five months. Then the first wo was to end, and the second begin. And when

the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission extended to slay the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Palaeologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Palaeologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission, of his enemy."

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been--whether it has corresponded with the previous calculation.

1. Has the Ottoman independence in Constantinople departed, and is it in Christian hands?

Let the following testimony answer the question.

First Testimony. The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:--"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. But have we done aught to restore strength to the Ottoman empire? We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on them he has been dependent for support against Mehemet.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahommedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defense, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "The day they

(the nations of Europe) counted their numbers was to be the last of Constantinople; and that day has everywhere come."

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the Christian Advocate and Journal, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "The Mahommedan nations are effectually in the hands, and at the mercy of the Christian governments."

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now re-organized by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe reorganized the government? What need of it, if it was not disorganized? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.

2. When did Mahommedan independence in Constantinople depart?

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pasha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pecha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of $750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the Moniteur Ottoman, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers."

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore dispatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pasha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman Plenipotentiary, drawn up and signed a treaty, whereby the Sultan offers the Pecha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pecha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pecha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been dispatched in a government steamer to Alexandria, to communicate the ultimatum to the Pecha."

From these extracts it appears,--

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pecha.
4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; the great powers stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.
5. The Sultan did dispatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, When was that document put officially under the control of Mehemet Ali?

The following extract of a letter from a correspondent of the London Morning Chronicle, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pecha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the four powers, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of this absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the envoy Rifat Bey on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pecha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was officially put into the power of Mehemet Ali, and was disposed of by his order, viz., sent to quarantine, on the Eleventh day of August, 1840.

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."

"I can add but little to my last letter on the subject of the plans of the four powers; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pecha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,--whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,--is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four Christian nations, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "about any contingency which might afterwards arise!!" From that time, then, they, and not he, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the Ottoman empire in their hands? The great powers.

According to previous calculation, therefore, Ottoman Supremacy did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "Behold, the third wo cometh quickly." And "in the days of the voice of the seventh angel,

when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." 58 Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the advent near. But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in then sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;--the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a Wo! on the inhabiters of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third WO be the conversion of the world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1--3) on this point.

1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the glorification of the wise, and they that turn many to righteousness, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the, answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?' "I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things must and will be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods, were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The first papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or lost and resurrection trump will come, and the wicked be destroyed.

J. Litch

September 7, 1842 JVHe, HST 179—182

A LECTURE ON THE TYPICAL SABBATHS AND GREAT JUBILEE

BY WILLIAM MILLER,
OF LOW HAMPTON, NEW YORK.
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THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. - ISAIAH lxi.1,2.

THIS text is a prophecy of Isaiah, delivered by the prophet about seven hundred years before Christ was born, whom he personates in this remarkable manner; and was the first text used by our dear Savior when he began his public ministry in Nazareth, where he was brought up. He then read a part of our text, closed the book, and sat down. All the eyes of them which were in the synagogue were fastened on him; and he began to say unto them, "This day is this scripture fulfilled in your ears:" Luke iv.18-21. He did not say it was fulfilled in their sight, but in their hearing; neither did he quote the last part of our text, "and the day of vengeance [4] of our God, to comfort all that mourn." Some have taken advantage of this circumstance, and argued, that, because Christ did not quote the last part of the text, therefore the day of vengeance is or was past, and no day of vengeance to come. We see, by this very argument, how wicked men will pervert the word of God, to shield themselves from the just and righteous vengeance of God. If they were not guilty, and did not fear this day of retribution, they would not make Isaiah a false prophet, in order to avoid the consequence which they otherwise must, and do, admit by the argument would of necessity follow. Although Christ, at this time, did not see fit to speak of the day of vengeance, yet, in our text, Isaiah says he would proclaim it; and I think, I shall be able to show he did proclaim a day of vengeance in his public ministry. And the reader would do well to take notice, that by the same mode of reasoning, "to comfort all that mourn" was left out, and passed, and therefore Christ will not afterwards comfort them that mourn. Who will believe this? Yet one is as sound and valid an argument as the other. Therefore, when men are driven to such weak and silly [5] arguments, we may well suspect their foundation to be unsound and sandy.

I shall therefore show, -

I. What is meant by our text.

II. What we may understand by "year of release and day of vengeance."

III. When this day will come.

I. Explain the text. "The Spirit of the LORD GOD is upon me." This part was literally fulfilled when Jesus was baptized of John in Jordan; the Holy Spirit descended upon him like a dove, and the voice from heaven pronounced him the true Messiah, which was earnestly looked for by all true worshippers about this time.

"Because the LORD hath anointed me to preach good tidings unto the meek." This too was accomplished at the first advent of Jesus Christ, when he was anointed with the Holy Ghost and with power. Acts x.38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Also, Christ did preach good tidings unto the meek in his sermon on the mount. Matt.v.5: "Blessed are the meek, for they [6] shall inherit the earth." This cannot be fulfilled until Christ's second coming, and at the resurrection of the just, - Psalm lxxvi.9: "When God arose to judgment, to save all the meek of the earth;" - that is, in its complete sense. But Christ did preach what the prophet Isaiah said he would, "good tidings to the meek," and will accomplish his promise at his second advent, and give possession of the earth to the saints.

"He hath sent me to bind up the broken-hearted." This part of our text was to be done; not preached, but performed. This is the effect of the gospel, to bind up the heart of the poor penitent. He could say, son, or daughter, "thy sins are forgiven thee; go, and sin no more." For the Son of man had power to forgive sin. Matt.ix.6.

"To proclaim liberty to the captives." This he was to proclaim or promise; not to do them, at his first coming, but to preach, as Paul has explained it, in Rom.viii.21-23: "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and [7] not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body:" which shows plainly that we are under bondage, until the redemption of the body, the resurrection of the just, when all captives will go free, and will be delivered into the glorious liberty of the children of God.

"And the opening of the prison to them that are bound." The accomplishment of this promise can only be fulfilled in the resurrection of the just, when the graves will be opened, and all the bodies of the saints who have slept will come forth. See 1Cor.xv.54,55: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy

sting? O grave, where is thy victory?" Then will death have no dominion over them, and the bonds of the prisoners will be loosed.

"To proclaim the acceptable year of the LORD, and the day of vengeance of our GOD." The acceptable year of the Lord is evidently [8] the same time as we have before mentioned, when God will deliver all his captives and release him that is bound in death. It is very evident that the year of release is alluded to by the prophet, which was appointed of God as a type of the final release of the children of God from the corruption and bondage of death.

"And the day of vengeance of our GOD." This is the day when God will raise and glorify his saints, - see Isa.lxi,3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified," - and when he will take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. This is fairly proved by Isa.xxxiv.8,9: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." And this text proves that it is the great burning day, when [9] the wicked shall be stubble. It is also the year of recompenses for Zion. Again; Isa.lxiii.3,4: "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." In this passage we are taught the destruction of the wicked, and the year of redemption of his people, as being both at one time. See Zeph.iii.8,9; Mal.iii.17; and iv.1-3. Also we have Christ's own words. Matt.iii.12: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt.xiii.40 -43: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in [10] the kingdom of their Father. Who hath ears to hear, let him hear." In these passages Christ shows clearly that when he gathers his saints he will burn up the wicked. See the 49th and 50th verses. Also, Paul talks of the same day, 1Thess.iv.14, to the third verse of the fifth chapter, as follows: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the 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. For when they shall say, peace and safety; then sudden destruction [11] cometh upon them, as travail upon a woman with child; and they shall not escape." This passage plainly shows the destruction of those who cry peace and safety, when he raises the dead in Christ. Again, 2Thess.i.7-10: "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 Jesus 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." In this epistle, Paul shows how the wicked are to be destroyed "in flaming fire," and "when he shall come to be glorified in his saints." Peter agrees with the others, in 2Pet.iii.11-13: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements [12] shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." What can be proved more clearly, than I have proved by these passages, that "the year of release and the day of vengeance" are at one and the same time; and the destruction of the wicked by fire, and the resurrection and glorification of the saints, at the time of Christ's coming?

"To comfort all that mourn." Christ taught the same doctrine in Matt.v.4: "Blessed are they that mourn, for they shall be comforted." These promises in this chapter are common to all the saints, and can only be fulfilled when they are raised up, and live in his sight. Then he will wipe tears from off all faces. Isa.xxv.8: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Rev.vii.15-17: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; [13] neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev.xxi.3,4: "And I heard a great voice out of heaven, saying, Be-

hold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." He will then comfort all that mourn; not one mourning saint will be left comfortless. John xiv.18: "I will not leave you comfortless: I will come to you." Thus we are taught when these blessings which Christ was to proclaim will be fulfilled, - in the year of release and day of vengeance.

II. I will now show what is meant by the acceptable year. 1st. It is the year when captives go free, and those bound in prison are loosed. The prophet evidently alludes to the sabbatical [14] year among the Jews, which was a type of this year spoken of in our text. Isaiah alludes to this time, in chap.xlix.8-13. We have an account of this typical year, first, in Exodus xxi.2: "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." Next place, Exodus xxiii.10,11: "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." Levit.xxv.3,4: same as above. Deut.xv.1,2: "At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth aught unto his neighbor, shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release." Jeremiah xxxiv.14: "At the end of seven years, let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your [15] fathers hearkened not unto me, neither inclined their ear." In these texts we are taught, that at the end of every seven years the Jews were commanded to let their Hebrew servants go free, and to release all their debtors from their debts. This is called a sabbath, or year of release, and was one of the Jewish sabbaths, which was typical, or a shadow of good things to come, as we are informed by Paul to the Colossians, ii.16,17: "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." If then this is a type of time, as well as manner, - and we are expressly told that the Hebrew servants were to be let go free, at the end of every seven years, - so may we not reasonably suppose, that Jesus Christ will deliver his children from their bondage, at the end of seven prophetic years? Surely a shadow must have its substance, and the type must agree with its antitype. How can a believer in the word of God deny the promises here laid down? Will not the antitype be as sure as the type? The first was given to man as a pledge of the future, shadowing [16] forth good things to come, and depended on the obedience of man for its accomplishment. The second is the promise of God, depending not on any contingencies, but is wholly disposed of by the wisdom and power of God. Therefore, I cannot see why I may not have strong faith in this promise, as well as in all others, which God in his good pleasure has seen fit to reveal unto us through shadows and types.

If this, then, is a correct view of the subject, and time is prefigured, when would the seven years of the antitype begin? I answer, it must begin with the servitude and bondage of the visible people of God; for at the end of seven years they must go free, or there would be no force in the type, and of course no fulfilment in the antitype. Seven prophetic years would be seven times 360, equal to 2520 years. This bondage must begin with the kingdom of Babylon, the first kingdom of Daniel's four monarchies, which kingdoms were to make war with the saints, and prevail against them, until the Ancient of Days came; and these were to scatter the people of God into all the kingdoms of the earth, and have dominion over them, and [17] exercise authority upon them. Mark x.42: "But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them." This was prophesied of by Moses and all the prophets down to John. Acts iii.20-24: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." And the restitution of all things must be at the year of release, when God will send his Son Jesus Christ to restore the earth and all who will then dwell therein, to a state [18] of purity and blessedness, and bring them into the inheritance of the saints, and shall deliver them from the bondage of corruption into the glorious liberty of the sons of God. These seven years of servitude must include these four kingdoms, Babylon or Nebuchadnezzar's, which was the head of gold; Media and Persia, Grecia and Rome, which constituted the whole man of sin, from his head to his toes.

When, then, may we not ask, did the bondage of the children of God begin? I answer, when literal Babylon began to exercise authority over them. In the twenty-second year of Manasseh's reign, in the year before Christ 677, the last of the ten tribes were carried away, and Israel ceased to be a nation, according to the prophecy of Isaiah, vii.8: "For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken, that it be not a people." Isaiah prophesied this in the

year 742 before Christ, which prophecy was literally fulfilled in sixty-five years afterwards, in the year B. C. 677. Then, too, Manasseh king of Judah was carried a captive into Babylon, and the threatenings [19] of God began upon his people. 2Kings xxi.10-14: "And the Lord spake by his servants the prophets, saying, because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies." Also, xxiv.3,4: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon." And although Josiah, who was king of Judah after Manasseh, did many good [20] acts, yet the Lord turned not from the fierceness of his wrath against Judah. 2Kings xxiii.26,27: "Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." The decree against Judah, was the same as against Israel. They must be scattered among all nations. It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah xv.4, - "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," - tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, 722 B. C., and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years. How remarkable, that when the seven years ended, God began to deliver [21] his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period. Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843. Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, until the year 1843, will be the end of the seven years, when the acceptable year of the LORD will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in Leviticus xxvi., and Jeremiah xv.; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be [22] their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of release.

III. This day is typified by the seventh-day sabbath. Let us first notice how the seventh-day sabbath was instituted. "In six days God made the heavens and the earth, and rested from his labors on the seventh day." He, therefore, hallowed the day and blessed it, and gave it to his people and the world as a sign, token or type, that the world, although filled with sin, and cursed by man's transgression, yet the world, and the people who are counted worthy to obtain the same inheritance or rest, should in six days be made new, by the great Mediator who is to make all things new. And when the world and the inhabitants therein are purified by the immersion of fire, then would this typical sabbath end, and the last typified sabbath commence.

This is certainly evident from Paul's reasoning in the fourth chapter of Hebrews: as also from his expression in Col.ii.16,17. That the sabbath typifies time as well as rest, is as plain to me as that light follows the rays of the sun, or shadows discover the form of [23] the substance. If, then, the seventh day was a rest in the first creation, so must the seventh day in the new creation be a day of rest to the people who are created in Christ Jesus to inherit the new heavens and new earth. Then, if by any means we can find out how long a day is in the sight of the Lord, and can tell how long the world has stood since the fall of man, we can tell as well when the great sabbath will commence, and as easily, as we can tell when our common sabbath will commence, after six days labor and toil. For the whole creation groaneth and travaileth in pain together until now, waiting for the redemption of the day of rest which remains for the people of God. And now let us see if there is any clue by which we can discover these two points.

1. What length of time with us, is a day with the Lord? The first evidence I shall bring is in Ps.xc.4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Let the reader read the whole Psalm, and he will discover that the inspired penman has a prophetic view of the power of death, and destruction of the present race of men on the earth, [24] their afflictions and sorrows, under the wrath of God against sin. He then shows the return of God to our earth, the establishment of his mercy upon the same forever, and that his work and glory should appear unto his servants. It would be natural for those who felt an interest in this work, to inquire how long

before this work of mercy would be completed. In order to answer all reasonable inquiries, he shows us that a thousand years, in the sight of God, is but as yesterday, or one day with us. Then, by reasoning from analogy, the saint of God might come to a just conclusion, that as in six days God made the heavens and earth, so in six thousand years he will create, by Jesus Christ, the new heavens and new earth. Again, in 2Peter iii.8,9: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." In this text we are plainly told not to be ignorant of this one thing, that one day with the Lord is as a [25] thousand years with us; and gives us the reason, that he may be long-suffering to usward, that we may come to repentance. He will give us six thousand years to repent in, and then will come the day of the Lord, when we shall live in his sight; or as John expresses it, Rev.xx.6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These texts to me are sufficient testimony, that a day, in the work of the new creation, is a thousand years. And now, if we can show what age we live in since the work of redemption began, we may come to a satisfactory result when that work will be finished.

It is said by our chronological writers, that the world was 4004 years old at our era for the birth of Christ. But I think they are not right, into more than 150 years; and I think I can prove by the Bible they are not. In the one article of chronology, for the time of the judges' rule, from Joshua to Samuel, or to the death of Eli, our chronologers have given but about 295 years, when the Bible, in the history of the judges, gives us 448 years; Paul, in [26] Acts xiii.20, gives us about the space of 450; and Josephus, the Jewish historian, gives us for judges 451 years. Now, I ask, in all human probability, who is right - our late writers, who only give 295 years, or the history of the judges, which gives us 448 years, corroborated by Paul and Josephus's testimony? Surely all must agree, that the weight of testimony is in favor of that chronology which makes the year of Christ's birth, according to our computation, 4157 years after the creation or fall of man. Then, by adding 1843, we have our 6000 years up to the commencing of the day of rest, or the beginning of the seven thousandth year, or the great sabbath, of which our seventh day is but a shadow. What strong evidence is this, that we are now living at the end of the 6000 years, in which the work of redemption must be completed, and the glory of God be revealed in the face of Jesus Christ at his appearing and his kingdom! Let me notice one other circumstance: from the foundation of the world to the confusion of tongues, under Patriarchal government, was 2000 years, or two days; from the confusion of tongues, to the time the Roman kingdom became mistress of the world, [27] through the reign of the Babylonian empire, 2000 years more; and from the rise of the Roman empire to the commencement of Christ's universal kingdom under the whole heaven, will be 2000 years more, in the year 1843.

IV. This year of release, and deliverance of the saints from all bondage, death not excepted, is typified in one way more, by the Jubilee, or fiftieth year. It is well known that the Jews were commanded to keep every fiftieth year as a year of redemption from all bondage, debts or dues; persons, lands and tenements were redeemed and restored to the former owners. This is typical of the redemption of the people of God from all captivity, bondage or death, into the glorious liberty of the sons of God; Rom.viii.21; and is also typical of the times of the restitution of all things. Acts iii.21: "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." And these jubilees did measure time with as exact measurement as the hand on the clock points to the time of day.

In order to realize the force of this type, we [28] must notice that as seven days constitute a sabbath, so seven kinds of sabbath form a complete round of sabbaths, and carry us up to the perfect sabbath in heaven. "Seven sabbaths are complete."

1st. Is the seventh-day sabbath. Exod.xxxi.13-17. {1842 WiM, LTSGJ 28.1}

2nd. Is the fiftieth-day sabbath. Levit.xxiii.15,16. {1842 WiM, LTSGJ 28.2}

3rd. Is the seventh week sabbath. Deut.xvi.9,10. {1842 WiM, LTSGJ 28.3}

4th. Is the seventh month sabbath. Levit.xxiii.24,25. {1842 WiM, LTSGJ 28.4}

5th. Is the seventh year sabbath. Levit.xxv.3-5. {1842 WiM, LTSGJ 28.5}

6th. Is the year fiftieth, or jubilee. Levit.xxv.8-13. {1842 WiM, LTSGJ 28.6}

7th. Is the fiftieth jubilee, and may be called the antitype of all other sabbaths. This will take no less than forty-nine times fifty years, which is 2450 years, to bring us to the great Jubilee, of which all others are but the shadows or types. The next question which remains to be settled, is, to know when this time began.

It is made plain that we are to begin to reckon from the last jubilee kept in regular [29] succession, and the time the Jews were carried into their 70 years' captivity and could not keep their jubilees, for their captivity exceeded a jubilee, 20 years. This is the rule given, Levit.xxiii.15: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete." Also the prophecy of Moses, - Levit.xxvi.34,35: "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it," - shows us when the land will lie desolate and

enjoy her sabbaths, not be possessed or tilled by the people of God exclusively, until the final redemption of the purchased possession in the great Jubilee, when the true Israel of God will all be redeemed. Our Judaizing teachers will tell you that "the Jews did return to their land after seventy years captivity." I agree; but did they return as in their jubilees? By no means; they were yet slaves and bondmen, and remained so under the several succeeding [30] kingdoms of Persia, Grecia and Rome, until they were cut off from being the people of God. Isaiah lxv.15: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Since which time all Christians have been strangers and pilgrims, as their fathers were in the land of promise; for now the promise is, "the meek shall inherit the earth." It is no more given to the Jew in the flesh; but children of faith, like our father Abraham, are counted for the seed, to whom the promises are now made. There remaineth, therefore, a redemption for the people of God, not to the Jew only, but to all the people of God who are scattered abroad, when the great trumpet shall be blown in the great Jubilee. Isa.xxvii.13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Let the reader consult Isa.xviii.3-7.

Then there is no jubilee until the great trumpet shall be blown, which will gather [31] the elect people from the four winds of heaven, and deliver the captives, those who are bound in death, as well as those who are under the smarting scourge of the tyrants of the earth; and will give the possession of the earth to the saints, with Christ for their king, and he will possess the kingdom forever, even forever and ever. The land which is given to the saints by promise, would not be inherited until the 2450 years of captivity should be completed, and this must harmonize with the year of release. Now, suppose we begin our time for the great Jubilee, at the time when the Jewish jubilees were broken and could not be kept in their regular order, when they went into their seventy years' captivity, in the year B. C. 607, before our vulgar era; (see chronology in the first chapter of Daniel;) which 607 years taken from 2450 years, will leave 1843 after the birth of Christ. You may inquire, what will be done in the year 1843? I answer, -

1. The last trumpet must be blown, which ushers in the great Jubilee, which brings in the eternal redemption of the people of God, and secures to them the promised inheritance. It brings liberty to the captives and the opening of the [32] prison to them that are bound. It gives unto them who mourn in Zion, beauty for ashes, and the spirit of joy, for the spirit of heaviness. It gives praise to him who hath planted us as trees of righteousness in his courts in the garden of God. It builds the waste places of Zion, and raises to life and animation the desolations that death has made in former generations. It makes all the then inhabitants of the earth kings and priests unto God and to Christ, and they will reign with him in the eternal kingdom. It redeems the saints from all sin; and takes away the curse from the earth. It wipes away all reproach from the saints, and all that see them will acknowledge them the seed the Lord hath blessed. All the tears of Zion's children will be wiped from their eyes; and the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

2. You will naturally inquire, What will be the situation of the wicked? I answer, God will take vengeance on them in flaming fire; they will consume away in the smoke; they will be as stubble fully dry; he will burn them up, and leave neither father nor son. [33] He will dash them to pieces like a potter's vessel, and they will be carried away by the indignation of the Almighty, and thrust down to hell in the fierceness of his wrath. Their bodies will be ashes under the feet of the saints, and their spirits confined in the dark pit of wo. At the sight of his glory, they shall howl; and under the rod of his justice, they shall gnash their teeth with madness. Their torment shall be without mitigation, and their hopes be blown away like the dust. They will cry for vexation of spirit, and call aloud, but have none to hear. This will be the lot of those who obey not the gospel, and the inheritance of those who keep not his commandments.

3. Now let me inquire, reader, what will be your condition when God rises up to the prey; when he comes forth to save the meek of the earth? Have you less than two years to make your last choice, either for heaven or hell? And are you spending the last moments which mercy gives, in frivolity and sin? Awake, awake! Behold, he cometh! "go ye out to meet him."

Note: The design of the above [to the right] chart and tables is to present at a glance the methods of computing the various prophetic periods, for a full explanation of which reference must be had to “Miller’s Lectures," “Life and Views" etc.

The chart at the head of the page gives a scale of time for 6000 years from creation, with the average length of the prophetic periods, the dates of their commencement, termination, &c. For proof of the age of the world being 6000 years, see Miller's Life and Views, p. 36.

The seven times of Levit. xxvi. give us the 2520 years that the people of God are to be trodden down by their enemies till the times of the Gentiles are fulfilled, and which began when Manasseh was taken captive and carried to Babylon, B. C. 677. The various periods that the Church have been subject to different powers, is shown under the head of Israel's Captivity. See Sec. Adv. Library, No. 14.

The 2300 days of Daniel viii. extend from the going forth of the decree of Artaxerxes Longimanus, B. C. 457, to the consummation of all things; and denote the length of the -vision in that chapter. These days are proved to be years, by the fulfilment of the 70 weeks in 490 years, A. D. 33—in just as many years as there are days in 70 weeks. And the 490 years terminating in 33, the 2300 must terminate in 1843, or 1810 years from the end of the 490. See Miller's Lectures, p. 39.

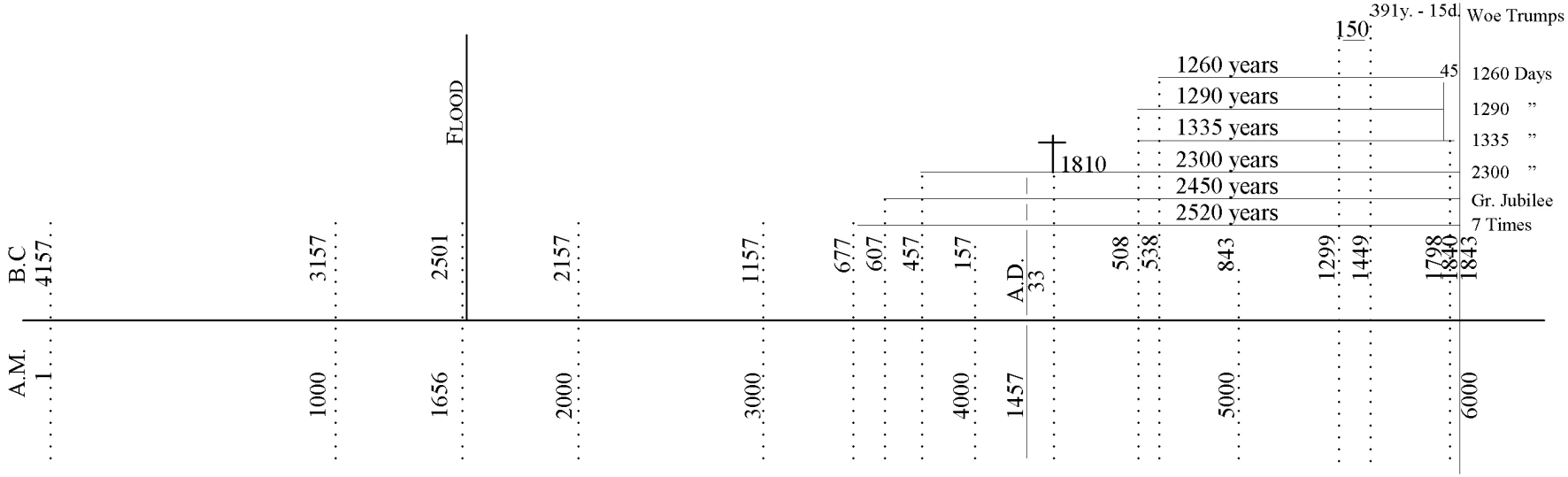
The 1290 and 1335 days of Daniel xii., began with the abolishing of Paganism in A. D- 508, when also the abomination of desolation was set up ; for in that year was the first ecclesiastical war, and Papacy was pushing as a horn, but did not gain the supremacy till Rome was conquered by Justinian, and the Arians were given into its hands, A. D. 538.

The 1290 days reached till the time of the end, when the king of the south (Egypt) pushed at Bonaparte, 1798 ; and the 1335 reach to the end itself, when Daniel and all the redeemed stand in their lot and shine as the firmament forever, even forever and ever. See Miller's Lectures, p. 100. The time, times and a half, began with the supremacy of Papacy, in A. D. 538, when the Pope first had power over the lives of Christians to put them to death for heresy, and terminated with the overthrow of the Pope when taken prisoner by Berthier, a general of Napoleon's, in 1798, at which time the inquisition was abolished, and since which the Papists have had no legal power over the lives of Christians ; or have not dared to execute it. See Sec. Adv. Library, No. 6, p. 45.

The Fifth and Sixth Trumpets are two of the three woe trumpets of Rev. ix. The Fifth Trumpet began to sound on the 27th of July, 1299, when the Turks made their first attack upon the Greek empire; and continued five prophetic months, or 150 years, to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks, but continued on the throne by permission till 1453, when Constantinople was besieged and taken. The Sixth Trumpet began to sound when Deacozes asked the consent of Amurath to reign, in 1449, and continued “an hour, a day, a month, and a year," in prophetic time, or 391 years and 15 days from the end of the 150 years, and terminated on the 11th of Aug. 1840, when the Sultan made a like voluntary surrender of his power into the hands of the four powers Europe ; and now reigns by their permission, the same as did the Greek monarch when this trumpet began to sound in 1449. See Sec. Adv. Library. No. 20, p. 151.

PLAN OF CALCULATING THE PROPHETIC PERIODS

SCALE OF TIME FROM CREATION



THE TWO THOUSAND THREE HUNDRED DAYS. Dan. viii. 14

2300
Begun B.C. —157 Ezra vii. 12-26

Ends A. D. 1843
Take 70 weeks— 490 Dan. ix. 24, 25

1810
Add A.D. 33

1843

THE SEVENTY WEEKS
Dan. ix. 25

7 weeks x 7 = 49 days
62 " x 7 = 434 "
1 " x 7 = 7 "
70 " = 490 "
Began B.C. - 457 Ezra vii. 12-26
A.D. 33
1810
A.D. 1843

THE FIFTH AND SIXTH TRUMPETS
Rev. ix. 5. 15

Fifth Trumpet began; A. D. 1299 July 27.
5 months = 150 days 150 years

Sixth Trumpet began, A. D. 1449, July 27
1 Year = 360 days
1 Month = 30 days
1 Day = 1 day
1 Hour = 1/24th day
391 1/24th Days = 391 years 15 days
Sixth trumpet ended A.D. 1840, Aug. 11

THE TIME, TIMES AND A HALF
Dan. vii 25

3 1/2 Times
12
42 Months
30
1260 days
A.D. 538 Papacy established in Rome
A.D. 1798 Papacy lost civil power
45 time of the end
A.D. 1843

THE SEVEN TIMES
Levit. xxvi

7 Times
12
84
30
2520 Days
B.C. - 677 begun 2 Chron. xxxiii. 11
A.D. 1843

THE 1290 AND 1335 DAYS
Dan. xii 11,12

Begun A.D. 508
1290
1798
45
1843

Begun A.D. 508
1335
Ends 1843

ISRAEL'S CAPTIVITY

Under Babylon	140
Media and Persia	205
Grecia	174
Pagan Rome	666
Kings	30
Papacy	1260
Time of the end	45
	2520
Begun B. C.	- 677
	1843

The Second Angel's Message



The Second Angel's Message

Chapter XV. Spirit of Prophecy Vol. 4 p. 231 - 239

The churches that refused to receive the first angel's message, rejected light from Heaven. That message was sent in mercy to arouse them to see their true condition of worldliness and backsliding, and to seek a preparation to meet their Lord. God has ever required his people to remain separate from the world, that they might not be allured from their allegiance to him. He delivered the Israelites from bondage in Egypt because he would not have them corrupted by the idolatry with which they were there surrounded. The children of this world are the children of darkness. Their attention is not directed to the Sun of Righteousness, but is centered upon themselves and the treasures of earth. Blinded by the god of this world, they have no just perception of the glory and majesty of the true God. While they enjoy his gifts, they forget the claims of the Giver. Such have chosen to walk in darkness, and they are led by the prince of the powers of darkness. They do not love and enjoy divine things, because they do not discern their value or loveliness. They have alienated themselves from the light of God, and their understanding becomes so confused in regard to that which is right, true, and holy, that [231] the things of the Spirit of God are foolishness to them.

It was to separate the church of Christ from the corrupting influence of the world that the first angel's message was given. But with the multitude, even of professed Christians, the ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heart-searching message of truth.

Peter, writing as he was inspired by the Holy Spirit, described the manner in which the message of Christ's second coming would be received: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." [2 Peter 3:3-7.]

Those who perished in the waters of the flood had an opportunity to escape. All were urged to find refuge in the ark; but the multitudes refused to heed the warning. So when the first angel's message was given, all who heard were invited to receive it, and share the blessing to follow its acceptance; but many scorned and rejected the call. One turned to his farm, [232] another to his merchandise, and they cared for none of these things. Inspiration declares that when the antediluvians rejected Noah's words, the Spirit of God ceased to strive with them. So when men now despise the warnings which God in mercy sends them, his Spirit after a time ceases to arouse conviction in their hearts. God gives light to be cherished and obeyed, not to be despised and rejected. The light which he sends becomes darkness to those who disregard it. When the Spirit of God ceases to impress the truth upon the hearts of men, all hearing is vain, and all preaching also is vain.

When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8] This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches.

The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate [233] the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,--the work of Satan.

In Revelation 17, Babylon is represented as a woman, a figure which is used in the Scriptures as the symbol of a church. A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be a harlot; and the prophet beheld her drunken with the blood of saints and martyrs. The Babylon thus described represents Rome, that apostate church which has so cruelly persecuted the followers of Christ. But Babylon the harlot is the mother of daughters who follow her example of corruption. Thus are represented those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel's message.

The close relation of the church to Christ is represented under the figure of marriage. The Lord had joined his people to himself by a solemn covenant, he promising to be their God, and they pledging them-

selves to be his, and his alone. Said Paul, addressing the church, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." [2 Corinthians 11:2.] But when her confidence and affection [234] were turned away from him, and she sought after vanity, and allowed the love of worldly things to separate her from God, she forfeited the privileges included in this peculiar and sacred relation. By the apostle James those who assimilate to the world are addressed as "adulterers and adulteresses." [James 4:4.]

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church-records, and fashionable sins are concealed under a pretense of godliness. God looks down upon these apostate bodies, and declares them daughters of a harlot. To secure the favor and support of the great men of earth, they have broken their solemn vows of allegiance and fidelity to the King of Heaven.

The great sin charged against Babylon is, that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication [235] which she presents to the world, represents the false doctrines which she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of the word of God.

Prominent among these false doctrines is that of the temporal millennium,--a thousand years of spiritual peace and prosperity, in which the world is to be converted, before the coming of Christ. This siren song has lulled thousands of souls to sleep over the abyss of eternal ruin.

The doctrine of the natural immortality of the soul has opened the way for the artful working of Satan through modern Spiritualism; and besides the Romish errors, purgatory, prayers for the dead, invocation of saints, etc., which have sprung from this source, it has led many Protestants to deny the resurrection and the Judgment, and has given rise to the revolting heresy of eternal torment, and the dangerous delusion of Universalism.

And even more dangerous and more widely held than these are the assumptions that the law of God was abolished at the cross, and that the first day of the week is now a holy day, instead of the Sabbath of the fourth commandment.

When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly [236] intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. The sin of the world's impenitence lies at the door of the church.

God sent his professed people a message that would have corrected the evils which separated them from his favor. A state of union, faith, and love had been produced among those who from every denomination in Christendom received the Advent doctrine; and had the churches in general accepted the same truth, the same blessed results would have followed. But Babylon scornfully rejected the last means which Heaven had in reserve for her restoration, and then, with greater eagerness, she turned to seek the friendship of the world.

Those who preached the first message had no purpose or expectation of causing divisions in the churches, or of forming separate organizations. "In all my labors," said Wm. Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming Judgment, and to induce my fellowmen to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united [237] with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home; and I never favored any one denomination in my advice to such."

For a time many of the churches welcomed his labors; but as they decided against the Advent truth, they desired to suppress all agitation of the subject. Those who had accepted the doctrine were thus placed in a position of great trial and perplexity. They loved their churches, and were loth to separate from them; but as they were ridiculed and oppressed, denied the privilege of speaking of their hope, or of attending preaching upon the Lord's coming, many at last arose and cast off the yoke which had been imposed upon them.

In the days of the Reformation, the gentle and pious Melanchthon declared, "There is no other church than the assembly of those who have the word of God, and who are purified by it." Adventists, seeing that the churches rejected the testimony of God's word, could no longer regard them as constituting the church of

Christ, "the pillar and ground of the truth;" and as the message, "Babylon is fallen," began to be proclaimed, they felt themselves justified in separating from their former connection.

Since the rejection of the first message, a sad change has taken place in the churches. As truth is spurned, error is received and cherished. Love for God, and faith in his word, have grown cold. The churches have grieved the Spirit of the Lord, and it has been in a great measure withdrawn. The words of the prophet Ezekiel are fearfully applicable: [238] "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be inquired of at all by them?" "I the Lord will answer him that cometh according to the multitude of his idols." [Ezekiel 14:3, 4.] Men may not bow down to idols of wood and stone, but all who love the things of the world and take pleasure in unrighteousness have set up idols in their hearts. The majority of professed Christians are serving other gods besides the Lord. Pride and luxury are cherished, idols are set up in the sanctuary, and her holy places are polluted.

Anciently the Lord declared to his servants concerning Israel: "The leaders of this people cause them to err, and they that are led of them are destroyed." [Isaiah 9:16.] "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?" [Jeremiah 5:31.] "For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely." [Jeremiah 6:13.] The Jewish church, once so highly favored of the Lord, became an astonishment and a reproach through neglect to improve the blessings granted them. Pride and unbelief led to their ruin. But these scriptures do not apply to ancient Israel only. The character and condition of many nominally Christian churches are here portrayed. Though in possession of far greater blessings than were granted to the Jews, they are following in the steps of that people; and the greater the light and
[239] privileges bestowed, the greater the guilt of those who permit them to pass unimproved.

The picture which the apostle Paul has drawn of the professed people of God in the last days is a sad but faithful delineation of the popular churches of our time. "Having a form of godliness, but denying the power thereof," "lovers of pleasures more than lovers of God," "lovers of their own selves, covetous, boasters, proud," [2 Timothy 3:2-7.]--such are a few specifications from the dark catalogue which he has given. And in view of the frequent and startling revelations of crime, even among those that minister in holy things, who dare affirm that there is one sin enumerated by the apostle which is not concealed under a profession of Christianity?

"But what fellowship hath righteousness with unrighteousness?" "And what concord hath Christ with Belial?" "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:14-18.]

At the proclamation of the first angel's message, the people of God were in Babylon; and many true Christians are still to be found in her communion. Not a few who have never seen the special truths for this time are dissatisfied with their present position, and are longing for clearer light. They look in vain [240] for the image of Christ in the church. As the churches depart more and more widely from the truth, and ally themselves more closely with the world, the time will come when those who fear and honor God can no longer remain in connection with them. Those that "believed not the truth, but had pleasure in unrighteousness," will be left to receive "strong delusion," and to "believe a lie." [2 Thessalonians 2:11, 12.] Then the spirit of persecution will again be revealed. But the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord still in Babylon, will heed the call, "Come out of her, my people." [241]

“Come out of Her My People”

A Sermon By Charles Fitch 1843
ROCHESTER, N. Y. J. V. HIMES,

REV. XVIII. 1-5: "And after these things I saw another angel coming down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon, the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plaques. For her sins have reached unto heaven, and God hath remembered her iniquities."

21st verse: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Rev. xiv. 6-20: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there [4] followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hands a sharp sickle. And another angel came out of the temple; crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press [5] was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs."

I. WHAT IS BABYLON?
II. WHAT ARE WE TO UNDERSTAND BY THE FALL OF BABYLON?
III. WHAT IS IT FOR GOD'S PEOPLE TO COME OUT OF BABYLON?
IV. WHAT WILL BE THE CONSEQUENCES OF REFUSING TO DO IT?

I. WHAT IS BABYLON?

It is Antichrist: all those to whom Christ will say, at his appearing, "Those mine enemies who would not that I should reign over them, bring hither and slay them before me." It is every thing belonging to the vine of the earth, which, at the appearance of one like the Son of man on a white cloud, is to be reaped, and cast into the great wine-press of the wrath of God.

What then is Antichrist? 1 John 4: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: AND THIS IS THAT SPIRIT OF ANTICHRIST whereof ye have heard that it should come, and even now already is it in the world." 2 John 7: "For many deceivers are entered into the world. who confess not that Jesus Christ is come in the flesh. THIS IS A DECEIVER AND AN ANTI-CHRIST."

It must be admitted that a spirit which is of God, while it confesses that Jesus Christ is come in the flesh, will readily assent and conform to all the objects for which he came. To confess with the lips that Jesus Christ is come in the flesh, and yet to be opposed in heart and life to the objects for which he came, is certainly to be Antichrist. The spirit therefore which is of God, while it confesses that Jesus Christ is come in the flesh, will cordially embrace, [6] and heartily enter into all the objects for which he was thus manifested. All else must be Antichrist. What then was the end for which Jesus Christ was manifested in the flesh? Luke xxiv. 45: "Then opened he their understandings that

they might understand the Scriptures, and said unto them. Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." This was one object of Christ's coming in the flesh; and when Peter rebuked Him for foretelling such things concerning himself, Christ turned and rebuked Peter, saying, "Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men." Peter then, was at that time Antichrist, in being opposed to the sufferings of Christ in the flesh.

But did Jesus Christ come in the flesh for no purpose but to suffer? Hear Peter on the day of the Pentecost, after he had been baptized with the Holy Ghost, and fully qualified to set forth the objects of Christ's coming. Acts ii. 29: "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath, to him, that of the fruit of his loins, according to the flesh. He would RAISE UP CHRIST TO SIT ON HIS THRONE : he, seeing this before, spake of the resurrection of Christ," etc. Here we are informed that God had sworn with an oath to David, that He would raise up Christ in the flesh to sit on David's throne. Christ was therefore to come in the flesh to reign on David's throne, and was raised up from the dead with flesh and bones for that purpose; and in that same body ascended to heaven, and angels declared that He would so come again, in like manner as He went into heaven. Now, as His ascension is personal, His coming must be personal. [7]

Isaiah had prophesied, in his ninth chapter, "Unto us a child is born, unto us a son is given, and the government shall be upon His shoulders: His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even forever: the zeal of the Lord of hosts shall perform this."

Again: Jer. xxxiii. 15: "In those days and at that time will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith He shall be called, the Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Verse 20: "Thus saith the Lord, if ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

Luke i. 30: "And the angel said unto her, Fear not, Mary, for thou hast found favor with God; and, behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

Now as surely as the birth of Christ was personal and not spiritual, his life, his death, his resurrection, his ascension, personal, so surely his coming must be. As he has taught in Luke xix., he is now gone into a far country to receive to himself a kingdom, and to return; and "he shall so come again in like manner as ye have seen him go into heaven." In Psalm [8] lxxxix. we read: "Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Then Jesus Christ has come in the flesh to sit on David's throne--he is to sit upon it personally and for ever. For at the sounding of the seventh trumpet there shall be heard 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 for ever and ever." "He shall have dominion from sea to sea, and from the river to the ends of the earth." (Ps. lxxii, 8.) He said, indeed, at the bar of Pilate, "My kingdom is not of this world;" and for the reason that the earth which now is, is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; and as Christ's kingdom can have no end, God has promised a new earth, wherein dwelleth righteousness, and has said, "As the new heavens and the new earth which I will make shall remain before me, so shall your seed and your name remain." (See 65th and 66th chap. Isaiah, and 2nd Peter 3rd chap.) In the new earth wherein dwelleth righteousness, therefore, Christ will sit personally and eternally on David's throne, ruling the world in righteousness, and of his kingdom there shall be no end." Thus, as Paul said to the Hebrews, Christ, "for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God." He also tells us that Christ is "from henceforth expecting until his enemies shall be made his footstool." The joy set before him, and for which he endured his sufferings on the cross, must be the joy of his eternal kingdom, when he shall reign in glory and blessedness with all his saints. Christ then was manifested in the flesh, and was raised up, and is now immortalized, for the express purpose of coming again, in like [9] manner as he went up into heaven, to reign eternally over the entire world, on David's throne. Hence it follows, that whoever is opposed to the PERSONAL REIGN of Jesus Christ over this world on David's throne, is ANTICHRIST; for though he may admit that Jesus Christ has come in the flesh, he is opposed to the object for which he came, and therefore must be Antichrist; for "the kingdoms of this world must become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

We have therefore only to inquire who is OPPOSED TO THE PERSONAL REIGN OF CHRIST

ON DAVID'S THRONE, in order to ascertain who is ANTICHRIST, or who is IN BABYLON, to be destroyed when Christ shall appear in the clouds of heaven, to establish his kingdom. Who, then, is opposed to the personal reign of Christ on David's throne?

1st. THE ENTIRE ROMAN CATHOLIC CHURCH. The primitive church believed in the personal reign of Christ, and looked and longed for it, and waited for his appearing, and loved it as the apostles had done before them. Justin Martyr, one of the primitive Christians, declares that this was the faith in which all the orthodox in the primitive church agreed. But when the papacy came into power, they concluded to have Christ reign, not personally, but spiritually, and hence the Pope entered into the stead of Christ, and undertook to rule the world for him--claiming to be God's vicegerent on earth. Inasmuch, therefore, as the Papists wish to retain their power, we find them all opposed to Christ's coming to establish a personal reign. They are willing that Christ should reign spiritually, provided they can be his acknowledged agents, and thus bring the world to bow down wholly to their dictation, and use God's authority for their own aggrandizement. But to the idea of Christ's coming to establish a personal reign, they are decidedly and bitterly hostile. [10]

They will not confess that Jesus Christ has come in the flesh to reign. They are willing to admit that he has come to suffer, but they will not award him his crown, and consent to his taking his seat on the throne of David, while they bow down and worship. Hence they are Antichrist. When the Israelites of old departed from the true God, and worshiped idols, and made these their dependence, God charged them with the sin of whoredom toward himself. The Catholics, while claiming to be the church of God, have always, when they could, looked for support to the secular power, instead of trusting God to maintain them. Hence God accuses them of committing fornication with the kings of the earth; and the Romish church is called the great whore that did corrupt the nations, drawing them from the worship and service of the true God, to support her in her nameless and horrid abominations. But,

2nd. Is THE CATHOLIC CHURCH, ONLY OPPOSED TO THE PERSONAL REIGN OF CHRIST? What shall we say of Protestant Christendom in this respect? Among all the sects into which the Protestant church is divided, where is one that is not decidedly hostile to the Bible truth that Christ has been raised up to sit personally on David's throne? Indeed, where has such a notion originated, as that Christ is to have only a spiritual reign? There is nothing in the Bible that furnishes the least shadow of a foundation for such an idea. Paul has, however, given us a clue to the origin of the very thing, (2 Tim. iv, 3,) "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables." This is at present true of all sects in Protestant Christendom. The sound scriptural doctrine of the personal reign of Christ on David's throne cannot now be endured, and hence the teachers which the [11] various sects have been heaping to themselves have turned away their ears to the groundless fable of a spiritual reign of Christ, during what is called a temporal millennium, when they expect all the world will be converted; and each sect is expecting at that time to have the predominant influence. Each one of these sects is willing to rule the world, as the Papists have done, FOR Christ; but not one of them is willing to have Christ come in person to rule the world for himself, while they take their place at his feet, to do his bidding; nor are they willing to listen for a moment to what the Bible says respecting Christ's personal coming. It is only here and there, among all the sects, that a place of worship can be obtained for the purpose of showing the people what is contained in the Bible respecting Christ's coming and kingdom. Nor are these sects honest in their pretended attachment even to the spiritual reign of Christ, for there is not a sect among them all that will now allow Christ to reign over them in a spiritual sense, inasmuch as they do not, as a sect, make Christ's principles and precepts their rules of life. No one sect can be found that does live by Christ's rules. They would call it ultraism to think of doing so. Besides, if they had been sincere in their desires for the spiritual reign of Christ, they might have sent the gospel into every dwelling on the face of the earth long ago. Christ said, by their fruits ye shall know them; and the fruit which he expected his true disciples to bear was, obedience to his precepts. "If ye love me, keep my commandments." His precepts were such as these: "Lay not up for yourselves treasures on earth. Sell that ye have, and give alms. Give to him that asketh of thee, and of him that would borrow of thee turn not thou away. Be merciful and do good, and lend hoping for nothing again. Bless them that persecute you. Do good to them that hate you, and pray for them that despitefully use you." By such fruits they were [12] to be known. The practical motto in this day is, by their creeds ye shall know them. If a man subscribes to an orthodox creed, and covenants to deny himself all ungodliness and every worldly lust, he may after this serve the devil with both hands, and yet be regarded as a good Christian. With a Presbyterian, or an Episcopalian, or a Methodist, or a Baptist book of discipline in his pocket, he may gird up all the energies of his being to amass wealth, and live solely for purposes of personal aggrandizement, and yet pass among professedly Christian sects as a disciple --a follower of Him who on earth had not where to lay his head, and who has said to his followers, "Lay not up for yourselves treasures on earth." Though the Bible says. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," the various sects of professed Christendom expect that their members will make the accumulation of wealth the object of their lives. And yet they profess to be desiring the spiritual reign of Christ, and to be living for the conversion

of the world to the religion of the crucified Nazarene. Tell them, however, that Christ is coming in person, according to the oath of God, to carry out the principles of his own religion for ever, and they are ready to fight against it with all their might. We are living in the very state of things predicted by our Savior, "And because iniquity shall abound, the love of many shall wax cold." To such an extent has the love of this present world abounded, in the hearts of those who say they are Christ's, that nothing is so unwelcome to the mass of them as to tell them that their Savior, whom they profess to regard as their best friend, is soon coming to take his people to be with him.

The apostle John writes as follows: "Love not the world, nor the things which are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust [13] of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time.." Inasmuch as all these multiplied sects are opposed to the plain Bible truth of Christ's personal reign on earth, THEY ARE ANTI-CHRIST.

John saw a sea of glass mingled with fire, and them that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on that sea of glass, having the harps of God. The Greek word arithmos, here translated number, is also thus defined: "a mob, a worthless multitude, a herd; and some have suggested that these sects make up the number of six hundred three score and six, which is ascribed to the Antichristian beast; and I confess, that the idea of getting the victory over the worthless multitude of the beast, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mind that hath wisdom and understanding, than the usual idea of getting the victory over the Hebrew, or Greek, or Roman letters whose numerical value amounts to 666. These various Protestant sects have no occasion to take credit to themselves on account of their professed desires for converting the world to Christ, for the Pope is as loud in his professions of this sort as they, and far more consistent, and persevering, and efficient in his efforts. But altogether, Catholics and Protestants, are determined on a spiritual reign, and each hopes, in their fabled millennium, to be the predominating sect. If, by the way, either of these sects were to rule the world, it might as well be the Catholics as either, inasmuch as sects have always grown carnal and corrupt in proportion as their power, and influence, and wealth, have increased; [14] and there is not a sect among them all but would unquestionably become as corrupt, and as cruel and tyrannical, as the Catholics ever were, by the time they had gained the same summit of greatness to which the Catholics did once obtain. There is not the sect nor the individual on earth that is worthy of being trusted with irresponsible power. Many a sect, if told that they would become as wicked as the Catholics ever were, when once they should have the power--would be ready to exclaim with one of old, "Are we dogs that we should do these things?" And yet, like him, when once the power should be in their hands, would go straightforward and do them. None is worthy to reign over this world but Christ--none else has a right to reign; and he is coming in the clouds of heaven for that very purpose: while the whole professed Christian world, Catholic and protestant, are determined that it shall be only a spiritual reign, when each particular sect is hoping to have the ascendancy.

One most unscriptural feature in all their plans is, to have the world given to a generation of Christians who have never known anything but peace and safety; while the Bible says, "If we suffer, we shall reign with him;" that we are "heirs of God, and joint heirs with Christ if so be that we suffer with Him, that we may be glorified together;" that "blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven;" that through much tribulation we must enter into the kingdom of God; that those which were beheaded for the witness of Jesus and the word of God, shall rise and reign with Christ: and these John heard singing praise, and saying, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." Notwithstanding all these Scripture declarations respecting those who are to reign with Christ, when the kingdoms of the world are his, and he shall reign for ever and ever, it is now claimed that those shall possess the world and [15] reign without Christ, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering for Christ's sake. There is no language that can express the immeasurable folly of such Biblical expositions as these. They are immeasurable nonsense. Again, all these pretended Christian sects are particularly opposed to the idea that Christ is coming speedily in person, to take the dominion of the world; and especially to the idea that there is Bible evidence for believing that he will come during the present Jewish year. Against this they can find no words to express their indignation. If it could be deferred a thousand years or so, the idea might be endured. But to think that anybody should believe that Christ is coming the present year to take his seat on David's throne for ever, this is intolerable. In these particulars, therefore, the professed Christian world. Catholic and Protestant, are Antichrist. They will not submit to Christ's personal reign. They will not love his appearing, and especially not at present Said a professed minister of the gospel, in the State of New Jersey, "If Christ is coming to reign in this world, I'll not stay with him." Said another minister in New York, "If Christ is coming thus to destroy his enemies, I'll not worship him." Said another minister in the State of Ohio, "God has no right to destroy the world at present. He had no right to make it to be destroyed at such a time. These men were all indulging the very spirit of Antichrist. Thus I have defined what Babylon, or Anti-

christ is. It is everything that rises in opposition to the personal reign of Christ on David throne, and to the revealed time for his appearing and here we do find the professed Christian world Catholic and Protestant, on the side of Antichrist. They all say, let us take the kingdom, and let Christ, and the departed saints that have suffered with him, to whom the kingdom has been promised, remain where they are.

II. WHAT ARE WE TO UNDERSTAND BY THE FALL OF BABYLON?

This is fully expressed in Scripture language, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Babylon is fallen into this dreadful state. No Protestant would think this language too strong to express the true state of things in the Catholic church at the present time; and the Catholics in their turn would say the same things of Protestants. We need not stop to show how the language applies to Catholicism. The justice of the application is sufficiently obvious. But how is it with Protestant Christendom. How is she occupied? Is she not engaged, for her own aggrandizement, in every species of merchandise ascribed to Babylon, even to slaves and the souls of men? The spirit of oppression reigns, in greater or less portions of the leading sects, unrebuked; and a man may sell or buy his fellow-man, and then sit at the communion table, or even minister at the altar of God, and by the mass of Protestant Christendom go unreproved. Lust for power is seen among all the sects, and lust for gold is practically regarded by the multitude of Christ's professed disciples as a virtue, and they may resort to any means for acquiring wealth which does not amount to positive transgression of human law, and yet stand in the church as accredited members. Things in this respect, in the professed church, are entirely the reverse of what they were when as many as were possessors of houses and lands sold them, to be distributed for the advancement of the cause of Christ. Sumptuous dwellings and apparel, and equipage, are sought after by professed disciples of the meek and lowly Jesus, as though they were the supreme good; and you will see multitudes of such professed Christians puffing and strutting about the world in their proud and lofty bearing, and looking down upon the humble follower of the crucified Nazarene, (who dares be singular [17] enough to carry out the principles of the religion of the cross,) as though they could find no language sufficient to express their contempt. Speak to them about the coming of Christ to take possession of his throne, and they show themselves sufficiently disgusted to spit in your face. Ask them to read anything on the subject, and they put on every possible expression of scorn. Even pretended ministers of the gospel, in multitudes, manifest all these feelings in relation to the coming and kingdom of Christ, and do their utmost to perpetuate and increase this state of feeling in their hearers. Mention to them the probability of Christ's coming in his glory during the present Jewish year, to take the throne of the world; and express to them your belief that the Bible fully teaches this, and they feel insulted that you should dare to mention in their presence a thing to them so utterly contemptible. They are ready to hold their breath, and thrust you from them as with a pair of tongs. Ask them if they have ever examined the Bible evidence of the immediate coming of the Lord, and they evidently feel degraded that you should think them capable of turning their thoughts to such a subject. Who are these mighty sons of pride, that God Almighty must not presume to speak to them through his word? Why, they are the professed disciples and ministers of Christ; and, in truth and reality, Antichrist. They are Babylon in its fallen state; their hearts are the habitations of devils, the hold of every foul spirit, the cage of every unclean and hateful bird. They are in their own estimation of vast consequence, but if they remain what they are a little longer, Jesus Christ will neither be afraid nor ashamed to smite them with the rod of his mouth, and with the breath of his lips to slay them. Many of them may be ready to inquire, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? But Christ will only [18] protest unto them, "I never knew you, depart from me ye that work iniquity.

III. WHAT IS IT FOR GOD'S PEOPLE TO COME OUT OF BABYLON?

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To come out of Babylon is to be converted to the true scriptural doctrine of the personal coming and kingdom of Christ; to receive the truth on this subject with all readiness of mind, as you find it plainly written out on the pages of the Bible: to love Christ's appearing, and rejoice in it, and fully and faithfully to avow to the world your unshrinking belief in God's word touching this momentous subject, and to do all in your power to open the eyes of others, and influence them to a similar course, that they may be ready to meet their Lord. Christ has said, "Whoso is ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed when he shall come in the glory of his Father, with the holy angels. Who are you that you should be ashamed of what God has written in his word respecting the kingdom of Christ, and that you should wish to spiritualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God? Stand up before the world and dare honestly to avow your belief in what the Almighty God has spoken. Give up the lust of the flesh, the lust of the eye, and the pride of life; wean yourself from the love of this present world, and be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Be just as ready, also, to receive and confess all that God has been pleased to reveal touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be

ashamed of the time of Christ's coming?

Many are beginning to say, "We are satisfied that the usual notion about a spiritual kingdom of Christ and a temporal millennium, is altogether groundless, [19] and that the coming of Christ is doubtless near;" but they feel a very great reluctance either to express or to hold any belief respecting the time. It is very popular not to know any thing about it, and a very convenient way of escaping reproach, to be able to say, "we know nothing about it." Thousands are glad that they don't know any thing about it, and are very fully determined that they will continue to know nothing about it; and some, though they profess to have examined the subject, are hindered from getting any light respecting the time, by the conviction that if they receive the light they must avow it, and this will subject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness. Shame on these miserable skulkers! How will they bear the blazing light of Christ's face at His glorious appearing! They will want rocks and mountains to hide them in that hour.

By this time many will begin to say with a sneer of contempt, "You are trying to make it out that none but Millerites can be saved." Hold one moment, for your soul's sake, and tell, if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that, I frankly confess you can see what I cannot. Do you still complain that I should try to make it appear that you are not a Christian? I have no such desire. I pray God that you may make it appear you are a Christian. But I do say, if you are a Christian, come out of Babylon! If you intend to be found a Christian when Christ appears, come out of Babylon, and come out Now! Throw away that miserable medley of ridiculous spiritualizing nonsense with which multitudes have so long been making the word of God of none effect, and dare to believe the Bible. It contains the wisdom of the infinite [20] God as it is, and needs no alterations and emendations from men, as though they could tell what God means, better than He has been able to express it in his own language. He has sworn with an oath that he would raise up the seed of David to sit on David's throne; and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever!

And now away forever with your miserable transcendental philosophy, that would make the throne of David a spiritual throne, and the coming of Christ to sit upon it as a spiritual coming, and his reign a spiritual reign. Thanks be to God, His kingdom cannot be blown up into such spiritual bubbles as these, for a thousand, or even 365 thousand years, and then blown for ever away into some ethereal something, which some sneering infidel has defined, to be sitting on a cloud and singing Psalms to all eternity. No, no. Jesus Christ has been raised up in David's flesh immortalized, and he shall come in that flesh glorified, "and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and the saints of the Most High shall take the kingdom and shall posses the kingdom forever, even forever and ever." This is God's word; and all the spiritualizers on the footstool cannot alter it. They may undertake to tell what God means by it; but God has given His own meaning in His own language, and He will make it good in fulfilling it as He has caused it to be written. If God had meant something else and not this, He would have told us what He did mean. Just as though when God had given us truth in symbolic language, and then interpreted it that it might be fully understood, He had after all left it for men in their upstart folly, to improve His [21] own revelation. My soul is pained when I reflect how the word of God has been rendered powerless upon the consciences and hearts of men, by the attempts which have been made to alter it into something else. And now a multitude of ministers of all the multiplied sects of Antichrist will begin to say, "Thus saying, thou reproachest us also," and will perhaps accuse me of dealing in wholesale denunciation, when I refuse to acknowledge them to be the true ministers of Christ. All I have to say is, if you are the true ministers of Christ, come out of Babylon, and no longer be opposed to the coming of Christ as the Bible declares he will come, to take his seat forever on the throne which God has sworn to give Him. I do not say that you and your hearers may not have been converted to Christ; but I do say, if you have, it remains for you to show it by coming out of Babylon, and by standing no longer opposed to the reign of Jesus. God never will alter His word to suit your carnal desires. He has written it, and as he has written it he will fulfill it; and if you are ashamed of it, he will be ashamed of you. Dare you believe the Bible? dare you preach it? Dare you bring out its plain testimony respecting the manner, the objects, and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? Or will you turn away with a sneer, and call it Millerism, and go on prating about a spiritual reign of Christ? I tell you, if you continue in that course you will be reckoned with Antichrist, when the glorious Son of David comes to take his throne. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

IV. IT REMAINS THAT I SPEAK OF THE CONSEQUENCES OF REFUSING TO COME OUT OF BABYLON

--God declares her downfall, and foretells her destruction in time to give all His people who may be in her, an opportunity to come out and escape; and then, as a mighty angel would cast a millstone into the sea,

God will cast down Babylon, and she shall be found [22] no more at all. And now many will begin to say, if I confess my belief in the personal reign of Christ, and that that reign is immediately to commence, I shall lose my reputation, my influence, my friends, my all that I value on earth. And has not Christ said that you must do this? Has he not positively declared "whosoever he be of you that forsaketh not all that he hath, cannot be my disciple?" Do you say, I did that years ago, and have been acquiring friends and reputation since, and did not expect to be called upon to lay these down? And because you have taken up the cross once, do you claim that that ought to be sufficient, and that it is too hard to do it for Christ a second time? Has not Christ said in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily and follow me?" Having once sacrificed all for Christ, have you now acquired something which is too dear to be given up for him? Is it not he that ENDURETH the cross, to the end, and that denies himself daily, that shall be saved? Do you begin to say, "I acquired this reputation for Christ, and hoped to use it for Him, and that it is now hard to part with it?" Very well, if you acquired it for Christ, then show your sincerity by being willing to sacrifice it for Christ when he calls. If you sought the birth of Isaac that God might be glorified in him, then be willing to offer Isaac on God's altar, that God may be glorified the more. Remember, you can never glorify God in the use of that which you are unwilling God should take away. You will never use anything for God's glory which you do not perfectly and continually hold at God's disposal. It is not for you and me to say whether we will have reputation or not; but it is for us to say whether we will please God or not; and having done this, let the Lord decide what our reputation shall be. This he has decided already, that we shall have our names cast out as evil for his sake, and in this we ought ever to rejoice. Will you then, professed disciples of Jesus Christ, find the truth respecting the [23] coming of the Lord, and hold it up, and leave the results with God? Friends will be tried and mortified, and feel themselves disgraced by you; your church will call you fanatical and foolish, thus to throw away your influence and curtail your usefulness; Satan will beset you with all manner of temptations, and a wicked world will laugh you to scorn; but can you not endure as much as this for Him who has endured ten thousand times more for you? Just remember then what must be the consequences of refusing to receive the truth and to abide by it. Babylon must be destroyed, and you with it. But, say a multitude of professed ministers and Christians, "I don't expect to be damned just because I don't believe in Millerism." Now don't let the devil cheat you out of heaven through your fears of bearing a single epithet of reproach. Does the Bible teach the personal coming of Christ to sit on David's throne? Has the Spirit of Christ which was in the prophets, SIGNIFIED A TIME, when it spake before of the sufferings of Christ and OF THE GLORY THAT SHOULD FOLLOW? So Peter has taught.

If you dare believe God, find out his truth on this subject, and hold it up to the world. If you hate the appearing of Christ, if you are opposed to his reigning personally over the earth, after God has sworn that he shall, if you are afraid or ashamed to receive and avow the truth on these momentous subjects, then blame not me for saying you are Antichrist. I do not say how many Christians, or how few there are in professed Christendom, but I do say, that in their present attitude of opposition to the personal reign of Christ, they are Antichrist, and they must abandon their present position and embrace and defend the truth, or go down with Babylon, into the bottom of the sea, and rise no more at all to life. They can have no resurrection at all, but to damnation.

To be found at Christ's appearing, as the numerous sects now are, in an attitude of hostility to His personal reign, ashamed to believe and confess what [24] God has revealed as to the manner and time of his coming, must be their ruin. Say not in your heart, I have long been a servant of Christ, and therefore must be safe. He cannot be a faithful servant who for any reason hates his Lord's return and wishes it deferred, nor can you see His face in peace, while fear, or shame, or love of reputation, or anything else, leads you to indulge in any opposition of heart to His immediate appearing.

Come out of Babylon or perish. If you are a Christian, stand for Christ, and hold out unto the end. I do not undertake to say how many in these professed Christian sects will be saved or lost, but I hesitate not to say that every individual among them, who is found a true child of God in the end, will cease his opposition to Christ's personal reign, and be found at last faithfully defending the truth. Not one that is ever saved can remain in Babylon. Do not accuse me of a desire to cut you off from salvation. My only desire is to show you your danger, that I may induce you to hasten your escape; but take care I beseech you, that you do not cut yourself off by remaining in Babylon. Do you say, "I am willing that Christ should reign as he pleases?" Are you willing to embrace Christ and His truth, and so let your light shine as to meet and unshrinkingly bear the cross? The offence of the cross has not ceased in the case of those who will avow and defend God's truth; though it must be confessed that in the popular religion of the day, there is no such thing as self denial; and this fact of itself proves that it is not the religion of Jesus. But cast off this ungodly world, carry out the religion of Jesus in all its principles, and from the Bible defend His personal coming in manner and time, His personal and eternal reign, and do your duty in seeking to induce others to prepare for it, and you will not be long in finding the cross. Thus may the Lord help you, reader, to come out of Babylon, and be no more a partaker of her sins, that you receive not of her plagues.

Letter From Bro. R. E. Ladd

The Midnight Cry January 25, 1844

Cabotville, Jan. 16, 1844

Dear Bro. – It is my earnest desire that the Midnight Cry, and other periodicals which unfold the glorious news, "Behold the Bridegroom cometh," may be sustained until "He cometh, whose right it is to reign;" and they *will* be sustained, I doubt not, if Advent believers are as firm and unwavering every where as they are in this vicinity. We have been obliged, for peace sake, and for the cause of truth, to come out from the various sects with which we were united, and meet in a place by ourselves. We now hold meetings in a hall on the Sabbath, and have hired an humble room for prayer and conference meetings during the week.

Bro. S. Hawley, Jr. has preached with us for the last three months, with great satisfaction and usefulness to us all. He is dearly beloved by us, and we much desire to have him remain among us; but he is too good a man for our limited sphere.

The conference has just closed at Chickapee Falls. Bro. H. preached the last sermon last evening, on the "kingdom;" and it was a most masterly production. It has been a season of refreshing and encouragement to believers.

I am more deeply impressed daily, with the rapidly approaching scenes of the future. I feel how awfully solemn is our present position. Just about the crumbling brink of time, the veil upon being removed; the saints waiting in trembling suspense; the last drops of mercy's tears falling from heaven to earth; the wicked scoffing and mocking; the professed, but apostate Churches bemoaning their sterility and leanness; the watchmen, the vast proportion of them asleep at their posts, and quietly waiting to turn to ridicule the honest convictions and belief of those who have been awakened, and are proclaiming the solemn midnight cry; the inquiry constantly proposed, "Where is the promise of His coming;" the signs all past: even the earth itself sinking into apparent quietude and safety.

"All things continue as they were," "every vision faileth," saith the scoffer.

What an awful presage of the coming storm! how soon is this scene to be changed. The nations to be gathered to the great battle that is to decide the fate of the world, the faces of the wicked, now so light and buoyant, to gather blackness, and those of the righteous, now marked with anxiety and hope, to be lighted up with joy and triumph. R. E. L.

"Come Out Of Her My People"

The Midnight Cry February 15, 1844 By: George Storrs

Come out of what? *Babylon.* This is the command of that God who will shortly give the kingdom to his Son, and cannot be disregarded without our being "partakers in her plagues."

I. WHAT IS BABYLON?

The term *Babylon* signifies the same as Babel. i.e. "*confusion*" or "*mixture.*"

Under the Old Testament dispensation, Babylon was the principal power that oppressed the people of God. Hence, the term is employed in the New Testament, symbolically, to denote the principal agents that opposed the Church of God.

Let us see how the true church comes into being, For example—we will suppose for the *first time* the Gospel is preached in any given city. Many are turned to the Lord. What is the result? They *all* come together "*with one accord in one place.*" What brings them together? *Love*. How long will they continue thus to meet together? Just as long as *love remains unbroken*. That loving, unbroken band of believers in any one place, city or town, I call the Church of God in *that place*; and is the visible church; no organization of human invention can make it more visible, or more really the Church of God. They are "of one heart and of one soul." See Acts iv. 22. To that "Church the Lord added daily." See Acts ii. 47. No man, nor body of men, has any power or authority to add to the Lord's Church; God has never entrusted men with that power.

A Church constituted as I have suggested is such a church as our Lord Jesus Christ prayed his church might be. See John xvii. 21, 22. "That they all may be ONE; as thou Father art in me, and I in thee, that they also may be *one* in us—that they may be one, EVEN AS WE ARE ONE."

This then is the true Church of God. Now, what are the principal agents in oppressing and injuring this Church? We answer, all those sects, whether Roman Catholics or Protestants, that go to work to divide and bring in "confusion" to the oneness of the Church. And how is this done? It is done by the manufacturing of creeds, whether written or oral, and endeavoring to organize a party; the test of fellowship being now, not love to God and each other, but assent to these creeds. The work of dividing or bringing in "confusion" into the true Church, now begins. Each sect has its agents—These surround the loving, united body of happy converts, who are all one, and the cry begins—"You must unite with some *visible church*" To his moment the loving converts did not dream but that "the Lord had "added" them to his church; and they were happily with one soul going on in service of the Lord. But a new sound has now saluted their ears. And what do they hear? The voice of union? No. A discordant sound salutes them. "We are right—all the rest are wrong—go with us"—cries each of these dividing agents. The first thought the loving, united church has, is, "We must all go together—we cannot be divided." But the various agents continue their operations, day and night, "from house to house," not to save souls, but to get them into "OUR CHURCH."

At length some of the converts begin to incline one way, and some another; now the division or "confusion" commences, and it goes on till they are all gathered into the different sects. Now look for the loving church of God; where is it? All in "confusion"—rent and torn into as many parties as there are agents of sects to carry on the Babylonish work. Instead of the Church of God, a loving, united, brotherly body, delighting to meet with each other, you now have Baptists, Methodists, Presbyterians, &c. &c., down to the end of the lists of divisions; and the so called churches are each making war on the other, not because they do not live as holy as themselves, but because their *creeds differ*; and hence "confusion" or *Babylon* is truly their name.

Now I should like to see one of these man—made organizations, the leading agencies of which are not opposed to the idea of the Lord Jesus Christ's Second Advent; "at the door"—and which does not manifest hostility to that idea. Which of them, at this moment, are not saying "I sit as a queen!" and which of them are not pleasing themselves with the idea, that someday they are to effect the conquest of the world, and that it is to be subjected to their faith? Which of them will suffer a soul to remain among them in *peace*, that openly and fearlessly avows his faith in the Advent at the door? Are not the terms of remaining among them undisturbed, that you "wholly refrain" from a *public* expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject! And however important you may feel it to be to cry, "Fear God and give glory to him for THE HOUR OF HIS JUDGMENT IS COME."

Surely we need have no great difficulty in deciding where Babylon is, or what it is. It is the *old mother and all her children;* who are known by the family likeness a domineering, lordly spirit, a spirit to suppress a free search after truth, and a free expression of our conviction of what is truth.

II. WHY COME OUT!

"Every one of us shall give account of HIMSELF to God," (Rom. Xiv. 13.) We have no right to let any men, or body of men, thus lord it over us. And to remain, it appears to me, in such an organized body, is to remain in Babylon.

Babylon has become great and strong; and in her own estimation, she is "rich, and increased with goods," and "has need of nothing;" but she is ignorant of the fact that she is "wretched, and miserable, and poor, and blind, and naked," while Christ standeth "at the door;" and she refuseth to hear a word of his coming "in;" and like "Diotrephes," 3 John 10, she is "prating against" those, who talk of the coming of Christ, "with malicious words; and not content therewith, neither doth" she herself "receive the brethren, and forbideth them that would; and casteth them out of

the church," so far as is in her power.

"Well," say some, "if they will turn us out, let them do it; we will stay with them until we are turned out.—But, does God say, stay in here till you are *turned out*! NO. He says—"Come out of her my people." Come out of this "confusion," this Babylon.

Babylon is to fall—to fall to rise no more. The day of her fall is nigh, even at the door. Though in the order of the record, her fall (Rev. xviii. 2, 4) is before the call to come out of her, yet I think, as a matter of fact, it is after.

That it is so I think we shall be convinced by turning to Jer. 51: 42 to 45.

"The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD."

Thus it will be seen that although Babylon is represented as *if already* overwhelmed by the sea, and her cities desolate, yet the command to go out of her is *after*. Here I think, it is clear, that is spoken of which is to befall Babylon as though it were past, while in fact it was *future*. So in the 18th of Rev. 2nd verse, the future fall of mystical Babylon is spoken of as if already past, because of the *certainty* of the event, and the cry indicates *the time* when God's people are to com out of her; and if they do not heed it they may expect to be partakers of her plagues; those plagues are set forth in the 14th chap. 9th to 11th verses.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

And more fully described in chap. 16: 1 to 11.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

These are judgments, I apprehend, which are to fall on Babylon; and if the people of God do not intend to "be partakers of her sins, and receive of her plagues," let them hast to flee *out of her*, yea, if you have any hope of escaping the "Second Death." Make no tarrying in all the plain.

But it will be asked, "Where shall we go if we come out?" Go to the Lord. Trust in Him. "Wait for his Son from heaven." Take care that you do not seek to manufacture another church. No church can be organized by man's invention but what it becomes Babylon the *moment it is organized*. The Lord organizes his own church by the strong bonds of love. Stronger bonds than that cannot be made; and when such bonds will not hold together the professed followers, and drop off from the body as a matter of course.

The human machinery, called churches, binds together the *dead* with the living; and when the *living head* (Christ) is announced as at the door, 'his body is convulsed, the living cannot but rejoice, when they understand the subject; but the dead writhe in agony at the thought. Take heed then, living souls, that you are not crushed by Babylon—by the "confusion" and death that is around you in the modern "Babels."

"Come out of her my people."

New York, The Midnight Cry Feb. 1844

George Storrs.

WORD OF WARNING

The Midnight Cry October 3, 1844 By: M. Williamson

Dear Brother Southard, – I want to say a few words through the "Midnight Cry," to my dear brethren and sisters scattered abroad, by way of encouragement and warning, with my prayer to God that it may be the means of awaking some of them to see that our Lord *is at the door!* And I wish to address each class separately. 1. To my brethren placed over the *"household, to give them meat in due season."* Do we feel the force of that language, *"The great day of the Lord is near!* IT IS NEAR*!! and hasteth greatly!!! even the voice of the day of the Lord;* the mighty man shall cry then bitterly." This language is forcible, and full of warning, and it seems that God designed it *especially* for *us.* O that we might take the warning, and awake out of sleep. *"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household* TO GIVE THEM MEAT IN DUE SEASON? *Blessed is that servant who his Lord,* WHEN HE COMETH, SHALL FIND SO DOING." Doing what? Why "GIVING MEAT IN DUE SEASON." This certainly is ours, and for us to read in our closets on our knees, asking God to direct our attention to that which shall be "meat in due season," necessary for the "household," to make them ready for their coming King, and for wisdom and grace to administer it fearlessly, in its proper time. It does seem to me that the "meat" given two years past is not the "meat" necessary now to qualify the "household," for their coming Lord and Master. When you and I entered this glorious field of labor, our business was to feed the flock with what seemed to us the then present truth; i. e. the coming of Christ in 1843, but now it is acknowledged by nearly all that the time is past, of course *it* cannot be *"meat in due season"* now, for our brethren and sisters. The household are calling for "their portion of meat." What shall we do for them? they must be fed. O Lord, open our eyes to see the meat suitable for the family just now, that they may be ready to go in when thou shalt come. They must be fed, brethren, and if we refuse to feed them, God will raise up servants who will do it, and we shall be laid aside as "unprofitable servants." "O let us be ready to hail the glad day."

You, know, brethren, the Jewish 1843, in which it was calculated the prophetic periods would end, is admitted by nearly all to be numbered among the things that are past, and is it not true that the vision (of the coming of Christ) is tarrying to us, and that we are waiting for it? It is certainly true. When we first believed the Advent doctrine, we were represented as those *"who took their lamps and* WENT FORTH TO MEET THE BRIDEGROOM." March 21st passed by, and we were thrown into the *"tarrying"* time. When we were asked "what are you going to do now?" we told them, *"If the vision tarry, wait for it; because it will surely come, it will not tarry." "For yet a little while and he* THAT SHALL COME, WILL COME, *and will* NOT TARRY." How comforting this was to us, when time passed by! It was sweeter than "cold water to a thirsty soul."

While the "Bridegroom tarried." To whom does he tarry? To those who are looking for a thousand years of peace and safety, - the return of the carnal Jews to old Jerusalem. Does he *"tarry"* to the "nominal churches" who have no faith in his *immediate coming?* He does not. To whom then does he tarry? To those "who took their *lamps* and *went forth* to meet him." Our brethren and sisters at home and abroad are living witnesses of this truth, and it has been the only answer we could give. It is no hard matter to find who took their lamps and went forth. It is that class who were disappointed, to whom the vision tarries. "And while the Bridegroom tarried, they all slumbered and slept; and at midnight (of this tarrying) there arose a cry, Lo the Bridegroom cometh, go ye out to meet him." When we embraced the doctrine, we were represented as those who *"went forth."* When the cry comes, "Behold the Bridegroom cometh," we are to GO OUT *to meet him.* But how came we into this tarrying night? Because we commenced the vision in the *spring,* instead of the *fall,* 457 B C. We fell short of reaching the destined port six months and a few days over. It threw us into the tarrying night, six months. God stepped in with an assurance that "it will surely come, it will not tarry," and tells us to "wait for it." We are past midnight, brethren. How is it with us and with the *"household".*

There is no time to be at ease in Zion, "there is a wo pronounced on such. Brethren, awake! awake!! awake!!! OH! let all the soul within you – for the truth's sake go abroad! STRIKE! let every nerve and sinew *tell on ages, tell for God.* "Seeing we look for such things, what manner of persons ought *we* to be in all holy conversation and godliness. Our labours will soon be at an end, and O that we may be faithful servants whom the Lord, when he cometh, shall find "giving meat in due season." "For yet a *little while,* and he that *shall* come will come and *will not tarry."*

TO THOSE IN THE MORE PRIVATE CIRCLE. You see, by the above, where we are, and the awful responsibility under which you are laid not only to one another, but to the dearest cause ever espoused by mortals. When God calls, you must obey; when the truth is presented by the servant of God, or in other words, when "meat in due season" is offered, you are to eat and live, or refuse and be lost. When God *shows us a truth,* essential to *our* salvation, we have only to reject it once, to secure our utter destruction and banishment from the presence of the Lord, and the glory of his power forever. We want to impress on your memory the importance of strict obedience, "that now it is high time to awake out of sleep." Your prayers and efforts were never more needed than at this moment, when we consider that we are on the threshold of the Judgment. Our brethren who carry the word of the Lord to you, need your prayers and presence. You are not aware of

the feelings the lecturer has who comes to you with a message from God, in which your eternal all is involved, charged to deliver it faithfully, and in the fear of God, when he has done it to feel in his heart that but a very few have been benefited, he leaves the house of prayer with the language of the prophet of old coming from the recesses of his heart, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." To you we make an appeal for your assistance at this perilous moment. It is after midnight of the tarrying, and we again repeat the cry, "Behold the Bridegroom cometh, go ye out to meet him." Awake, beloved brethren and sisters, that your lamps may be all trimmed, and burning to welcome the "Bridegroom" to "the throne of David." "The night is far spent, the day is at hand, let us cast off the works of darkness, and let us put on the armor of light." "My son, keep thy *father's commandment,* and forsake not the *law* of thy *Mother.* Bind them continually upon thine heart; tie them about thy neck. When thou *goest,* it shall lead thee, and when thou *sleepest,* it shall keep thee, and when thou *awakest,* it shall *talk with thee."* Why? Because the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life." We once more call upon you to 'awake,' 'arise' and "trim you lamps." "Go ye out to meet him." "The end of all things is at hand." How near is that? "He is at hand that doth betray me; and while he yet spake, lo Judas came!" This is what we call at hand, when the signs are fulfilled, especially the last one before our eyes. Some of you still remain in the nominal churches; supporting those who scoff at the coming of Christ (at hand) behind your back; who are beating your brethren and sisters, that are praying, "Come Lord Jesus, come quickly." God has forsaken them, and you know it. It will be in vain to reach you and to do you good, until you refrain from daubing these rejected walls with untempered mortar. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Some of you we never expect to see in the present state of things, but oh shall we meet in the air, to crown him "King of kings and Lord of lords?" I close with my prayer to God in the language of the poet,

"May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see."
"Amen, even so come Lord Jesus."

M. WILLIAMSON.

“THIRD WAYMARK” THE FALL OF BABYLON

Second Advent Waymarks and Highheaps [Excerpt] By Joseph Bates p.60 - 72

"And there followed another angel, saying Babylon is fallen, that great city, (What for?) because she made all nations drink of the wine of the wrath of her fornication." - She has made all the world drink from that cup of poison. Rev. 17:4. Hence as John says, "the inhabitants of the earth are made drunk" - and the only remedy pointed [60] out by God to heal his people of this awful malady, and make them sober again, is to come out of her altogether, for while you stay there you will be continually drunk with her poison.

I feel that I have now come to a waymark which has been represented under so many false colorings by the majority of these messengers, making it very difficult for all the honest hearted to keep their eyes upon it long enough to be fully satisfied of its identity, that I need wisdom from God to direct, and by his help I will try, not to go all over the ground, which has been ably done by the minority, but touch some of the points, and show it fulfilled as it stands in our pathway. I at first supposed that this should be called the second waymark, instead of the tarrying time; but I think it will be seen where I have placed it, by the time I have described the fifth waymark. It is true it began to be seen before the second one, but its prominency was not fully discovered until we had passed the most trying part of the tarrying time: "And there followed another angel" - that is, during this judgment hour cry, some of the same messengers, with others that had been joining the ranks, commenced the second message, saying as in the text, "Babylon is fallen." Many of the prominent and leading angels or messengers, utterly rejected this message, while others were burdened and pained to be delivered. - This message began to be heard in the fall of 1843, and increased in proportion to the first, down to the tarrying time. Here the subject began to be pretty thoroughly discussed, but still a great number of virgins could not, or would not understand it, on account of the difference of opinion among messengers. Not that any of them doubted the message being given, for that could not be disputed any more than the first; but what the scriptural meaning of the fall of Babylon was. As the Advent Shield was introduced here in the tarrying time, for the especial purpose of reviewing all the past, so that our standard may be perfect and clear, this subject was canvassed under their iv. article, page 112. What is Babylon, and what is the fall of Babylon? They answer on pages 119 and 120, that Babylon is the world, and her fall the coming of Christ. Notice one thing here; the authors of this standard work opposed the giving of this message in its main features. They called Babylon "Babel," "the city of Rome," "the Catholic Church" and lastly "the World." But those that had been burdened with this subject and felt the cry in them, insisted upon [61] it that these were mistaken, for Jesus had said, "If any man will do his will, he shall know of the doctrine whether it be of God." And they knew perfectly well that they had not been to Babel, nor into the Catholic church, nor to the city of Rome, to preach this doctrine, neither were they burdened to preach it to all the world; but to the organized churches, where God's people were. It now began to be more clearly discerned that the standard work had not given the scriptural exposition of Babylon and her fall; for the mighty cry of these flying messengers with this second message, began to make the nominal organized churches tremble to their foundations. At this crisis another effort was put forth to check these disorganizers. Mr. Miller now came out with a different exposition, showing that Babylon would fall twice - first on the French Revolution, in the eighteenth century, second at the final destruction of all things. It was clearly seen that this position, if followed, would preclude the necessity of the 2nd and 3rd messages that were to follow the first, in Rev. 14:6,7, until the saints were immortalized. And yet, in other parts of the book (from which I shall quote by and by) he clearly showed that this was the time for the message, and it was actually being given.

Subsequently he came out again with his view of Revelations 14:6-20, where he says, "I regard the woman or mystical Babylon as the fallen church, and all churches that have the papal spirit. But it does not follow that there can be no churches that love the Lord in sincerity." I wonder if there is such an organized church to be found. I think this globe will be searched in vain for it.

He further says of the loud cry (first waymark) in Rev.6,7, "that it will continue until Christ comes in his kingdom. The 2nd message in 8v., the fall of Babylon, will take place after Christ comes. And further, that the angel in 18:1,2, is the Lord Jesus descending from heaven to take the kingdom. When the angel has declared or is declaring the fall of Babylon, then the 3rd angel that followed the 2nd in 14:9-12, is showing the fate of his worshippers, and that the 13v. is the resurrection, and must synchronize with chapter 18:4, come out and meet him in the air, - 14 - 16v, here the saints are called to meet the Lord in the air. Then 17 - 20, the vine of the earth is reaped. And this is the harmonious view of the scriptures. To apply them differently is to pervert them". Now I don't mean to pervert the scriptures, neither can I [62] receive this exposition. It is evident from 18:4, that God's people are called out of Babylon, that they may not receive of her plagues.

How many plagues are there? The angel says seven. Now, Mr. M. taught us that time, and I suppose fully believed, that six of these plagues had been poured out. Indeed, he has taught in his book, and in almost every place where he has given a course of lectures, that the seven last plagues (of course there are no

plagues to come after the last,) would be poured out before the gathering of the saints. - The 16. of Rev. shows clearly that six of them will be poured out before Christ comes (See 15 v.) Now if God's people have to wait in Babylon until Christ takes them out at his coming, as he has here attempted to show, then there is no meaning to the 4th v. of the 18, where God's people are called out of Babylon to get clear of, or receive not of her plagues! Now I say this same text is proof positive that God's people are called out of Babylon before the last plagues are poured out. And Babylon certainly falls before the Third Angel calls them out.

Once more the voice from Heaven in 4th v. says, Come out of her my people. Then if they do obey this call, it certainly will be an act of their own will in obedience to the voice from Heaven. Will it be so when Christ comes? No, no. The Apostle tells us that the Saints will be changed in the twinkling of an eye, and caught up in the air. This certainty is a very different act. The Saints then must go, they cannot avoid it. So we see that the meaning of the text is voluntary, while the latter is involuntary. This is only a few out of the many difficulties that this exposition would have led God's people into if they had followed it.

For it was very evident that there were two processes for Babylon to pass through. After her fall and God's people had come out of her, viz:- 1st, "utterly burned with fire, 8v. 2nd, found no more at all," 21st v.

About this time [August 1844] ten thousand extras of the Voice of Truth, containing the Editors, S. S. Snow, and Geo. Storr's Exposition were published, showing what was Babylon and her fall, etc. etc. This presented the subject in so clear a light, and in accordance with the teachings of the Spirit, that it was clearly seen that Babylon, that great city symbolized by a "woman seated upon a scarlet colored beast, full of names of blasphemy having seven heads and ten horns," represented the existing [63] organized churches which had now fallen in consequence of rejecting the doctrine of the Second Advent of our Saviour, which was now being given by the messengers that were flying through the midst of Heaven, just as the Jewish Church fell by the rejection of the First Advent. See 23rd Chap. of Math.

And the Beast with seven heads and ten horns, on which the Woman is seated, represented, "the kingdoms of this world drunken with the wine of the wrath of her fornication." The Woman a symbol of the fallen Church, and the ten horned beast a symbol of the kingdoms of this world, just as closely united and connected together as the woman is seated on the beast: witness the union of Church and State supported by civil, Military and Naval power throughout all Christendom. Still it is difficult for many to distinguish between the woman and the beast she is seated upon. They confound it and make both one. Now to illustrate by a simple figure, for instance, a beautiful, gay dressed woman seated upon a great red horse; now who would run the risk of being laughed at for his ignorance by saying that the horse and woman were one, and there was no distinction. Would it not be perfectly plain that they were two. The woman riding and the horse carrying the woman, - so closely connected together that when the horse moved, the woman moved also. Would it not be obvious, also, that they were born separate, and at a certain period of time the woman mounted the horse, and became thus united and closely connected with him by riding about the world at her pleasure. Well then, in the same point of view, look at this mystery Babylon, which is called a Woman, and this ten horned beast (which represents the kingdoms of this world) carrying her. In Rev. 12:6,14, John sees her entirely separate from the beast, struggling with these beastly kingdoms to maintain her honor and purity. She was then the pure Church. In the 17 chap. the Angel directs John to look at her again. She is now about 1260 years older than when he last described her. What a mighty change. She has now become a drunken harlot. With wine? No. But with the blood of God's dear children, v. 6. - Math. 23:34,35. She has made the inhabitants of the earth drunk with her poisonous cup, and the kings of the earth while thus intoxicated, have unlawfully united with her, and she rules, guides, and directs them as the rider does the red horse. She is now riding at her leisure full of [64] names of blasphemy, with this blasphemous name written on her forehead, MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. The 15th v. interprets the 1st v. and says, "the waters she sets upon are peoples, and multitudes, and nations and tongues." These are what the beast represent.

The woman which thou sawest is that great city which reigneth over the kings of the earth. That is they are perfectly under her control. This is the Mother, Papacy, Catholicism, or the Roman Catholic Church. She has harlot children, what do they represent, the Protestant and Greek Church, in all their organizations, represented in the 18 chap. The Angel says they were divided into three parts, xvi: 19. It is brought to view again in the xi:13th v, where it says "a tenth part of the city fell." This we have invariably taught, transpired in the Revolution in France not far from 1790. The tenth part of what city fell then? We say the tenth part of Babylon. How did it fall, did the territory of France fall? No. O, that would be a tenth part of the beast. Did the people fall? No. What then? why Ecclesiastical power both in the Catholic and Protestant Church was destroyed. Was that the coming of the Lord? No, it was the fall of the tenth part of Babylon. Here then is further proof that the fall of Babylon is not the coming of the Lord. But it is demonstrated to be the organized Churches.

Still further, according to John's vision in xiv Rev. Babylon must fall in the time that the angel is giving the everlasting gospel at the hour of God's judgment, for he says there followed another angel. Then this was the next thing in order after the flying messengers had fairly introduced the Second Advent doctrine, and it was opposed and rejected by the Churches. Their cry

was, Babylon is fallen, is fallen. She has rejected the message of the angel that preceded. It was now obvious that she had drank from the cup of poison so deeply, that it had seized her vitals. She therefore utterly rejected her coming Lord.

Where is the history for the fulfillment of this event? We answer. Just where it ought to be, following in its order, and no where else. When this subject first began to be introduced in 1843, the most of the professed nominal Churches had closed their doors against the Second Advent doctrine, and began to treat the message with [65] scorn and contempt. Some however looked at it more favorably until this message was presented in a clear Scriptural light, they then withdrew, and began stoutly to declare it the doctrine of the Devil. At this crisis the loud cry from Heaven was nervously proclaimed, come out of her my people, etc. Now I do not remember of hearing an objection against this doctrine's being in its proper order. If, as we fully believed, we were now called to go out and meet the Bridegroom, this message was just where it should be; of this, thousands were fully convinced, for it was just what we were witnessing all around us, and it fully accorded with the predictions of Isaiah, Jer., Paul and John. By comparing Rev. 17;2, and 18:9, it was perfectly evident that no other body could commit this sin of fornication with the kings of the earth; but the organized Churches, the professed people of God, whose law requires them to be separate from the world. Every sect is therefore guilty, for they are unlawfully connected with the world, and consequently condemned.

This way mark was now distinctly seen in our pathway, linked in with, or chained on to the judgment hour cry, and stretching its way through the tarrying time, crying mightily with a strong voice [as was never heard before, nor since Oct. 1844], "Babylon is fallen, is fallen, and is become [not will be] the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

This message now moved onward with the rapidity of the first, causing in its flight the nominal Churches to shake mightily. How then could this be the work of the Devil as many have said. Even the Churches themselves knew that it was the very opposite of any thing the Devil had ever done for them before. We will now look at what was set up for the FOURTH WAY MARK.

COME OUT OF HER MY PEOPLE

"And the third angel followed them, saying, with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink the wine of the wrath of God, which is poured out without mixture" (no mercy with it as in instances before.) This is the third message given by all the messengers that fully believed Babylon had fallen in Rev. 14:9-11. They showed up the awful plagues that would [66] befall all those that held, or again received the mark of the beast in any way connected with fallen Babylon, and is in substance the same as chap. 18:4. "And I heard another voice from Heaven, saying, come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues." Now if we have proved that mystery Babylon, the antitype of literal Babylon, which signifies confusion and mixture, represents the organized Churches of all descriptions, divided into three parts, Rev. 16:19, viz: Roman, Greek, and Protestant. Then is it not clear that this call from Heaven "comes out of her my people, "is a message delivered by messengers calling on God's people to come out of these Churches.

Respecting these three Angels. Angel signifies a messenger or one sent by God, spiritual beings whom he makes use of as his ministers to execute his orders. See Heb.1:7,14. Psl.104:4. Rev. 15.8, seems to be that class which he employs to execute his judgments.

In the second and third chap. of Rev. they are the Ministers or Messengers of the Churches, 1-20. And so in the 14, as I have shown, the first three angels are men preaching to men, delivering the last messages which God has in store for this wicked world. In 25th Math. we read that the Devil also has his angels or executors of his wicked purposes.

It is also obvious that these Angels, said to be flying through the midst of heaven, are men delivering their message to us here on the earth's surface. Moses says, "God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament Heaven. Gen.1:7,8. In the 20th v. says, "let the waters bring forth them that have life, and fowls that may fly above the Earth in the open firmament of Heaven." Here we have it explained that every where above the earth and waters, is called the firmament, and the firmament is called Heaven. Then God's living people live in the first Heaven, heavenly places in Christ. Eph.1:3,20, and 2:6; Heb.12:22. See 2nd Peter, 3rd chap.5,7,10-12. David in 19 Psl, 1st v. speaks of the starry Heaven, second above the first. Paul says, Paradise, that is the Heavenly Jerusalem, is in the third Heaven, which is the sanctuary. The Prophet says "he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth. Solomon says the Heaven of Heavens. Now see his people in the first [67]

Heaven just above the earth, and the whole subject is clear, that Angels flying through the midst of Heaven preaching the Gospel, are no more nor less than men burdened with a message and are pained to be delivered. Our business then is with the Protestant Church, for it will be admitted by all that the Roman and Greek Church are corrupt and anti-Christian.

WHAT IS A CHURCH?

A Christian Church is an assembly or congregation of faithful men. An anti-Christian Church is an assembly or congregation of unfaithful men. This Church proves itself corrupt and anti-Christian.

1st. By trampling on humanity or disregarding its claims. 2nd. By becoming carnally minded and covet-

ous. 3rd. By ceasing to do the work for which Christian Churches were founded. And 4th, by disregarding or renouncing any of the fundamental truths of the Bible. This I believe is the mildest form of an anti-Christian Church, and whoever remains in it is far from being blameless in the sight of men, and of course criminal in the sight of God; hence the imperious necessity for the call, "come out of her my people."

That the Bible does speak of such a call is perfectly clear from the following testimony, "Depart ye, depart ye, go ye out from thence, - go ye out of the midst of her, be ye clean that bear the vessels of the Lord." Isa.52-11. Jeremiah speaking of literal Babylon, and John of mystical Babylon, shows clearly that the first is a type of the second, and harmonizes with other prophets and makes the subject clear in this last message to the Churches. He says, "Flee out of the midst of Babylon and deliver every man his soul." "We would have healed Babylon, but she is not healed, forsake her," - 9 v. God says the Daughter of Babylon is like a threshing floor, it is time to thresh her, yet a little while and the time of her harvest shall come," 33rd v. This shows clearly that the message is to her before the harvest, which is the end of the world. Again in 45th v, "My people go ye out of the midst of her and deliver ye every man his soul." - Micah shows that the Daughter of Zion shall go out of the City into the field, 4:10. John says, "the woman which thou sawest is that great City which reigneth over the kings of the earth." Here in 13th v, the Daughter of Zion is called upon to thresh, and thou shalt beat in pieces many people. Zac. says, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon," 2:7-12, and Zep. 3:14, [68] 20. These scriptures show a work to be performed before the Resurrection. And that the Daughter of Zion is the true Church, the remnant that have literally gone out of the City [the Church] into the fields and into the woods, and there held their meetings.

Paul is in perfect harmony with these, and says, "wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters, saith the Almighty," 2 Cor. 6:17,18. Come out from what? See 14 v. from unrighteous unbelievers. Where did Paul learn this doctrine before the visions in Rev. was given? why from the very Prophets which I have quoted, and he makes the promise strong by quoting God for his author. I suppose that every rational person would admit that these prophecies relating to this subject would be fulfilled, and this message given before the second advent. Says the reader, the great difficulty with me is that I don't believe that this Woman, called "Mystery Babylon," "the great city," represents the present organized churches. Well, but it represents something. O yes. What is it, then? There are but four names or expositions given to Babylon that I have read of, and only one of these can be the true. Let us try them by a simple rule. The first, then, as the Advent Shield says, the kingdoms of this world are comprised in Babylon. Isaiah says, "depart ye, depart ye, go out from thence." Jeremiah says, "flee out of the midst of Babylon - my people go ye out of the midst of her, and deliver ye every man his soul." Micah says, "For now shalt thou go forth out of the city" (Babylon). Zac. says, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Paul says, "Come out from among them, and be ye separate." The last cry is, "Come out of her my people, that ye be not P A R T A K E R S OF H E R S I N S." Come out of what? Why out of the world! - that is what the Shield calls Babylon. Where shall we go? We are told, up to meet the Lord in the air. Who cannot see, to say the least of it, that this is a perversion of these texts? Do look at their connection, especially the three last. See if they will compare with 1 Thes. 4:16-18, and 1 Cor. 15:52. Besides it is absolutely contradicting the angel to say that Babylon is the kingdoms of this world, for he says the woman (Babylon) which thou sawest is that great city which reigneth over the kings of the earth." How can a city reign over itself? [69]

2nd. Babylon has also been called the City of Rome. "Come out of the City of Rome, my people." They are not there, nor have not been for many hundreds of years. Anti-Christ reigns there.

3rd. The Papacy or Catholic Church has been called Babylon. Come out of the Catholic Church, my people. You call in vain, they are not there - they departed from her certainly 300 years ago.

4th. And last, the cry is made in the Protestant churches, "Come out of her, my people." What is now the response? Thousands on thousands dissolve their connection, and out they come, under the full conviction that this loud cry is to them, and the churches which they are leaving are fallen Babylon, because they have rejected the message which preceded this. "The hour of his judgment is come." Their houses which they have closed against this second advent message, are left unto them desolate. God has left them in their own confusion. And hundreds and thousands of them have in their own way acknowledged it since. I ask you to look back to the summer and fall of 1844, where you see the fulfilment of this 3rd angel's message in a most wonderful and striking manner in almost every town and city throughout New England. Why not some where else just as well? Because the sun was darkened here, and these flying messengers, as I have shown, multiplied and congregated here - and this being the lightest spot under the whole heavens, the angels were seen, their message was heard first here, and then carried out to the utmost bounds of the earth. It is true, many of the Middle and Western and some of the Southern States, and the Canadas, have joined. Some object because it was not simultaneous in England, etc. If you will look at the 14, ch. again, you will see that it was the first messenger only that sent his message to every nation, kindred, tongue and people. It has also been objected that the dark day was no sign, because it did not extend farther. But who does not know that it was more striking on this account? If as much as I have

now written in these forty lines, had been recorded as history some few years ago, say relative to the sounding of the sixth angel or the sixth plague, who would have doubted? What then shall we do with the above, and much more that could be added, if necessary? Yes, I could begin to call names, and show from seventy-five to one hundred living cases in Fairhaven and New Bedford that fulfilled this prophecy, that either came out or were turned [70] out of the churches about this time. It makes no difference whether they are infidels or backsliders now; they then claimed to be God's people, and they were so long as they obeyed, in his fear. I am aware that there were many others that left these churches before and at this time that had no faith in this message, but they saw the church was pro-slavery, and had no sympathy for the poor, down-trodden slave; on this ground alone (and this was clear duty,) they came out from her unhallowed communion. The advent doctrine was the last, and crowning test which God ever gave his people to come away and separate themselves from all unrighteous unbelievers. Why, who does not remember what a perfect rush there was to get out of these churches just before the message ended in the closing up of A Cry at Midnight? They seemed to be as thoroughly convinced of this duty as many ministers and laymen did that thronged to the water side to be buried with Christ in baptism, being satisfied that they had withstood this ordinance as long as they dared to. Notwithstanding Mr. Miller took the ground as I have quoted that Babylon's second fall would be, or the second angel's message fulfilled at the second advent, he has in the same books previously noticed, (Advent Library, No. 47, page 19-20,) admitted the whole message in its time and place. Hear him:

THE MOTHER OF HARLOTS

"Well may the Church of Rome claim the title of Mother Church; and those churches which have come out from her may as well be called H A R L O T S. For there are few of them at this time, but are partaking of the old mother's character, and committing the same ABOMINATIONS of pride, vain show, worldly grandeur and riches, popular applause and political power. Where is there a Protestant sect but now claims the same authority as the Pope over those who may honestly differ from them in understanding the word of God? Never did the Church of Rome persecute the Protestant Covenanters more when they fled from their fellowship, than the sects of the present day would the Adventist had they the power. See the venom of our sectarian papers which is cast out against those who believe in the near coming of the dear Saviour? They have all in their turn been come-outers. Why not let the Advent brethren have the same privilege? [Sure enough.] Why complain? you gave us a sample, we are only working after the copy. You once called the Church of Rome the [71] mother of harlots. We, because you partake of her nature and perform her acts CALL YOU HARLOTS. This is the scripture language, and was once yours when you came out. - The present moment is one in which the sins of the people are reaching 'to heaven,'" 34 pg. Why keep back the message, then? why not allow those to declare it that were burdened with it also. This to us was paradoxical, first to preach and claim the privilege for all his brethren, showing it was right to do so, and then tell them that this message would not, nay could not be given (without perverting the scriptures) until the second advent. See also pages 39,40. The Advent Herald has also sustained corresponding views and opposed these messages. Look at the 309 No., April 6, 1847 - just read their article, The Churches Coming Out. After the message had ceased to have any real effect, they can say it is their 'deliberate opinion and duty to teach this doctrine, (just as it had been done three years before) and call on them to come out of the churches.' Just read it for yourselves. What is the matter? has immortality come! or is the time come now to give this message? or was it given in the right time? We say without hesitation the latter. If we need any further human testimony to prove the permanency of this waymark in our pathway, we know where to call. If these messages were not fulfilled there, they never have been any where. Then it is impossible for them to occur again. Can any wise man show where faith and zeal, and power, as in this case, will ever occur again to do any thing like what has been done? No, never! and whoever looks for its fulfilment in immortality is not with the 'wise'. I think the state of the nominal churches around us are of themselves sufficient evidence that these two angels have passed. Indeed, they are confessing it themselves, in their own way. For brevity's sake, I will give but one out of scores that might be adduced. Special fast - "The general association of Congregational Ministers of Massachusetts have recommended that the last Tuesday in September be observed by the churches throughout the State as a day of humiliation, fasting and prayer, in view of the suspension of the divine influence now so general." - New Bedford Mercury, Sept. 19, 1845. More of this in another place. As there are still thousands of living witnesses that can testify to these truths, we will now leave this way mark in its proper place in our pathway, and pass on and review what we see shining here so clearly at midnight.

The Midnight Cry



The Midnight Cry

1884 Great Controversy Spirit of Prophecy Vol. 4 pg 248—257

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." [Matthew 25:5-7.]

In the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position. The 2300 days of Daniel 8:14, which all believed to extend to the second coming of Christ, had been thought to end in the spring of 1844; but it was now seen that this period extended to the autumn of the same year, and the minds of Adventists were fixed upon this point as the time for the Lord's appearing. The proclamation of this time message was another step in the fulfillment of the parable of the marriage, whose application to the experience of Adventists had already been clearly seen. As in the parable the cry was raised at midnight announcing the approach of the bridegroom, so in the fulfillment, midway between the spring of 1844, when it was first supposed that the 2300 days would close, and the autumn of 1844, at which time it was afterward found [249] that they were really to close, such a cry was raised, in the very words of Scripture: "Behold, the Bridegroom cometh; go ye out to meet him."

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Before this proclamation, fanaticism disappeared, like early frost before the rising sun. Believers once more found their position, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics which mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God.

Said Wm. Miller, in describing that work: "There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind." [250]

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.

At the call, "The Bridegroom cometh; go ye out to meet him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against it, and a large company who had the living testimony withdrew from their connection. In the providence of God, this cry united with the second angel's message, and gave power to that work.

The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal [251] entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, "Blessed is he that cometh in the name of the Lord!" [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the convincing power attending the message, "Behold, the Bridegroom cometh!"

At that time there was faith that brought answers to prayer,--faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones.

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and

the voice of intercession ascended to Heaven from the fields and groves. The assurance to the Saviour's approval was more necessary to them than their daily food, and if a cloud [252] darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved.

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to his coming, and now they felt as did Mary, when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping, "They have taken away my Lord, and I know not where they have laid him." [John 20:13.]

A feeling of awe, a fear that the message might be true, had for a time served as a restraint upon the unbelieving world. After the passing of the time, this did not at once disappear; they dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen, they recovered from their fears, and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready to again exchange their views. The scoffers won the weak and cowardly to their ranks, and all united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years. [253]

The earnest, sincere believers had given up all for Christ, and had shared his presence as never before. They had, as they believed, given their last warning to the world, and, expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the unbelieving multitude. With intense desire they had prayed, "Come, Lord Jesus, and come quickly." But he had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was indeed a terrible trial of faith and patience.

Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, his followers believed that he was about to ascend the throne of David, and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in his path, or strewed before him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim, "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke his disciples, he replied, "If these should hold their peace, the stones would immediately cry out." [Luke 19:40.] Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid him in the tomb. [254] Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead." [Acts 17:3.] In like manner was prophecy fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work which God designed to accomplish by them.

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. They could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their position. True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites, and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to his will. Adventists believed that God had in like manner led them to warn the world of the coming Judgment, and notwithstanding their disappointment, they felt assured that they had reached a most important crisis.

The parable of the wicked servant was regarded as applying to those who desired to put off the coming of the Lord: "If that evil servant [255] shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." [Matthew 24:48-51.]

The feelings of those who held fast the Advent truth are expressed in the words of Wm. Miller: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and men I should have to do as I have done." "I hope I have cleansed my garments from the blood of souls; I feel that, as far as possible, I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged." "My hope in the coming of Christ is as strong as ever. I have done only what, after years of sober consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow-man, and my conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God's hand has been with me, his

power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." "I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor, nor [256] shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in his good providence so orders."

God did not forsake his people; his Spirit still abode with those who did not rashly deny the light which they had received, and denounce the Advent movement. The apostle Paul, looking down through the ages, had written words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." [Hebrews 10:35-39.]

The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of his Spirit and his word; yet they could not understand his purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were specially applicable, "Now the just shall live by faith." As the bright light of the midnight cry had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, Adventists had walked, as it [257] were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in his word. The scoffing world were saying, "You have been deceived. Give up your faith, and say that the Advent movement was of Satan." But God's word declared, "If any man draw back, my soul shall have no pleasure in him." To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul, "Cast not away therefore your confidence;" "ye have need of patience;" "for yet a little while, and He that shall come will come, and will not tarry." Their only safe course was to cherish the light which they had already received of God, hold fast to his promises, and continue to search the Scriptures, and patiently wait and watch to receive further light. [258]

Believing that the Lord would return in 1843

Letter from Samuel S. Snow.

(Published in the Signs of the Times, November 16, 1842)

I have given a course of lectures in Sturbridge, and since then, have been in Brattleborough and Vernon, Vt. and in Green River—am now giving a course in this place in the Methodist chapel. Bro. Williams Thayer, and bro. Henry Flagg, are also here. We go next week to Colerain.

It rejoices my heart exceedingly, that God blesses this preaching of the " Midnight Cry" to the sanctification of Christians and the conversion of sinners. May the blessed work go forward with increasing power and energy, until the Lord shall come. Glory to God ! that day is near, and hasteth greatly!

May we be prepared to meet it.

O my dear brother, our time of labor, and toil, and waiting for the Bridegroom is short! The glorious kingdom of eternal rest is at the door. A few short months, and we shall be in the full possession *of eternal life and blessedness.* Yours in love and the blessed hope.
Greenfield, Nov. 3, 1842

Samual Snow's spirtual Israel

Letter from Samuel S. Snow.

(published in the Signs of the Times, December 7, 1842)

DEAR BRO. HIMES—In Hosea12:9-10, we read, "And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles as in the days of the solemn feasts. I have also spoken by the prophets, and I have multiplied visions and used similitudes by the ministry of the prophets." In the 10th verse the verb is in the past tense, "I *have* also *spoken"* etc. but in the marginal reading, where a literal rendering is given, it is in the future tense. Therefore a literal reading would be, "I will also speak by the prophets, and I will multiply visions, and use similitudes by the ministry of prophets." It seems to me very evident, that this should be the rendering, from the fact that this verse is by the word "also" connected back with the preceding verse, which is in the future tense; so that both these verses may be considered as referring to future time.

Now have any events transpired since the days of Hosea, that can be considered a complete fulfillment of those predictions? A reference is unquestionably made in the 9th verse to the journey of the Israelites from Egypt to the land of Canaan; and the idea is sustained more fully in the 10th, where the great "tabernacle of the congregation" is evidently alluded to, in which during their passage through the wilderness, the people were assembled for their religious services, *in the days of the solemn feasts."* Have the people of God ever dwelt in tabernacles in the same manner and circumstances as did the Hebrews in the wilderness, until the "Miller fanatics" in these *last* days reared their great tent? I think not. It is true, there have been camp-meetings, in which tents or tabernacles were dwelt in ; but never before have God's people been assembled in a great "*tabernacle of the congregation*" "as in the days of the solemn feasts." Let us apply in this place Micah 7:15, "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things. "Praise be to God, " the time is fulfilled and the kingdom of heaven is at hand!"

Let us now look at the 10th verse. "I will also speak by the prophets, and will multiply visions, and use similitudes by the ministry of the prophets." Compare what is here said, concerning the *multiplying* of visions, with the prediction in the 2nd chapter of Joel, where God says that in the last days he will pour out his spirit upon all flesh; and your sons and your daughters shall prophesy ; and your old men shall dream dreams, and your young men shall see visions. It is plain that this prediction, although applied by Peter to the day of Pentecost, did not then receive its ultimate and complete fulfillment; for it is connected with the signs in the heavens and in the earth, of " *blood, fire, and pillars of smoke,"* which are to be seen as precursors of the *"great and terrible day of the Lord."* But this prediction in Joel seems to harmonize perfectly with the text in Hosea, which is under consideration; *and both are now receiving their complete accomplishment.*

But God says he will also "*use similitudes* by the ministry of the prophets." Now let us compare this with Hab. 2d chapter 2d verse. "And the Lord answered me and said, Write the vision and *make it plain upon tables,* that he may run that readeth it." What do these scriptures mean? I think those who have seen the various *charts* and *diagrams,* that are used in these *last days,* to illustrate the prophecies, by those servants of God who are going through the " wilderness" in the " spirit and power of Elijah," preparing the way of the Lord, and crying "Repent ye, for *the kingdom of God is at band,"* need not be at a loss to decide what these passages of the word of God mean. The Lord is truly now *"using similitudes,"* and *the vision* is made "*plain upon tables,"*-before all eyes; and woe to him that does not *read and understand!* "For *the vision* is for an *appointed time,* but at the end it shall speak and not lie.—*It will surely come, it will not tarry"*
SAMUEL S. SNOW.
Brooklyn, Nov. 22, 1842.

Samual Snow's spirtual Israel

Letter From S. S. Snow

The Midnight Cry! May 11, 1843

RESTORATION OF ISRAEL.

DEAR BRO. SOUTHARD,—There is one Scripture argument for the restoration of the carnal Jews, that I do not remember to have seen noticed; At any rate, I am confident it has not received that attention which it merits. Perhaps some reference to it may be of service to Dr. Brownlee and others, who teach that "God's ancient covenant people, the Jews, are to be gathered in, and with them the fulness of the Gentile world."

In the 16th chapter of Ezekiel, the 46th, 53d, 55th, and 61st verses, *Jerusalem* is thus addressed—"And thine elder sister is *Samaria,* she and her daughters that dwell at thy left hand ; and thy younger sister, that dwelleth at thy right hand is *Sodom* and her daughters. *When* I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters, Sodom and her daughters, shall return to *their former estate,* and Samaria and her daughters shall return to *their former estate, then* thou and thy daughters shall return to *your former estate.* Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for *daughters,* but *not* by *thy covenant.'"*

From these passages it appears that when Sodom is restored to her former estate, *then, and not till then,* will "Jerusalem, which is in bondage with her children," be restored to her former estate. But when will Sodom be restored? Let brother Jude make answer. Verse 7—"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, *are set forth for an example,* suffering the vengeance of ETERNAL FIRE."

"But," asks the Judaizer," does not Paul say all Israel shall be saved? "Yea, verily. But he also says, "They are not all Israel who are of Israel."

"He is not a Jew who is one outwardly." "The children of the flesh are not the children of God; but the children of *the promise* are counted for *the seed."*

Yours in the hope of Israel,

Brooklyn, Ct. SAMUEL S. SNOW.

Samual Snow's testimony of his conversion

Remarks of Bro. S. S. Snow

The Signs of the Times, February 28, 1844
(also in The Midnight Cry!, March 7, 1844)

At the Tabernacle on New Year's eve — a relation of his experience.

The story which I have to tell you, my dear hearers, I shall relate in as brief, plain, and simple a manner as possible. I stand before you as a monument of the grace of God, a living proof of his truths, the power of which I have experienced upon my soul. A few years ago I was a callous and hardened Infidel, and was so for years. I received my religious impressions in childhood; but falling in with unbelievers in the Bible, and various characters of sceptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible. Until the autumn of 1839, I rejected the Bible as foolish, and trampled it under my feet; and from 1833 to 1839, I was a constant patron of the Boston Investigator, the organ of the Infidels, then conducted by Abner Kneeland. As I took an active part in this cause, and was for several years an agent for the Investigator in Connecticut, and a contributor to its columns, my friends from time [to] time took an interest in my welfare, and called my attention to different books advocating the cause of Christianity: I often read them, but not one produced any effect upon my mind, and nothing ever removed my scepticism; for it seemed to me as though the Bible was filled with nothing but gross absurdities. When I read it, it was with the view only of finding contradictions and absurdities, and to hold them up to ridicule. This, my hearers, is the mode of argument resorted to by infidels against the Bible. Now, my friends, if I had never received any more light than what I did from those calling themselves teachers of Christianity, I should have remained a sceptic to this very day. I used to argue with professed Christians, and would always endeavor to confound them by bringing up these Bible contradictions, and objections which they could not answer.

I remained a sceptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of Christ. This book was brought by a peddler, and sold to my brother, who, after reading it a little, laid it one side. It was at my brother's that I saw it. I took it up and asked, "What's here?" My brother replied, "There's a book which you ought to read." I commenced reading it in the presence of my sister, a professor of religion. I had often heard of Mr. Miller and his views, and supposed them to be all moonshine. While reading that book, I said to my sister, "Do you call all this nothing?" When I questioned her in earnest as to the coming of Christ,

and stated the views contained in this book, she replied, "If it is true, we shall know it when it comes." She, my hearers, is still like many of you; indifferent to the truths found in the Bible. I took the book home and read it, and the more I read it the more was I impressed with its truth. I compared it with the Scriptures, and saw at once that it contained an argument that could not be rejected. I saw that every thing was complete. I saw the perfect harmony between Daniel and the Revelations, and the history which is a perfect fulfilment of these Revelations. I asked myself in all seriousness, how could this great knowledge be obtained unless it were inspired by God. I then saw that the Bible which I had so long rejected, was the word of God, and I melted down before it. I saw then that I had been rebelling against him, and I sought to wash away the guilty spots from my soul. I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty which belongs to Christians. The light gradually fell in upon my mind, and it has been growing brighter and brighter till this moment.

In the autumn of 1840, I united with a Congregational church, but there was something that whispered to me that I was not doing right; but there being in the place where I resided no other church, I united with them; but I felt it was wrong, for it carried its influence against the Advent faith, which I loved and cherished. I continued a member till last fall, when I felt it my duty to recede. I did so, and then became one of the Lord's free men. I sent a letter to the church, stating my views that the churches were in general anti-Christian in spirit and in practice, and that upon this ground I felt it to be my duty to recede. My union with them was dissolved, and they voted to cut me off because I had cut myself off. In the year 1842, I felt it my duty to go out and preach the truth of my Lord Jesus Christ to the world. I felt that the period of man's probation on earth would terminate in 1843; yet I was unwilling to preach it, but preached the near coming of Christ, but my works were not blessed.

In East Kingston, at a camp meeting,* I came out for the first time, and laid all down upon the altar before God, and consecrated myself to God, from that time forever. Since that time, I have been laboring in the vineyard of my heavenly Father. I left my family, and have been preaching without purse or scrip; and I feel that when the blessed time shall come, I shall have a few souls to present, at least, as stars in my crown of rejoicing.

All that I have seen and all that I now see, seems more and more to confirm the truth found in the Bible. The truth there established, has been a lamp to my feet, and a light to my path. I believe that as certain as the Bible is God's truth, that just as certain the next event will be the coming of the Lord Jesus Christ; and my fervent prayer is, Come Lord Jesus.

Contrast my feelings four or five years ago with what they are now. Then I was a scoffer as you are; and I could make light of the church of our Lord Jesus Christ, and of his coming. But I now see the truth shining like a bright light over my head. I once could trifle with these elements of his body, broken for you, and this wine, as his blood spilled for the sins of man.

Oh my friends, I earnestly invite you, who are not ready to meet Christ at his coming, to examine these things carefully; search for the truth diligently, and go to God in fervent prayer, and he will give you the light and knowledge. I was an unbeliever, and prayed, and found the truth. Let all of you pray; try the spirit of prayer; try to search the Scriptures; for it is for your eternal interest. Do not reject the Bible—do not trample it under your feet, and resist its tender influence; but like the noble Bereans, try and find if these things are so. May God bless the truth; and when our Redeemer and Master shall appear we shall exclaim in rapture, "this is our God; we have waited for him; and we will be glad and rejoice in our salvation.

* After some discussion on the subject, it was voted unanimously to have three hundred similar to this one lithographed, which was soon accomplished. They were called "the '43 charts." This was a very important Conference. A camp meeting was now appointed to convene the last week in June, at East Kingston, N.H., where an immense multitude assembled to hear the good news and glad tidings of the coming of our blessed Lord. I had not the pleasure of attending this meeting, but heard most stirring reports of what was accomplished there. Camp meetings and conferences were now being multiplied throughout the Middle and Northern States, and Canada, and the messengers were proclaiming in the language of the message, "The Hour of His Judgement is Come!" *The Autobiography of Joseph Bates*, 263.

Letter From William Miller Concerning the 7th Jewish Month

May 3,1843 Published: Signs of the Times [Himes] May, 17, 1844

DEAR BRO. HIMES. I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfilment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.
2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29 - 34, surely this is a type.
3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. xxiii. 27 – 32, a type of the troubles, Dan. xii. 1.
4. The holy convocation of all Israel, seventh month, 1 – 15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 3, 4; xcviii. 6 – 9.
5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.
6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14 – 17.
7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1 – 15; xxxi. 10, 11; Jer. xxxiv. 8 – 14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.
8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1 – 34, antitype. Heb. ix. 1 – 28.
9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.
10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."
11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss, examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over.

WM. MILLER.

Low Hampton, May 3d, 1843.

Remarks. We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on days with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord.

Letter From S.S. Snow

The Midnight Cry! Feb. 22, 1844

Dear Bro. Southard, - I wish to present a few thoughts, for the careful consideration of the dear brethren of the advent faith, on a point wherein I differ from many of them, i. e. the *termination of the prophetic periods.* This I would do, not because I seek controversy: far from it, "Let there be no strife between us, for we are brethren." Nor do I seek to discourage those who, with earnest desire, are looking for the appearing of our blessed Master, within the present Jewish year, 1843. Nor yet have I any desire to put the glorious day afar off. My whole soul breathes forth the prayer, "Come Lord Jesus, and come *quickly."* But the Lord has shown me, I think, that we must wait and suffer a *little longer.*

We all believe that the great *week* must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand – the glorious *sabbath* of rest that "remaineth to the people of God." Now this long period – the *aion* or *age* of this present world, began in *autumn.* In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds. Gen. 1: 29. It does not appear reasonable that these were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. Ex. 12: 2. "This month shall be to you the beginning of months." Ex. 13: 4. "This day came ye out , in the month Abib." It appears then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanim or Tishri, in autumn – the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus – the former, with the reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in autumn. And as the dispensation of glory, at the appearing of Christ, is called by the apostle, "the dispensation of the *fullness of times,"* (Eph. 1: 10,) I am constrained to believe that this period will comprise 6000 *full* years. And from all that I have, as yet been able to discover in the chronology of the world, these years will be complete in the autumn of 1844.

The seven times of Moses, in Lev. 26, amount to 2520 full years. They began with the breaking of the power of Judah, at the captivity of Manasseh, B. C. 677. This is the time that has always been given as the date of their commencement. But there has been an error in supposing them to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B. C. 677, they would not have ended before Jan. 1, A. D. 1844. Or had they begun with the first day of the Jewish year, in 677, they could not end before the first day of the Jewish year, 1844. For it is evident that it requires 677 and 1843 *entire* years to make up the FULL period of 2520. But any point *within* B. C. 677, is *only* in the 677th year before Christ. Reckoning back from the Christian era, we do not obtain 677 full years, till we arrive at the extreme point, i. e. the first day of B. C. 677. So also, reckoning forward from the commencement of the Christian era, we do not obtain 1843 full years, till we arrive at the extreme point, i. e. the end of A. D. 1843, or the first day of A. D. 1844. If, then, the captivity of Manasseh did not occur as early as the first day of the Jewish year, B. C. 677, then the 2520 years cannot terminate till after the expiration of the present Jewish year. Now it is evident that Manasseh was not taken in the early part of the year, from the fact that Esarhaddon and the Assyrians were employed in carrying away the ten tribes out of their land, and placing foreigners in their stead, in the *same year,* and before the invasion of Judah. We find the history of this in 2 Kings, 17: 20 - 24. The prophecy concerning it, we find in Isa. 7: 8. The date of this prophecy is B. C. 742. From this date count the sixty -five years, and it brings us to B. C. 677. In that year, in fulfilment of the prediction in Hos. 5: 5; Israel and Judah, were both broken. But as it must necessarily require considerable time to remove the ten tribes, and bring foreigners to fill their place – we cannot well date Manasseh's captivity earlier than the autumn of that year. About one half, therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844.

The 2300 days of Dan. 8, began with the 70 weeks B. C. 457. But they did not begin with the first day of that year. It is true that Ezra began to go up from Babylon on the first day of the first month. But this was not in the year B. C. 457, but in the year B. C. 456. The seventh year of Artaxerxes, in which Ezra went up, began, according to Dr. Hales' analysis of chronology in 457, and ended 456. It has been

the practice of chronologers, to count the years of the reign of monarchs, by the year in which they began to reign; making that their *first* year. Accordingly the year B. C. 457, in which the seventh year of Artaxerxes *began,* is counted as his seventh year. Now it appears, from the best light we can obtain on this point, that he began his reign in autumn. This seventh year, then, must have commenced in the autumn of B. C. 457. As it was in spring that Ezra left Babylon – and in the seventh year of the king, (See Ezra 7;) it must have been the spring of B. C. 456 – as *no other spring is embraced in the king's seventh year.* But this is not the point from which to date the 70 weeks. The *decree* to restore and to build Jerusalem, must have issued from the king *before* this. From Esther 2: 16; we learn that she was made queen in the tenth month of the Jewish year, and in the seventh year of the king. Now this could not have been in the year B. C. 456, for his seventh year expired before the tenth month of that year began. It must therefore, have been in the year B. C. 457. At that time a great feast was made, and a *"release"* to the provinces; which, of course, embraced the Jews, as they were the people of the queen. But this release could not have been made without a previous decree. The monarchs of Persia were the makers and dispensers of the laws, which were absolute, unchangeable. But in the account of this *"release,"* nothing is said of any *"decree,"* or law, made at that time. This was only the commencement of those acts of the king, in which the decree was carried into execution. It appears then, that the *decree,* from which the seventy weeks and the 2300 days and to be dated, must have been issued by the king, some little time before the tenth month of the Jewish year, B. C. 457. From that time, according to Dan. 9: 25; there were to be sixty-nine weeks, i.e. 483 years to the appearing of Messiah. It has been thought by many, that this period was fulfilled in A. D. 26. But this is a mistake. It requires 457 and 26 *entire* years to make 483. But, as we have seen a part of B. C. 457, must be left out of the reckoning. The time must, therefore, be made up by the addition of a part of A. D. 27. The fifteenth year of Tiberius, in which John began his ministry, (see Luke 3: 1;) commenced in A. D. 26, and corresponds to a part of 26, and a part of 27. In the latter part, then of A. D. 26, or in the former part of A. D. 27, John began his ministry. But it was after John was imprisoned, that Jesus came into Galilee, saying, *"The time is fulfilled."* This must have been, I think, in the autumn of A. D. 27. It is *certain* that it was *after the Passover;* as we may learn by comparing John 2: 23; 3:22 – 24, and 4: 43; with Mark 1: 14; 15. If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of A. D. 27. Then add to that date, these 1817 years, and we see it brings us to the autumn of A. D. 1844.

As it respects the 1290 and 1335 days of Dan. 12: they must of course begin together – the latter ending with the 2300 in 1844. And as there is a difference of *only* forty-five years between the two periods, the 1290 days *could not* have ended in Feb. 1798, as *forty-six years have passed* since that time. The periods must have begun in A. D. 509 – the 1290 days terminating in 1799, with the commencement of Napoleon's career of blood and conquest, (see Dan. 11: 40;) 1335 days, ending in the autumn of 1844.

But, beloved! the vision "will speak and not lie. Though it *tarry, wait* for it, because it will *surely come, it will not tarry."*

SAMUEL S. SNOW.

New York, Feb. 16, 1844.

Note:

The following article from the pen of Bro. Snow, we re-publish at his request from the Midnight Cry [Feb. 22, 1844]. *We can find no period for the termination of the prophetic times, but the Jewish year 1843, reckoning from the dates where the best chronologists have placed their commencement. The 6000 years cannot be shown to require any additional time for their fulfillment. The captivity of Manasseh, at which we begin the seven times, is placed by chronologists in the Julian period 4037; from this point 2520 years bring us down to the year of that period 6557 which commenced Jan. 1st, A. D. 1844, but there is nothing to show the time in the year of Manasseh's captivity. The 7th year of Artaxerxes from which we date the 2300 days, began, according to Dr. Hales, B. C. 458, and ended B. C 457, (See Anal. Chro. Vol. 1. 277) being pinned down to the 4256 year of the Julian period. 2300 years from this point, only extends to the year of that period 6556 which ended Jan. 1st, 1844.*

Our Bro. has made a mistake of one year in his reference to Dr. Hales; and may have been misled by the diagram in Bro. Hale s Watchman's last warning, in which the same mistake was made. 7 Also, the 1335 days have not been shown to commence later than A. D. 508. We therefore can find no time beyond the Jewish year 1843; and if there is any time beyond that, we can only wait for the vision the little while, that chronology may vary from the time appointed. While we therefore insert the article, we must dissent from our Bro. conclusions.

April 3, 1844 JVHe, HST 68.25

Letter from Bro. S. S. Snow

(published in the Signs of the Times, May 1, 1844)

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Peter ii. 12.

In these words the apostle Peter is describing the false teachers of the last days, as appears fully from the first verse of the chapter. For a specimen of their fulfilment take the following paragraph which I extract from the "N. E. Puritan," of March. 29. It is contained in an article headed, 'Causes of opposition to the ministry," and the leading editorial.

"Accordingly, it is every way to be expected, that when a shrewd man forms a design of driving, under false pretences, a scheme for self-advancement--a scheme which he is conscious will injuriously affect the religion and morals of the community--he will pitch battle at once with the ministry. This has been a matter of fact and experience in former generations, and it is eminently so in our own times. To say nothing of the past, just notice two or three movements for the present. A few year ago, Millerism came up; and of the intentions of it leaders, we leave our readers to judge--simply stating a well-known fact, that some of them have enriched themselves by means of popular credulity; and the fact, that the scheme promised to a discerning mind nought but evil to the public interests. But the currents of this fanaticism were not fairly in motion, before its prophets were pouring forth sheets of flaming denunciation against the ministers of Christ. It was the ministry that stood in their way--it was the ministry that was sending souls to hell by thousands--it was the ministry that was the great stumbling block in the way of realizing all the benevolent intentions of the Millerites."

The above is a fair sample of the arguments made use of by the opposers of the blessed Advent. Surely the seven thunders have uttered their voices! It is no wonder that brother John when he heard their declaration in Patmos, was not permitted to write them. They are directly opposed to the truth of God; and, consequently, could not be incorporated in the Sacred Scriptures.

How many truths are contained in the foregoing extract? Let us see. In the first place, it is stated that designing men, when they would for selfish purposes impose on the community, have generally, if not always, commenced their iniquitous course by pitching battle with the ministry. If this were so, it would prove that these designing men were not so very "shrewd," after all. For it is an incontrovertable fact, that the clergy of the present day exert a great influence in the community. Hence, instead of opposing a popular ministry, a man who "forms a design of driving under false pretences a scheme for self-advancement," generally finds it necessary to court the favor of the clergy in some way; and after securing their influence in his favor, he goes forward with his nefarious plans, and the public is thus most completely gulled. "This has been a matter of fact and experience in former generations, and is eminently so in our own times." Witness the rise and progress of the wonderful "Science of Mesmerism." See it going forth like a frog in all its filthiness from the mouths of the false prophets of these last days, and performing its great wonders, to deceive if it were possible the elect. Do these jugglers and wizards oppose the ministry? No, no! They are too "shrewd" for that. They know better.

Another statement is that some of the leaders of "Millerism" have "enriched themselves by means of popular credulity." This is given as a "well-known fact! If indeed it be so, it is most certainly susceptible of proof. Then let it be proved. Assertions are not proof. I call upon Jona. E. Woodbridge, Dorus Clarke and Parsons Cooke, editors of the N. E. Puritan, to give the names of those "leaders," with the proof that they have "enriched themselves," or they shall stand before the world as the fabricators of a base and malicious falsehood.

Again, it is stated as a "fact, that the scheme itself promised to a discerning mind nought but evil to the public interests." If by public interests the writer means the selfish interests of those whose treasure is on earth, we agree. But if he mean the best--the highest--the eternal interest of God's children, we disagree. Let this be decided in the day that is just at the door, when the seventh trump will sound, and the mystery of God will be finished.

But the writer says, we denounce the "ministers of Christ." This is false. We denounce the ministers of Satan, who, for filthy lucre, are transformed as the ministers of Christ. And such God's word denounces in words of living fire. Oh! their end, their dreadful end! Samuel S. Snow.

Letter From S. S. Snow

The Midnight Cry! May 2, 1844

DEATH WARRANT OF JESUS CHRIST

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross;

"In the year seventeen of the Emperor Tiberius Caesar, and the 25th day of March, the city of the holy Jerusalem, Annas and Caiaphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the Practory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people, saying:

"1. Jesus is a seducer.

"2. He is seditious.

"3. He is an enemy of the law.

"4. He calls himself, falsely, the son of God.

"5. He calls himself, falsely, the king of Israel.

"6. He entered the temple, followed by a multitude bearing palm branches in their hands.

"Order the first centurion, Quillus Cornelius, to lead him to the place of execution." Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

"The witnesses who signed the condemnation of; Jesus are, viz : 1. Daniel Robani, a pharisee ; 2. Joannas Rorababel ; 3. Raphael Robani ; 4. Capet, a citizen. "Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on copperplate. On one side are written these words : "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1820, and was discovered by the commissaries of arts attached to the French armies, at the expedition of Naples. It was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase is in the chapel of Caserta. The French translation was made by the members of the commission of arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plates should not be taken away from them, and the request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the Savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his antiquities, &c., it was bought by Lord Howard for 2890 francs. Its intrinsic value and interest are much greater.—[Philadelphia Gazette.]

Dear brethren of the Advent faith—This document which I now present you bears the marks of being genuine, If so, it proves conclusively that our Lord was crucified in the MIDDLE of the last week of the seventy. It is dated in the seventeenth year of the SOLE reign of Tiberius Caesar. I say of his SOLE reign, because it was in the fifteenth year of Tiberius that John the Baptist began his ministry. See Luke 3:1 -3. But from the fifteenth year to the seventeenth there are but about, two years; consequently there would not be time for John's ministry, and then for half of the week, amounting to 3 1-2 years, to elapse. The difficulty is removed in this Way. John's ministry began in the fifteenth year of the ADMINISTRATION of Tiberius, and not of his SOLE reign. His administration embraced two years and a part, during which he reigned conjointly with his uncle Augustus.— This commenced in August, A.D. 12. Fourteen years from that; point brings us to August, A.D. 26,when the fifteenth year began, in which commenced the ministry of John, "which continued to the Autumn of A.DJ27, at the termination of the 69 weeks of Dan. 9;25. See Mark 1:14, 15. But the sole reign of Tiberius began not far from the commencement of A.D. 15, at the death of Augustus. Where then will the seventeenth year bring us? This question is not a difficult one to solve. Sixteen full years must pass, and then we are in the seventeenth. Then add 16 years to A.D. 15, and we have A.D. 31. Thus we see that the 17th year of the sole reign of Tiberius began about the first of the year A. D. 31.

Then let us sum up the argument. John's ministry began in the latter part, of A.D. 26, and ended with the autumn of A.D. 27. Here commenced the week of the Confirmation of the covenant i.e., the establishment, of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A.D. 31, when our Lord was crucified in the "MIDST, i. e. middle] of the week." Three years and a half more, (the last half of the week,) during which the word or covenant was confirmed by them who had heard the Lord, (Heb. 2: 3.) brings us down to the autumn of A. D. 34, when Paul, the last of the witnesses, was converted and qualified to testify to the great fundamental truth of the resurrection of Christ. See 1 Cor. 15: 8. Thus was the gospel established, or the covenant confirmed, A. D. 34.

I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A. D. 34, the remaining part of the 2300 days, i. e., 1810, being added, brings us to the autumn of A. D. 1844.

Then let no man say the time has expired. God forbid that we should take such a position. It is virtual infidelity. For myself I must say, that I would as soon reject that blessed book which God has given as a lamp to our feet and a light to our path, as I would take the ground that the prophetic periods have expired. "Let God be true but every man a liar." "Hath He said, and will He not do it! Hath He spoken and will He not make it good?" Most assuredly he will. "At the time appointed the end shall be." When the 2300 days terminate, the last end of the indignation will come, and the sanctuary will be cleansed, as surely as God bath spoken. I believe the period ends in 1844. But I am confident, from the light I have received from God's blessed word, in those glorious types which He has given in mercy, for His children to understand, that our King and Saviour will appear in his glory in the seventh month of the Jewish sacred year. O! my dearly beloved brethren and sisters, do not be discouraged. Let not your heads hang down or your hearts be fearful. Yet a little while, and the jubilee will come, and redemption will be granted to all the land. Even so come, Lord Jesus! S. S. SNOW.

Letter From Miller

(To Second Advent Believers May 2, 1844)

Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. Although opposers said it would not come, they produced no weighty arguments. It was evidently guess-work with them; and I then thought, and do now, that their denial was based more on an unwillingness for the Lord to come than on any arguments leading to such a conclusion.

I confess my error, and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let that day come upon you unawares. The wicked, the proud, and the bigot, will exult over us. I will try to be patient. God will deliver the godly out of temptation, and will reserve the unjust to be punished at Christ's appearing.

"I want you, my brethren, not to be drawn away from the truth. Do not, I pray you, neglect the Scriptures. They are able to make you wise unto eternal life. Let us be careful not to be drawn away from the manner and object of Christ's coming; for the next attach of the adversary will be to induce unbelief respecting these. The manner of Christ's coming has been well discussed. Permit me, then, to address you on the subject of

THE BURNING DAY

'This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' - 2Pet.3:1-7.

This is an important subject; and, on reading it, a number of important queries naturally arise.

I. How are we to understand this?

II. What are we to believe will be done when this takes place?

III. When will it take place; at the commencement or end of the one thousand years' reign spoken of in Rev.20:6?

I. This passage must be understood literally. 1st. Because there is nothing in the passage to warrant a figurative meaning. 2nd. It is compared to the deluge; and it is universally acknowledged that the antediluvians perished by water. And 3rd. In no place where this burning day is spoken of in Scripture, is it explained to mean a figure. Therefore, I cannot but believe that the earth will be overwhelmed in literal fire

II. What is to be done when this burning takes place? 1st. Christ comes in power and great glory. 2nd. He takes vengeance on the wicked, consumes their bodies to ashes, melts the elements with fervent heat, and burns up or dissolves the works of men. 3rd. The present governments of earth and the present dispensation of God's grace will pass away, and the new heavens and new earth succeed, wherein the righteous shall dwell forever.

Those are the prominent events to take place at the consummation spoken of in the word of God. Proof: 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' - 2Peter 3:10-13. The coming of Christ is here spoken of, the passing away of the heavens, the melting of the elements, the burning up of the works of men, and the new heavens and new earth, as promised.

Where is that promise? Some say it is in Isa.65:17. But that cannot be the original promise to which Peter alludes; it can only be a repetition of the promise to our fathers. 'For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.' - Rom.4:13-16. 'For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' - Gal.3:18-29. 'For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.' - Gal.4:27. Here Paul quotes Isa.54:1, and tells us it was written by him; but Isaiah evidently refers us to Abraham's day, and alludes to the history of Ishmael and Isaac, as Paul does in Gal.4:22-30.

Peter says: 'Wherein dwelleth righteousness,' or righteous persons. This promise Abraham saw afar off.

Not the promise that Abraham and his seed should inherit the literal land of Canaan; for that promise was fulfilled. 'And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them: the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.' - Josh.21:43-45. It was a promise that he should be heir of the new earth where the children of the bond woman, of the earth earthy, would be cast out.

If the old land of Canaan is the inheritance, then the old city of Jerusalem must be the sanctuary, and the old Jews must be the heirs, and nothing is true but Judaism. But Isaiah says: 'The former things shall not be remembered, nor come into mind.' This doctrine of the old land of Canaan being the inheritance of the saints, and the wicked dwelling on the remainder of the earth, making carnal war with Christ and his immortal saints on the land of Canaan, and the cleansing of the earth by fire, after the saints and Christ have possessed it a thousand years, to me, at least, is neither Scripture nor common sense. I will, therefore, show,

III. That the cleansing of the earth by fire will be when Christ comes. 'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.' - Psa.50:3-5. In this passage the fire devours 'before him.' He also gathers and judges his people. Verse 6th declares Peter's new heavens and earth, wherein dwelleth righteousness.

'A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory.' - Psa.97:3-6. Here, as in the last quotation, the fire goeth before him, burns up his enemies, the earth trembles, the hills melt, there is the new heavens, and all the people left see his glorious reign.

'A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flames.' - Dan.7:10,11. The fire goes before him; the body of the fourth kingdom, which treads down the sanctuary, the whole earth (see verse 23rd), is destroyed, and given to the burning flame.

"'For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come and see my glory.' - Isa.66:15-18. God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.' - Hab.3:3-6. These passages all harmonize. 'For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.' - Mal.4:1-3. This text plainly proves that the burning day is when Christ makes up his jewels, when he separates the sheep from the goats, and we discern between the righteous and the wicked; also, that all the proud and all that do wickedly are burned up, and that they are ashes in that day. How can this be if the earth is not destroyed by fire until the thousand years are fulfilled? 'For the wicked live not again until the thousand years are finished.' - Rev.20:5.

Again: See Matt.3:12: 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' 'The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' - Ib., 13:41-43. Here we have the explanation of Christ himself. At his coming he gathers out of the kingdom (the territory or world) all that offend or do iniquity, after which the righteous shine forth in the kingdom - the world cleansed, wherein dwelleth righteous persons.

John said: 'I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.' - Luke 3:16,17. We may safely con-

clude, by this passage, that Christ, at his second coming, will immerse the world in fire, and at the same time gather his wheat into his garner. 'But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of Man is revealed.' - Luke 17:29,30. This text is plain, and shows that, the same day the Son of Man is revealed, he will destroy, by fire from heaven, all the wicked. '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 Jesus 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.' - 2Thess.1:7-10. 'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' - Ib.,2:8. How any one can think to harmonize the Scriptures, and not have the world purified by fire at the coming of Christ, I cannot conceive.

'Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.' - Psa.37:34.

And now, my brethren, I exhort you not to be led away from plain fundamental truths. Now is the time of danger. Satan has come down, having great power, knowing he hath but a short time. 'Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.' - Rev.3:11.

Low Hampton, May 2, 1844.

Taken from *The Memoirs of William Miller* p. 256-262

Letter From S. S. Snow

The Midnight Cry! June 27, 1844

Dear Bro. Southard, About the first of last January I felt it my imperative duty to impart to the world, and especially to the Advent band, the light which my heavenly Father had given me, concerning the termination of the prophetic periods. I had been previously quite strong in the belief with Adventists generally, that the 6000 years of this world or age – the 7 times of the Gentiles – the 2300 days of Dan. 8, and the 1335 days of Dan. 12, must end within the Jewish year 1843.[1] I had preached accordingly. And God had blessed my soul, and blessed my labors in so doing. I still believe that I was then doing my Master's will. It was necessary that a mistake should be made in regard to the ending of the days, and that this mistake should be general among the expectants of the kingdom, in order that their faith might be tried; and that a wicked world and a world-loving church might have ample opportunity to manifest their hatred to our blessed Lord's appearing – to mock, and scoff, and harden themselves in their sin, and ripen for their coming destruction. Had not such a mistake been made, there are some prophecies which could never have been completely fulfilled. Such for instance as Ezek. 12: 22, "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?" Also, Hab. 2: 2, 3, "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time; 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."[2]

But our heavenly Father, in great kindness and compassion to his people, has provided for this emergency. He has not left us, at this critical and trying time, without promises in his word, constituting a firm, an immoveable foundation, on which our hope and faith may fix, and never be shaken. Of the class of passages contained in the blessed book, that are peculiarly applicable to this trying time, there is one particularly striking and encouraging in the 51st chapter of Jeremiah, where the prophet is speaking of the fall and destruction of mystical Babylon, or Anti-Christ, as shadowed forth in the type, by the fate of old literal Babylon, in her destruction by the Medes and Persians. In verse 45 God says, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Here we have the same call that is made to the people of God, in Rev. 18: 4, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The merest tyro in the interpretation of the prophetic scriptures must see that these two passages are perfectly parallel, and that they speak to the same point. And I sincerely pity the man who will not see. Taking them in connection with many other like passages, both in the old Testament and in the New, we are shown clearly that the last message which God sends to his people, in this last end of time, is a command to deliver themselves from mystical Babylon, i.e. to come out and be entirely separate from all connection and fellowship with corrupt, apostate Christendom. And *God's people will obey that call.*

After thus commanding his people, in verse 45, to go out of Babylon, he proceeds, in verse 46, to give them a precious word of caution and encouragement. "And lest, your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that there shall come in another year a rumor, and violence in the land, ruler against ruler." What is the rumor here spoken of? *It is the Advent message.* And what is the first year of the message? *It is the Jewish year* 1843. As God foresaw the passing by of that year of the rumor, he saw it necessary, lest the hearts of his people should faint and be fearful, to forewarn them that there should come another message, and in another year, after the first.

This was clearly unfolded to me, who am least of all the saints, before the passing by of the first year of the

[1]The first angel's message, which in reality, was the proclamation of Jesus' imminent second coming, at the termination of the prophetic periods in the Jewish year 1843, was the first time of expectation held by the Advent believers for the *"blessed hope"* to take place.

[2]Br. Snow teaches that the Lord allowed the mistake as generally held by Adventists concerning the ending of the prophetic periods, in the Jewish year 1843. The Lord designed this mistake to be a test for the faith of the Advent believers, and to reveal the hatred of the world and world-loving churches to the message of Jesus' imminent second coming.

Note:

What is amazing about this letter from Br. Snow, is that he has recognised the Lord's allowing this mistake to occur as a test, a number of years before he messenger of the Lord was shown this truth in vision.

1858 Great Controversy. "I saw the people of God, joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover it, and the most learned men who opposed the time also failed to see the mistake. God designed that his people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that he did not come at the time of expectation. Their profession had not affected their hearts, and purified their lives. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones, who really loved the appearing of their Saviour. I saw the wisdom of God in proving his people, and giving them a searching test to discover those who would shrink and turn back in the hour of trial." 1SG 137.1

rumor. I felt it my indispensable duty to proclaim to the world and to the dear brethren and sisters of the Advent, that the periods could not terminate before the seventh month of the Jewish sacred year in A. D. 1844. I could not rest unless I proclaimed this truth. I therefore prepared a brief article, setting forth some of the reasons for these views, which was published in the Cry of the 22d of last February[3]; and subsequently in the Advent Herald.

SAML. S. SNOW
Worcester, Mass, June 22.

[3] Br. Snow is referring to the previous article in this document.

In the Midst of the Week

The Midnight Cry! June 27, 1844

"IN THE MIDST OF THE WEEK."

The prophetic period of 2300 days, is a fundamental point, on which rests the unshaken faith of many waiting hearts. The seventy weeks is the clue of its commencement, and the cross of Christ the immovable seal that fixes its tangible position independent of the starting point. We understand, that as surely as the seal was set in blood, at the cutting off of the seventy weeks (or 490 years) from the vision, so surely the closing glory of his final coming, will cleanse and restore his sanctuary at the end of the days, for at the time appointed the end shall be. We know assuredly that we are NEAR the fulness of the time, and as knowledge is to be increased, and the Lord will do nothing, but he revealeth his secret unto his servants the prophets, it is our duty and privilege to seek and know his revealed will. We are admonished by the Lord not to be slow of heart to believe ALL that the prophets have spoken, and also, if any lack wisdom, to ask God, who giveth to all men liberally, and upbraideth not, and it shall be *given him.* There has been much said and written concerning the time in the year in which the decree to restore and build Jerusalem was given, and as it takes the whole of the year 457, B. C. (the starting point of the vision, as generally acknowledged by Adventists) and 1843 after Christ, to make the full number, 2300, it becomes a matter of deep interest, now that the remaining portion of time is fast wearing away, to understand something more definite concerning it, for we confidently believe that God has appointed, or made known, a day in which he will judge the world. We would then, independent of the question of early data, consider the events that mark the close of the weeks that are cut off, for if we can discover at what time in the year they ended, it may throw some light upon the time of the closing of the vision. In the first place, seven weeks are fulfilled, in the building of the streets and walls of Jerusalem in troublous times. Then three score and two weeks more reach unto the manifestation of Messiah the Prince. "After" these he is cut off in the MIDST of the last week of the seventy, causing the sacrifice and oblation to cease forever. With the simple and true understanding of an unprejudiced mind, relying on the primitive meaning of this word, according to an excellent and established English version, we at once perceive that the *midst* or middle of the week must be a point between two halves, or after the first half. Now there are seven years in a prophetic week, and these divided in the *midst* must necessarily divide the fourth year in two parts. In this point stands the cross. Then if we can ascertain what time in the current year our Lord was crucified, it will demonstrate that the year, according to the vision, commenced six months previous, and ended as much later. Surely it is established beyond controversy, that Christ the antitype of the Paschal Lamb, was offered on the 14th day of the first month of Jewish time, which corresponds to a point, somewhat later in April. This shows that the prophetic year in which the crucifixion took place, commenced and closed in autumn, and if this decides the time in the year, in which one of the years of the vision terminated, the rest will assuredly correspond. We therefore now understand that as surely as the seventy weeks are a part of the vision of 2300 days, and our Saviour suffered death in the spring in the middle of the year, the MIDST of one of the weeks, so surely the whole period will terminate in the autumn of the current year, we would therefore lift up our heads and rejoice for our redemption draweth nigh.

C. S. M[inor].

Confirming the Covenant

The Midnight Cry! July 18, 1844 By: S.S. Snow

CONFIRMING THE COVENANT

DEAR BRO. SOUTHARD: I propose to say a few words, through the columns of the Cry, concerning the week of the confirmation of the covenant. When I have presented my views, with the reasons for them, let them be tested by the word of the Lord, and if then found to be unsound, let them be condemned and rejected, *but not before.* The angel Gabriel says in Dan. ix. 27, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease," &c. The pronoun "he" in this passage, refers to the Messiah, spoken of in verses 25 and 26. It is declared, then, that the Messiah shall confirm the covenant with many for one week. The question now arises, What is it to confirm the covenant? I answer, it is to *establish the Gospel.* In proving this, it will be necessary, first, to inquire what is meant by the term "covenant." It must be either the Jewish law or the gospel, as fully appears from Gal. iv. 22 – 26, "For it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Here we have the old covenant and the new – the law and the gospel. One is by Moses, the other by Christ. One relates to mount Sinai, the other to mount Sion. See Heb. xii. 18 – 24. Now which of these did Messiah come to confirm? Certainly not the former, as is abundantly proved by the testimony of Paul in Rom. vi. 14, "For ye are not under the law, but under grace." And in Rom. x. 4, "For Christ is the end of the law for righteousness to every one that believeth." Also in Gal. iii. 24, 25, "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master."[1] It must therefore be the Gospel, which Messiah confirmed. But how was it confirmed? I answer, to *confirm* a thing is to *establish* it on a *firm foundation.* And what is the foundation of the faith and hope of the gospel, on which the church of God is built? It is *Jesus and the resurrection.* See Eph. ii. 20. How was the gospel established on this foundation? By *testimony,* and that testimony accompanied by *miracles.* John v. 31, 36, "If I bear witness of myself, my witness is not true," i. e. not valid. "But I have greater witness than that of John for the works which the Father hath given to finish, the same works that I do, bear witness of me that the Father hath sent me." It was necessary that this testimony of Christ concerning himself, should be accompanied, not only by the testimony of the Father (see John v. 37 and viii. 17, 18,) but also that it should be confirmed by publicly- wrought mighty works, or miracles. But this kind of proof was not confined to the *personal* ministry of Christ, as appears fully evident from Heb. ii. 3, 4, "How shall we escape if we neglect so great salvation; which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them who heard him. God also bearing witness both with signs and divers miracles, and gifts of the Holy Ghost, according to his own will." The apostles of Christ had a special work assigned them, to which they were chosen, and for which they were duly qualified; viz. to testify to the fact of his resurrection. It was not to them a matter of *faith* that Christ had risen from the dead, but a *matter of fact.* By their testimony to this glorious fact, and the miracles which they wrought in confirmation of the truth of this testimony, they were co-workers with God and with Christ, in laying the immovable foundation, on which rests the faith and hope of all God's children. The work of confirming the covenant, therefore, by testimony accompanied by miracles, was not confined to our Lord's personal ministry, but was performed first by him, and then by his apostles, while he, by the miraculous gifts of the Holy Spirit wrought with them. In further proof that they were *special witnesses,* both of the mighty works of Christ and of his resurrection, let us take just his own declaration in Luke xxiv. 46 – 48, "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And we are WITNESSES of these things." And then the testimony of Peter, Acts i. 21, 22, "Wherefore of these men which have companied with us, all the time then the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be *with us a witness of his resurrection.*" Also, in chap. ii. 32, "This Jesus hath God raised up, whereof *we all are witnesses."* And also in chapter iii. 15, "And killed the Prince of life, whom God hath raised from the dead, whereof *we are witnesses."* Again, in chapter x. 39 – 41, "And we are *witnesses* of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day and showed him openly: not to all the people, but unto *witnesses* chosen before God, even *to us* who did eat and drink with him after he rose from the dead." Paul also

[1] Br. Snow does not distinguish in this part of his article between the Law of shadows and ceremonies given to Moses on Mount Sinai, which was indeed abolished by the death of the Messiah,; and the Moral Law of 10 Commandments, that was **NOT** abolished by the death of the Messiah.

declares in 1 Cor. xv. 8, "And *last of all* he was *seen* of me also, as of one born out of due time." From the connection between this verse and the 9th, we see clearly that the apostles were qualified to their apostolic work, by having been eye-witnesses to the fundamental fact of the resurrection of Christ. Therefore, when the last of these witnesses was thus qualified, and had commenced his testimony, accompanied by those miraculous proofs which were indispensably necessary, the Gospel as a divine system was established on its true foundation. In other words, the *covenant was confirmed.* More on the same subject in my next.[2]

Thine in the hope. S. S. SNOW.

Worcester, Mass., June 29, 1844

[2]The article that Br. Snow is referring to appeared in "The Midnight Cry", August 22, 1844, under the title – "PROPHETIC CHRONOLOGY". As a lot of the material contained within that article is found in his more detailed pamphlet – "The True Midnight Cry", dated August 22, 1844, which is the next article in this Study Document, this smaller "Midnight Cry" article has not been reproduced.

The True Midnight Cry

August 22, 1844 Edited by S. S. Snow

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the time of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it proves this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word know is used here in the same sense as it is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to make known nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying the time is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9 - 11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1 - 5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Ecc. viii. 5 - 7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." Jer. viii. 6 - 9, "I hearkened and heard, but they spoke not aright; no man repented him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, ob-

serve the time of their coming; but my people know not the judgment of the LORD. How do ye say, we are wise, and the law of the LORD is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD; and what wisdom is in them?" Hosea ix. 7 - 9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11 - 14, "And that knowing the time, that now it is high time to awake out of sleep.

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlvi. 9, 10; Gen. ii. 1 - 3; Heb. iv. 4 - 9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the judges 153 years. From the division of the Land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 448 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end within A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of Gentile domination over the church of God, spoken of in Lev. xxvi., began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5 - 12; Jer. xv. 3 - 9; Jer. l. 17; 2 Chron. xxxiii. 9 - 11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. . Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the Clouds of Glory. The period commenced with the 70 weeks of Dan. ix. 24, which are determined or cut off, and constitute a part of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued or when it was carried into execution; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xliv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 1 - 4; Ezra vi. 1 - 15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion; we must therefore of necessity reckon from the other point, that is, the promulgation and execution of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the first month, and

arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week – see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19 - 34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he knew him not, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man" In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ publicly wrought, did not commence till after John was put in prison – see Mat. xi. 2 - 6; Luke vii. 19 - 23 The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not. In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the TIME of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying. "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar – see Luke iii. 1 - 3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exigus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death – see Matt. ii. 13 - 15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11 - 13, there was a Passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration – see John iii. 1 - 21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover – see John ii. 23 – and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was not yet cast into prison" – see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed – see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined, "half, half part, middle, midst." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This event took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the

law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A. D. 33, and not for several years before and after. But according to the Caraite reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles – see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel To confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is JESUS AND THE RESURRECTION – see Acts xvii 18; 1 Cor. iii. 9 -11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed no miracles – see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord – see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were regularly called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10 - 12; 1 Cor. xv. 1 - 9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached every where, the Lord working with them, and CONFIRMING the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.[1]

THE TYPES The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of the types. For God is an exact time keeper. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that TIME is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two was three in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See mark xv. 33 - 37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the

tomb, and arose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1 Cor. xv. 20 - 23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law: and was fulfilled, as we learn from Acts ii. 1 - 4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23 - 25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26 -32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22, 23, 24, and Lev. 16th chap.; Heb. v. 1 - 6, and ix. 1 - 12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33 - 43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8 - 13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19 - 23; Eph. i. 9 - 14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee: and that is the present year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."

[1]Previous to the commencement of the **True Midnight Cry** Movement under the power of the Holy Spirit, in the middle of the *"tarrying time"* of 1844, it was generally taught by William Miller and his associates, that the 70 weeks of Daniel ix, ended at the crucifixion of Christ in A. D. 33. It was the research of Bro. Snow and others that corrected this teaching of Miller's, and led to the general acceptance of the truth, that Jesus was crucified in the middle of the 70th week, in the spring of A. D. 31; and that the 70 weeks thus ended in the autumn of A. D. 34. This revised prophetic chronology that Br. Snow had a leading part in bringing out, was one of the foundational truths that gave rise to the "7th Month Movement."

Letter From Sister C. Stowe

The Advent Herald and Signs of the Times Reporter October 2, 1844

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

I have until recently felt an aversion to the position taken by those who fix upon the 10th day of the seventh month as the time for the deliverance of God's people and the destruction of his enemies; first, because I thought the tarrying of the vision was an indefinite portion of time, during which we were to *wait and watch.* Secondly, because I understand the declaration, "of that day, &c. , to be an intimation that though we are to know when it is near, yet, that the day and hour was wisely withheld, that we might be stimulated thereby to constant watchfulness; and thirdly, because I thought the arguments presented on the subject inconclusive. But while the light we can obtain on the commencement of the prophetic periods shows, at least, a strong probability in favour of the 7th month; a few simple facts are sufficient to decide the point *fully* with all who have not lost their confidence in the fundamental principles of the Advent faith.

We believe, that the prophetic periods terminate about the year '43. But it has been shown that not one of those periods which had its commencement B. C. could terminate within that year. For instance, the 2300 days commencing 457, if reckoned from the first day of that year must extend into the first day of '44, for it requires the whole of both 457 and 1843 to make 2300. And it is just the same with the other periods, 2520 and 2450. Consequently all the confidence we have ever had in these periods, we must still have in their ending the present year, unless it can be proved that the month and day of their commencement is already past. And if that can be proved, we must relinquish the whole, and acknowledge ourselves without chart or compass. But no one has attempted to prove this. Let us then have full confidence in God's word, and believe that at the time appointed the end shall be; and that this point is the present year. Then if we can ascertain what time in the year earth's probation will close, we may know when it will close the present year.

There can be no reasonable doubt but that the creation of the world is to be reckoned from the month Tishri, which is now the 7th month of the Jewish year. This is evident from the fact that, notwithstanding God changed the commencement of the year to Nisan, (Ex. 12th) the Jews still keep a reckoning of the year from Tishri, as well as from Nisan, calling the year reckoned from the former month, the *Civil,* and from the latter, the *Sacred year.* It has ever been considered an indisputable fact, that Tishri was the first month of the creation, and it stands thus in our Polyglot Bibles. 6000 years must therefore terminate in the 7th month; and then will come the great Sabbath, typified by the 7th day in which God rested from the work of creation, and will rest in the new creation with his people. The seven thousand years, Rev. xx. 4; 2 Pet. iii. 8; Heb. iv. 4, 5, 8, 9. Then will "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This, then, is the year, and Tishri the month, when, if we do not fall through unbelief, we shall enter into rest.

Again, the day of atonement, when the High Priest, having cleansed the sanctuary, and made an atonement for the holy place, for himself and for all the congregation of the children of Israel: (Lev. xvi. 16, 17,) came out of the holy place, and blessed the people, (Lev. ix. 22, 23,) was on the 10th day of the 7th month. Lev. xvi. 23, 29, and xxiii. 27. And St. Paul tells us, Heb. viii. 5, that the priests, "serve unto the *example* and *shadow* of heavenly things." And in Heb. 9th chapter, but "It was necessary that the pattern of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these;" that "Christ is not entered into the holy place made with hands, which is the *figure* of the true, but into heaven itself, now to appear in the presence of God for us;" "not with blood of others, but with his own blood;" and "unto them that look for him, he shall appear the second time without sin unto salvation." Showing truly that this was typical of the mediation of our Great High Priest, and *a shadow* of good things to come, which are to be brought at the revelation of Jesus Christ. And as "not one jot or tittle of the law shall fail, till all be fulfilled," the mediation of our Great High Priest must be completed on the same month and day, which the law strictly enjoined. For the antitype must answer to the type.

Again the Jubilee trump was to sound on this same 10th day of the 7th month, in the day of atonement; Lev. xxv. 9, and all in bondage were to go free; (Lev. xxv. 40, 41, 54,) and every man return to his possession, and enjoy his inheritance; and the land and all its inhabitants were to rest, and keep the

Sabbath. Surely a type of the deliverance of the true Israel from bondage of every kind, and enter on their glorious rest, and everlasting inheritance. Now, if this is the year of release foretold by the prophets, then the 10th day of the 7th month this year, is the time when "this great trumpet shall be blown, and *they* shall come that were ready to perish in the land of Assyria, (or in the land of the enemy;) and the outcasts of this land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Read Isa. xxviii. 13 in connexion with the three preceding chapters.

These types plainly show that the 10th day of the 7th month is the time for the redemption of God's people. Then have we not the year, month, and day plainly revealed? But besides all this, and the whole round of Jubilees, commencing at the beginning of the 70 years captivity, 607, and extending to the present year; we have living testimony from the Jews themselves, that this is the Jubilee year.

Then if the signs are past, the Lord will come this year; for this generation cannot continue 50 years longer, till another Jubilee; nor can the 2300 days, and the 1335 years extend to 1894. No, our heavenly Father has not thus led out his children to leave them to be destroyed in the wilderness, or to turn back into Egypt. Let us beware then, lest we fall, through unbelief. Brethren, the time is at hand, are we ready? C. S. M.

Sept. 16th, 1844.

Prophetic Chronology

The Midnight Cry! September 19, 1844 By: S.S. Snow

PROPHETIC CHRONOLOGY. Dear Bro. Southard:—As I have shown in a previous No., the confirming of the covenant signifies the establishing of the gospel on its firm foundation, i. e. "Jesus and the resurrection," by the testimony of Christ and of his apostles, accompanied by those miracles which were indispensably necessary. Now if we can ascertain when that work began, we shall have the exact chronology of the last week of the 70, and consequently of the 2300 days. This is my present purpose. John began his ministry in the fifteenth year of Tiberius Cesar. Luke 3:1-3. According to the harmonious testimony of chronologists, the administration of Tiberius began in Aug., A.D., 12. From that point, fourteen full years reach to Aug., A. D., 26, when the fifteenth year began. John's ministry, therefore, commenced in the latter part of A.D. 26. After he had baptized the mass of the people, Jesus was baptized. Luke 3:21. W e are told in verse 23, that he "began to be about thirty years of age." The Christian era is reckoned from the end of the year of the Julian period, 1475—the year 1, of our era coinciding with 4714. But it is evident that Jesus was horn four years before this date. Josephus, in his Antiquities, B. 17, ch. 6, mentions particularly, an eclipse of the moon, which occurred just before the death of Herod. By examining the astronomical tables, Ferguson has shown that this very eclipse was March 13, in the Julian year, 4710. Christ was born before this; for this same monster, Herod, sought to destroy him, and he was carried into Egypt till Herod was dead. The true time, therefore, of the birth of our Lord, is near the end of the Julian year, 4709, just four years before the common era. He was, consequently, thirty years old, near the end of A. D. 26. The first passover after this is given in John 2:13. This was in the spring of A.D. 27. Jesus was in Jerusalem, the capital of Judea, at this time, but after this he was absent from that land for a while ; for in chap. 3 '- 22, we are told that he "returned into Judea." We are also informed, in verse 24, that " John was not yet cast into prison." It is certain, therefore, that the imprisonment of John was as late as the summer, or autumn of A. D. 27. From Matt. 4 : 12, 17; Mark 1 : 14, 15, and Acts 10 : 37, we learn that " after John was put in prison," Jesus began his public preaching in Galilee, saying, " the time is fulfilled." Here ended the 69 weeks, and here began the confirming of the covenant for one week. As the beginning of the week was in the autumn of A. D. 27, the " midsl of the week," was in the spring of A. D. 31, at the crucifixion ; and the week ended in autumn, A. D. 34, when Paul, the special and last witness, gave in his testimony to " Jesus and the resurrection." The remaining 1810 years extend to autumn. A. D. 1844. And as the middle of the week was in the first month, so the week ended in the seventh month. The 2300 days must, therefore, end in the seventh month of this year.

S . SNOW . Worcester, Mass., Sept. 6, 1844.

Prophetic Chronology

The Midnight Cry! August 22, 1844 By: S.S. Snow

Dear Bro. Southard:—In a former communication I have shown what is to be understood by the declaration in Dan. 9:27, "He shall confirm the covenant with many for one week," proving conclusively that the confirmation of the covenant signifies the establishment of the Gospel by the *testimony* of Christ, and then of his apostles, accompanied by the infallible proofs of *miracles*.

I proceed now to the examination of another very important point in the subject under consideration, i.e. *the chronology of the week.* In examining this great and fundamental point, the first question which naturally presents itself is this—What event marks the commencement of the week? It has been thought by many that the baptism of our Lord by John was at the beginning of the week. But this is a mistake, as I shall endeavor to show. In Dan. 9:25, we have the period of time given, which was to extend to *the full manifestation* of the Messiah to Israel. "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince shall be seven weeks, and three-score and two weeks." This prophecy was thus plainly and pointedly given for a two-fold purpose. One of these objects was to inform the Jewish church and nation of the *exact time* of Messiah's manifestation to them. The other object to furnish to the Christian Church and the world a key to the 2300 days of Dan. 8:14, which reach to his second and glorious manifestation. Those 69 week amount to 483 years. They began at the going forth of the decree to restore and to build Jerusalem. The decree was made at the first by Cyrus— renewed by Darius— and completed by Artaxerxes Longimanus in the seventh year of his reign. It was fully promulgated, and went into effect in the autumn of the year B.C. 457, when Ezra having arrived at Jerusalem by the good hand of the Lord, restored the Jewish commonwealth, appointed magistrates and judges, and commenced the building of the walls. See Dan. 9:25; Ezra 7:21-26, and 9:9; Neh. 1:3 and 2:12-17. The "seven weeks" of the prophecy are occupied in the building of the "streets and the walls." They must therefore have begun when the building was commenced, which could not have been until after the arrival of Ezra at Jerusalem. From that point of time are to be reckoned 13 years for Ezra, from the seventh to the twentieth of Artaxerxes ; then 36 more for Nehemiah, making in the whole 49 years —just the amount of the seven weeks. Then follow the 62 weeks, reaching to the Messiah, and to the week of the confirmation of the covenant.

The Jewish church might and should have understood well this period of time. The prophecy was exceedingly explicit, and the chronological points clearly defined; and at the expiration of the 69 weeks, Jesus announced to the Jews their termination in the very beginning of his proclamation of the Gospel, saying, "The TIME is fulfilled." But they heeded not the message. And, in Luke 19: 41-44, our Lord denounced upon them a most awful and overwhelming destruction, because they knew not the time of their visitation. As this time was given for the instruction of the whole Jewish nation, it is unreasonable to suppose that it terminated before Jesus was in the proper manner publicly manifested to them as the Messiah. But how was he manifested! Or in other words, how was His Messiahship proved? Surely it must have been by those miracles or mighty works, by which he confirmed the covenant, or established the Gospel. When did those works of Christ begin? Not until after the imprisonment of John, as is evident from Matt. 11:2-6, and Luke 7:18-23. John knew nothing of the miracles of Christ till he heard of them in prison.

The ending, then, of the 69 weeks, and the beginning of the last week of the 70, is most definitely shown in Matt. 4:12-17, "Now, when Jesus had heard that John was cast into prison, he departed into Galilee, FROM THAT TIME Jesus BEGAN to preach, and to say, Repent, for the kingdom of heaven is at hand." Also in Mark 1:14, 15, "Now, after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, THE TIME IS FULFILLED, and the kingdom of God is at hand; repent ye, and believe the gospel." See also Acts 1:21, 22, "Wherefore of these men which have companied with us ALL THE TIME that the Lord Jesus went in and out among us, BEGINNING FROM THE BAPTISM OF JOHN, unto the same day that he was taken up from us, must one be ordained to be with us a witness of his resurrection." and Acts 10:37, "That word, I say, ye know, which published throughout all Judea, and *began from Galilee,* after the baptism which John preached." Also, Hebrews 2:3, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

Having thus established the point, that the week began soon after the imprisonment of John, let us inquire concerning its chronological date. Did it begin in A.D. 26 or in A.D. 27? That it could not have been in 26 is evident from the fact that the 69 weeks, or 483 years, began in the year B.C. 457. From any point within that year, to the same point within the year A. D. 26 is only 482 years ; lacking one entire year of the full period. For by reckoning thus, a part of B. C. 457, and a part of A. D. 26, would be left out; whereas it would require from the very beginning of B.C. 457 to the very end of A D. 26, to make the period complete. Now, as a part only of B. C. 457 is included, and the 483 years began in the autumn of that year, they could not have terminated before the autumn of A.D. 27.

The ministry of John began in the fifteenth year of Tiberius Caesar. See Luke 3:1-3. As the reign of Tibe-

rius began in August, A.D. 12, according to the united testimony of chronologers, his fifteenth year must have begun, it is clear, in August A. D. 26. Again, as it can be proved astronomically to a certainty that our Saviour was born four years before the common Christian era—and as he was about thirty years of age at his baptism, (see Luke. 3 : 23) he must have been baptized about A.D. 26. John must, therefore, have commenced his course in A.D. 26. Somewhat later than August; and the baptism of our Lord must have been in the winter or spring following. If we carefully read the first chapter of John, from the I9th verse to the end, and then from the 1st to the 13th of the second chapter, we shall learn that not long after his baptism Jesus attended a passover at Jerusalem. This could not have been the passover of A.D. 26, as that had passed before John began his ministry. It must certainly have been in A.D. 27. But after this passover, as we learn from chap. 3:1-31, our Lord had his interview by night with Nicodemus, and taught him concerning regeneration. After this, as verse 22 informs us, Jesus returned into Judea, and tarried some time. Verse 24 informs us that "John was not yet cast into prison." We are therefore under the necessity of dating the imprisonment of John as late as the autumn of A.D. 27. And if 483 years of the 2300 ended then, the 1817 remaining years of the 2300 must certainly end in autumn A.D. 1844.

Glory to God, we shall soon see our King in his beauty.

S. S. SNOW.

More anon.

In a communication in the Advent Herald, Bro. Snow speaks of the other prophetic periods and shows their harmony, as follows:

We have the best of reasons for believing that 6000 years allotted for this world in its present state, began in the month *Tisri*, which is the *first* month of the Jewish *civil* year, and the *seventh* month of the *sacred* year. Accordingly, at the first of Genesis, where the Bible gives the date of creation, that month is always given. This perfect period, the antitype of the six days of creation, must therefore end with the same month. As the vulgar Christian, era began in the year of the world 4157, i.e. 4156 years, and a fraction having passed at its commencement, 1843 full years, and a fraction being added, make the 6000 years complete. If, then, the chronology be correct, this wicked world will end in the *seventh* month of the present Jewish sacred year.

The seven times of the Gentiles, amounting to 2520 years, began with the captivity of Manasseh, in the year B. C. 677. By subtracting 677 years from 2520, thus leaving 1843, it has been concluded without further examination, that the period would end in A.D. 1843. But this is a mistake. It would require the whole of B. C. 677, and the whole of A. D. 1843, added together, to make up the full period of 2520 years. Therefore commencing the period at any given point within B.C. 677, a part of that year would be left out; and at the end of A. D. 1843, the period would be incomplete, and would require all the time to the same point within A. D. 1844, for its completion. If then the seven times began B. C. 677, the fulness of times will come in the autumn of the present year. But some one will perhaps be ready to ask, "What will you do with the 1290 and 1335 days of Dan. 12:1?" If he be a believer in the advent doctrine, I might in return ask him the same question. Certain it is, that those periods did not begin A.D. 508. Had they begun then, the 1290 days or years would have ended A. D. 1798, and the 1335, which extended just 45 years further, would have ended A. D 1843. But Daniel does not yet stand in his lot: therefore the days are not yet ended. There never was sufficient proof to establish the commencement of those periods in 508. The best evidence we have is derived from Gibbon who gives a period of 7 years, from 508 to 515, for a certain series of events which he describes, in the former part of which he places the overthrow of paganism and the establishment of papacy. But the exact date of this event he does not assign. We should therefore look to the date of that latter event, which marks the termination of the 1290 days, rather than to the exact time of their commencement.

This period of 1290 days, and the 1260 days of Dan. 7:25, and of Rev. 12:6, 14; 13:5, we believe terminate together. The former must therefore have commenced 30 years before the latter. One commenced when papacy was established, the other, when the saints were given into his hands. The bishop of Rome did not receive the letter of Justinian, constituting him " the head of all the holy churches," till A.D. 539. Then began the 1260 days, which reach to A.D. 1799: In the month of February, 1798, the French army under Berthier entered Rome, deposed the pope, and declared the papal government abolished. But it was not until March 26th, 1799, that the pope was taken a captive to France, where, in August of the same year, he died. This event seems a complete fulfilment of Rev. 13:9-10, which most distinctly marks the end of the 42 months of verse 5. We believe these chronological dates to be correct. If they are so, "the dispensation of the fulness of time" will upon upon us within three months.
"O! let us be ready to hail the glad day."
Worcester, Aug. 8th, 1844'.

"Go Ye Out To Meet Him"

The Tenth Day of the Seventh Month

The Advent Herald and signs of the times reporter October 16, 1844,
By George Storrs

I take up my pen with feelings such as I never before experienced. *Beyond a doubt,* in my mind, the *tenth day* of the *seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared – but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping* – both the *wise* and the *foolish;* but so our Savior told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry.* The previous, was but the *alarm. Now the real one is sounding;* and Oh, how solemn the hour. The "virgins" have been *asleep* or *slumbering;* yes, all of us. Asleep *on the time:* that is the point. Some have indeed preached the *seventh month,* but it has with *doubt* whether it is *this* year or some other: and that doubt is now removed from *my* mind. *"Behold, the Bridegroom cometh," This Year, "Go ye out to meet him."* We have done with the nominal churches and all the wicked, except so far as *this* cry may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision *tarry,* wait for it." Is not that our answer since last March and April? *Yes.* What happened while the bridegroom *tarried?* – The virgins all slumbered and slept, did they not? Christ's words have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time.* We came into the *tarrying time* - we did not know *"how long"* it would tarry, and on that point we have slumbered – some of us have said, in our sleep, "Don't fix *another* time;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak *thyself,* Lord. O, that the *"Father"* may now "make known" *the time.*

Peter, 1st Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did *testify the time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the *revelation* of Jesus Christ." Speaking of the prophets, Peter says – "Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. … Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal but *symbolical.* "What *manner* of time?" He also says that "the *angels* desire to look into" these "things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like* God – the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river – *how long* shall it be to *the end* of these wonders?" Here is an inquiry about *time,* by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7 – "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he *swear to time.* Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus sware to time that meant nothing; or, which is the same thing, sware, with the most solemn oath, to time that he intended should *never be understood!* Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing a lie!!* Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and *"inquiring* and *searching diligently* what, and *what manner* of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day* of the *seventh month* is the time in the year to look for our *coming* Lord.

Matt. v. 17, 18 – Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one *jot or one tittle* shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law.

Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6, - "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." *"Between the two evenings,"* is the marginal reading. The Jews divided their afternoon into *two evenings,* viz. from the sixth to the ninth hour, and from the ninth hour to sundown; this is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Passover, and died at three o'clock, or the ninth hour. See Mark xv. 33 – 37. Thus the type had an exact fulfilment on *the day,* and at the very *hour;* so exact is God about *time.*

Leviticus xxiii: 9 - 11, - We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20 – "But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type not only in the *thing* signified, but in *the time.* Lev. xxiii. 15, 10 – we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth* day. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts ii. 1 – 4.

If the types *have* been fulfilled exactly as *to time* even to the *hour,* where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has *kept time* in the fulfilment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "one *jot* or one *tittle* shall pass from the law till *all* be fulfilled." Let us then look at those types that remain to be accomplished. Lev. xvi. 29 – 34 – "And *this* shall be a statute for ever unto you, *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord. It *shall be* a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, when he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part it of we are told, Lev. ix. 22, 23 – "And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people." Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "to them that *look for him* shall appear the *second time* without sin unto salvation." Heb. ix. 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *Beyond a doubt in my mind it will be.* Look at this type as set forth in Lev. xxiii. 26, 27, 29, 32 – "And the Lord spake unto Moses saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. … For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. … It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Every soul not found "afflicted," that is, humbled and penitent for his sins on that day *"among* his people," will be "cut off."

We will now look at the Jubilee. Lev. xxv. 8 – 10, 13 – "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. … In the year of this jubilee ye shall return every man unto his possession." All Christians admit this is a type of the final deliverance of the saints. The *tenth day of the seventh month* is the *time* God has set. Will it not come then? Yes, God will vindicate his word to the last *"jot and tittle."*

This present year called 1844, but *truly* 1843, will be the Jubilee. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return; but that does not alter the *nature* of the type; and the *day* in the year is expressly fixed in the *tenth* day of the *seventh* month, *"in the day of atonement."* I now see that God has given us *the year* as well as the *month* and

day in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned on which we *have* based the termination of the 2300 years, I care but little, and shall say but little; for, I consider the types to be fulfilled, and the 25th of Matthew, as I shall show, settles the fact that *this* year is the true termination. I would just say, that we have taken 457 before Christ as the point from which to start the 2300 years. The year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers reaching back of creation. Now add to that year of the Julian Period 2300, and we have 6557.

Thus 4257 + 2300 = 6557, which corresponds with this year 1844.

Again, add to 4257 the Julian period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks or 490 years, that are cut off from the vision of 2300 days, and we are brought to 4747 of the Julian Period, which corresponds to A. D. 34; fixing the termination of the seventy weeks at that point.

Thus 4257 + 490 = 4747, which is A. D. 34; 2300 years the whole length of the vision.

490 years *cut off,* Dan. 9th, 24, bringing us to A. D. 34.

1810 " " remained after the 70 weeks were cut off.

Thus add to A. D. 34 + 1810, and we have A. D. 1844, which is in *fact* the *true* year, 1843.

I am satisfied: we must give up our previous positions, or admit *this is the year* of our Lord's return.

"The wise shall understand," the angel declared, and we have *echoed* it. Understand what? we have asked, and answered – *"The Time."* Shall we now take our opponents ground, and say – "No man is to know anything about the day and hour?" Yes we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time?" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins? Not the heathen who never had the lamp – the Bible; not the wicked, *out* of the churches – they never "went forth to meet the Bridegroom;" – not the nominal *churches,* they have done no such thing; no, no: it was the professed believers in the advent of "1843," and nobody else. Now look at the 24th chapter of Matthew: - all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very works which we know has been going on for a short time past. One of these so-called doctors of divinity said in the pulpit, a few days since, that the advent believers had *"cursed the Church long enough."* That looks as if the prophecy now had its full accomplishment. The 25th of Matthew commences at that point, and says – *"Then" – at that time* "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom *tarried,* [if the vision *tarry,*] they all slumbered and slept." On what did they slumber and sleep? *Time.* Not the *fact* that Christ is coming – but *the time.* "And at *midnight."* "How long the vision? Unto 2300 *evening*-mornings." An evening or "night," then, is *half* of one of those prophetic days. Here then we have the *"chronology"* of Jesus Christ. The *tarrying time* is just *half a year.* When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put *this cry* into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Matthew. "At *midnight* there was a cry made, *Behold the Bridegroom cometh; go ye out to meet him." Here we are – the last warning is now sounding!! O, heed it ye virgins.* Awake, awake, awake. O, flee for thy life – look not behind thee – remember Lot's wife – *"Whosoever shall seek to save his life, shall lose it;* and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, risking all – leaving all – *going "out"* from all, with works corresponding to his faith; will perish; for *"faith without works is dead,"* and *"by works is faith made perfect."* O that our Lord may now give power to *His truth,* and beget in us the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. *Time* – the preaching of *definite* time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, *personally,* to this earth, was, so to speak, the *rope* let down from heaven, made fast to the throne of God, and equally immoveable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, *time,* where we stand, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843, effected, viz. – swept away our *platform* from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and *drawn back to perdition.* But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any *definite time;* and we have been compelled to admit it, but have refused to let go of the rope, - saying – "If the vision tarry, wait for it." But we have not known how long we were thus to swing upon the rope, without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been *trying* our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matthew.

Here we have the *chronology* of the tarrying time, and *its duration*. "If ye shall receive it," you will find once more your feet upon *a rock,* and the glory that the first belief in time produced in our breasts, returns with a large addition to it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot I think be farther off than October 22d or 23d; It may be sooner. From the language of Leviticus xxiii. 32, I think *the hour* of the advent will be at the *evening* of the tenth day; thus God may design to try our faith till the very *last moment;* and "he that shall endure unto *the end,* the same shall be saved."

I am inclined to believe that those who *watch* for *the day* and *hour* will "understand" both, before they arrive. Paul says, Heb. x. 25, "Exhorting one another; and so *much the more* as ye *see the day* approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. iii. 3. "If therefore thou shalt *not watch,* I will come on you as a thief, and thou shalt *not know* what *hour* I will come upon thee." Which implies, that, if we will *watch* we shall *know* what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the *first day* of the month," Lev. xxiii. 24, is to be understood as a type of something that is to occur on that day which will be a *signal* to those who are watching to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that God's people, who are watching, will understand, and then *know* for certainty when the *tenth* day is. Psa. lxxxi. 3, "Blow up the trumpet in the *new moon,* [the *first day* of the seventh month] in the *time appointed,* on our solemn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

RECAPITULATION.

1.*Time* for the Advent of our Lord is revealed. "The vision is yet for an *appointed time*."

2. The time may known. "The wise shall understand."

3. "Though it [He] *tarry*, wait for it" [Him.]

4. "While the Bridegroom *tarried*, they all slumbered and slept." On what? Time.

5. We are in the *tarrying* time now, and have been since last spring.

6. How long is the tarrying time? Half a year.

How do you know? Because, our Lord says, "at midnight," while the Bridegroom tarried. The vision was for "2300 evening-mornings," or days. An "evening," or *night* is half of one of those prophetic days, and is therefore *six months.* That is the whole length of the tarrying time. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, *"go ye out* to meet him." There is a leaving *all,* that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm – and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.

On *this present truth,* I, through grace, dare venture *all,* and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now – "whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an *"if* it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same *faith* that led Abraham to offer up Isaac – or Noah to build the ark – or Lot to leave Sodom – or the children of Israel to stand all night waiting for their departure out of Egypt – or for Daniel to go into the lion's den – or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This *last truth* brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry – "Escape for thy life" – "Look not behind you." *"Remember Lot's wife."* GEO. STORRS.

"The Present Movement, Its Rise, Progress and Characteristics"

The Advent Herald and Signs of the Times Reporter October 16, 1844 Second Edition

After the passing away of 1843 – the Jewish year, - the great body of the Adventists settled down in their belief that we could henceforth reckon particular times with no degree of positiveness. – They believed that we were where our chronology points, as the end of all the prophetic periods, at the termination of which the Advent is expected, and that while we should have to wait only the *little while* that our chronology might vary from God's time, yet they believed that we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time (1843) in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to *wait* for it, believing it could not be long delayed and that it might be momentarily expected. It was, however soon very evident that multitudes were forming plans for the future, which they would not form if they believed the Lord would come this year; and that they had fallen asleep with regard to a realizing sense of the Lord's immediate appearing. In other words, they thought he might come any day, or that it might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Saviour said it should be: - "While the Bridegroom tarried they all slumbered and slept."

As early as May 1843, Mr. Miller had called our attention to the seventh month, of the Jewish Sacred year, as the time of the observance of those types which point to the Second Advent; and the last Autumn, we looked to that point of time with much interest. After it had passed away, Bro. S. S. Snow, fully embraced the opinion, that according to the types, the Advent of the Lord, when it does occur, must occur on the tenth day of the seventh month; but he was not positive as to the year. He afterwards saw that the prophetic periods do not actually expire until the present 1844; he then planted himself on the ground that about the 22d of Oct., – the tenth day of the seventh month of this present year, must witness the Advent of the Lord of glory. This, he preached in New York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet, no particular manifestation of its effect was seen, until about July.

In the early part of the season, some of our brethren in the north of New Hampshire, had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July – which was the midnight of the evening of the Jewish day–year, evening-morning, reckoning from the new moon of April, the commencement of this Jewish year – others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

About the middle of July, the blessing of God began to attend the proclamation of the *time*. And those who embraced either the tenth day of the 7th month, or the views of our brethren in New Hampshire, manifested a marked change and a sudden waking out of sleep. As was predicted, "at midnight there was a cry made, behold the Bridegroom cometh, go ye out to meet him." "Then all those virgins arose and trimmed their lamps." From July, the two movements – one in New Hampshire, and the other in the south of N England, above referred to – were distinct, but were each marked by the presence of God, in the sanctification of his saints. At the Exeter Campmeeting, in August, the two influences met, mingled into one and spread rapidly through all the Advent bands in the land.

At first, the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God is in this matter. It has produced everywhere the most deep searching of hearts and humiliation of souls before the God of high heaven. It has caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent broken-hearted supplications to Him for pardon and acceptance. It has caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it has produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication has been poured out upon His children, they have looked to Him whom they had pierced, and there has been a great mourning in the land, every family apart and their wives apart; and those who are looking for the Lord have afflicted their souls before him. Such has been its effect on the children of God. And we have to confess that we have had no agency in producing this movement, but while we opposed it, God brought it about in spite of us: and in receiving it we could but exclaim, "What were we, that we should resist God?"

The effect that this movement has produced upon the wicked has greatly served to strengthen us in our belief that God is in it. While God's children have met together to prostrate and humble themselves before God, & to prepare for his coming, as it becomes a company of sinners to do, the wicked have manifested the greatest malice. When we had given no notice of

our meetings, save in our own paper, nor invited the public there, the sons of Belial crowded into our meetings, and caused much disturbance. On Saturday evening, of the 12th inst. when we had no meeting, they broke into the Tabernacle, but were expelled by the city authorities. On the Sabbath, after the building was filled, a dense crowd occupied the street in front of the building, - many of them being enraged that any should believe in the advent of the Lord. In the evening no meeting was held; yet the street was filled with a mob at an early hour; but the prompt interference of the Mayor and his efficient police, which was unsolicited, cleared the street, after sending a very few to the watch-house. The city authorities have been very prompt and efficient in affording us that protection which the laws give to all peaceable citizens.

How true has the prophecy proved, that the wicked shall do wickedly, and none of the wicked shall understand. – They were like the mob which gathered around the door of Lot before the destruction of Sodom. The wicked manifest the same feelings in New York, Philadelphia and other places. When we consider the rise and progress of this movement, with its effect upon both the saints and sinners, we can but regard it as the work of God, as the true midnight cry, and as a sign to which all should take heed.

Note: There are some individuals today who publicly teach that the Midnight Cry movement took place in only the very short period of two to three weeks. But reading this article written at the time the movement was going, it can be seen that such a teaching is error. The message commenced to go with the power of the Holy Spirit from July 1844, right in the middle of *"the tarrying time,"* and will continue until the second coming of Jesus Christ, our Lord and Saviour.

"Bro. Miller's Letter, on the Seventh Month"

The Advent Herald, and Signs of the Times Reporter October 16, 1844

DEAR BRO. HIMES I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until to-day. – Thank the Lord, O my soul. Let Bro. Snow, Bro. Storrs and others, be blessed for their instrumentality in opening my eyes. I am almost home, Glory!! Glory!! Glory!! I see that the time is correct; yes, my brother, our time – 1843 was correct! How so, say you? Did not the Lord say "Unto two thousand three hundred days, then shall the sanctuary be cleansed?" But when? When the seventh month comes, - that is the *typical time,* then will the people and place be sanctified. When did the 2300 days end? Last spring. Then the vision tarried. How long? Until the seventh month. – "But it will come," at the appointed time, in the seventh month, "and will not tarry," another year; for if it should, then it would be 2301 years.

But, bless the Lord, he has not deceived us! He will justify his word, and all who have believed it. Oh my soul, how clear that it must tarry until the 7th month, it will not tarry beyond. I believe it, yes, I love it. Oh, the glory I have seen to-day. My brother, I thank God for this light. My soul is so full I cannot write. I call on you, and all who love his appearing, to thank him for this glorious truth. My doubts, and fears, and darkness, are all gone. I see that we are yet right. God's word is true; and my soul is full of joy; my heart is full of gratitude to God. Oh, how I wish I could shout. But I will shout when the *"King of kings comes"*

Methinks I hear you say, "Br. Miller is now a fanatic." Very well, call me what you please; I care not; Christ will come in the 7th month, and will bless us all. Oh! glorious hope. Then I shall see him, and be like him, and be with him forever. Yes, forever and ever.

The Lord has taken a great burden off from my shoulders to-day. One text, which has been a block in my path for twenty years, I have had opened to my mind as clear as the sun this day. For this, I thank Br. Smith, of Castleton, as the instrument. You have often heard me remark, when I have thought on Christ's immediate coming, on the passage in Rev. xvi. 16, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Now I had always supposed that this was the gathering the kings and the world to a *place* called in the Hebrew tongue *Armageddon,* for the battle of the great day of God Almighty. See verse 14: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Very well, say you; is it no so? I answer no. Why not?

1st. Because in the 14th verse, it is the three unclean spirits that gather, [not together] the kings of the earth – and the whole world, [not into one place], but to the battle of that great day of God Almighty; which may be over the whole earth. See Jeremiah xxv. 33: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." And many other texts prove that the whole world is to be included in this destruction.

2nd. Christ gathers them. Read the 15th verse – "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Then 16th verse, "And he gathered them together," &c.

Who gathered them? Christ. Whom did he gather? Those who watched, and kept their garments, and were not naked and ashamed before him at his coming. 1 John ii. 28 – "And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." See also Matt. xxiv. 31; Mark xiii. 27; Luke xxi. 36 – "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

To what place will Christ gather his elect? To a place called in Hebrew, Armageddon. What is the meaning of Armageddon? *The mountain of Megiddo,* or *the mountain of the gospel,* or otherwise, *the mountain of fruits;* which is simply to gather them into his kingdom, which is called a great mountain, filling the whole earth. Dan. ii. 35; Zec. iv. 7; or into his garner of fruits, as the farmer, in the time of harvest, gathers his fruits into his barn.

This, then, shows clearly that Christ will come and save his people, before the time of trouble can be accomplished; and I now do not know of a single text, which disproves Christ is coming, this 7th month; and I have no drawback in my mind. If he does not come within 20 or 25 days, I shall feel twice the disappointment I did this spring. But, says my unbelieving neighbor, "If you will be disappointed again, we will not pity you, if you fail." Then so it must be. But one thing I do know, there is glory in my soul now; and I will not spoil that, by doubting, when I have no reason to doubt.

You ask me two questions. 1. Was the Jubilee a type of the final redemption, as to time, and will the great Jubilee come this fall? I answer, It is certainly a type. It was a memorial every 50th year; and began on the same day that the high priest made atonement, and came out of the holy place and blessed the people – on the *10th day of the 7th month.* The great antitype must agree with its type. Then if we were right in our calculations, respecting the 2520 years, and the 2300 years, it must and will come this fall. I think we are right,

therefore I see no reason why we may not expect him within twenty days. I pray God it may be so.

Just as the feast of the first and third month were fulfilled in the sacrifice of Christ, and in the descent of the Holy Spirit, just so true will redemption be completed by the fifteenth day of the seventh month, after the 2520 and the 2300 years are accomplished. This calculation, I believe in my soul will never fail.

Your next question is, Was the atonement made by the High Priest on the tenth day of the seventh month, typical of the second coming of Christ as to time? I answer, it must be as to the time in the year; for so have all the others been fulfilled; and Paul evidently alludes to it in Heb. ix. 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." As that was the day when the Jewish High Priest every year came out and blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement; and then the door will be shut. I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him, whom they have hated and despised, to their shame and everlasting contempt. Oh what will then become of nominal, cold-hearted scoffers and professors. Have mercy, Oh God, have mercy upon them. I can be of no use in Boston; in twenty days or less, I shall see all that love Jesus. My health is such that I cannot be present at your Conference. The Lord bless and save you all when he comes. Amen and amen.

WM. MILLER.

Low Hampton, Oct. 6, 1844.

"WM. MILLER'S APOLOGY AND DEFENCE"

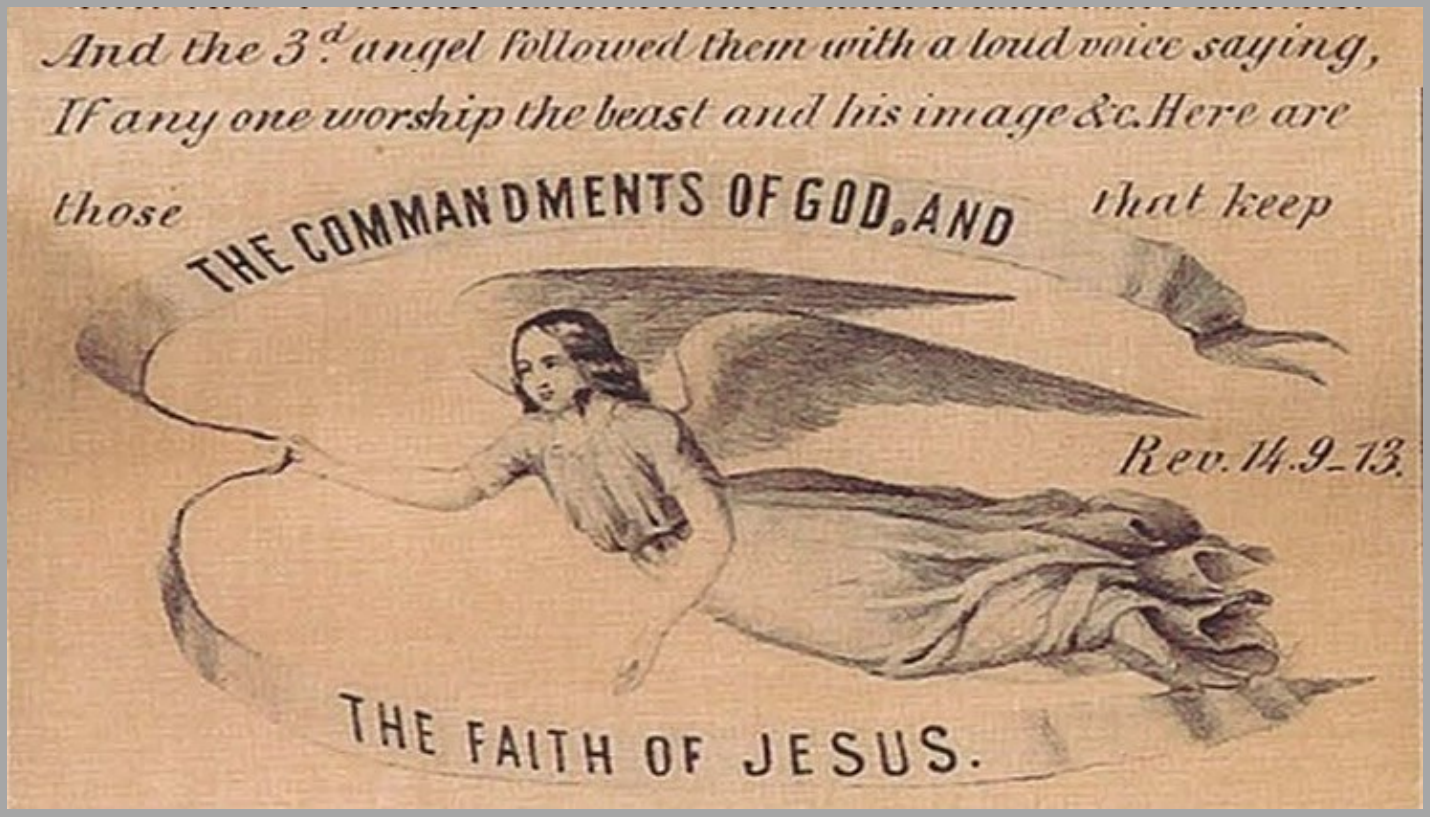
PAGES 25, 27 & 28 – BY WM. MILLER, WRITTEN AUGUST 1, 1845

Note In this extract written by William Miller less than twelve months after the "Great Disappointment" of October 22, 1844, he takes a retrospective glance at the "7th Month Movement", and denies that it was in any way a fulfilment of prophecy.

On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labours, principally at the West, during the summer of '44, until "the seventh month movement," as it is called. I had no participation in this, only as I wrote a letter eighteen months previously, presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the *Spring*. I had however, no expectation that *so* unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a test of salvation. I therefore had no fellowship with that movement, until about two or three weeks previous to the 22d of October, when, seeing it had obtained such prevalence, and considering it was a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by, I should be more disappointed than I was in my first published time.

… Some are disposed to lay a stress on the seventh month movement which is not warranted by the Word. There was then a dedication of heart, in view of the Lord's coming, that was well pleasing in the sight of God. Desire for the Lord's coming and a preparation for that event are acceptable to Him. But because we then ardently desired his coming, and sought that preparation that was necessary, it does not follow that our expectations were then realized. For we were certainly disappointed. We expected the personal coming of Christ at that time; and now to contend that we were not mistaken is dishonest. We should never be ashamed frankly to confess all our errors.

The Third Angel's Message



The Third Angel's Message

Spirit of Prophecy Vol. 4 Chapter XX p. 273-287

When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14. Immediately following its proclamation, the Son of man is seen by the prophet coming in glory to reap the harvest of the earth.

As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of the Revelator, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." [Revelation 11:19] The ark of God's testament is in the second apartment of the sanctuary. As Christ entered there, to minister in the sinner's behalf, the inner temple was opened, and the ark of God was brought to view. To those who by faith beheld the Saviour in his work of intercession, God's majesty and power were revealed. As the train of his glory filled the temple, light from the holy of holies was shed upon his waiting people on the earth.

They had by faith followed their High Priest from the holy to the most holy, and they saw him pleading [274] his blood before the ark of God. Within that sacred ark is the Father's law, the same that was spoken by God himself amid the thunders of Sinai, and written with his own finger on the tables of stone. Not one command has been annulled; not a jot or tittle has been changed. While God gave to Moses a copy of his law, he preserved the great original in the sanctuary above. Tracing down its holy precepts, the seekers for truth found, in the very bosom of the decalogue, the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 20:8-11.]

The Spirit of God impressed the hearts of these students of his word. The conviction was urged upon them, that they had ignorantly transgressed the fourth commandment by disregarding the Creator's rest-day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and do God's will, [275] and now, as they saw themselves transgressors of his law, sorrow filled their hearts. They at once evinced their loyalty to God by keeping his Sabbath holy.

Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in Heaven, and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that brought to view the ministration of Christ in the heavenly sanctuary. How hard men tried to close the door which God had opened, and to open the door which he had closed! But "He that openeth and no man shutteth, and shutteth and no man openeth," had declared, "Behold, I have set before thee an open door, and no man can shut it." [Revelation 3:7, 8.] Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in Heaven, and the fourth commandment was shown to be included in the law within the ark; what God had established, no man could overthrow.

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God, found that these were the truths brought to view in the third message. [SEE APPENDIX, NOTE 7.] The angel declares, "Here are they that keep the commandments of [276] God, and the faith of Jesus." This statement is preceded by a solemn and fearful warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [Revelation 14:9, 10.] An interpretation of the symbols employed was necessary to an understanding of this message. What was represented by the beast, the image, and the mark? Again those who were seeking for the truth returned to the study of the prophecies.

In the book of the Revelation, under the symbols of a great red dragon, a leopard-like beast, and a beast with lamb-like horns, [Revelation 12 AND 13.] are brought to view those earthly governments which are especially engaged in trampling upon God's law and persecuting his people. Their war is carried forward to the close of time. The people of God, symbolized by a holy woman and her children, are greatly in the minority. In the last days only a remnant exists. John speaks of them as those that "keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.]

Through the great powers controlled by paganism and the papacy, symbolized by the dragon and the

leopard-like beast, Satan for many centuries destroyed God's faithful witnesses. Under the dominion of Rome, they were tortured and slain for more than a thousand years; but the papacy was at last deprived of its strength, and forced to desist from persecution. [Revelation 13:3, 10.] At that time the prophet beheld a new power coming up, represented by [277] the beast with lamb-like horns. The appearance of this beast and the manner of its rise seem to indicate that the power which it represents is unlike those brought to view under the preceding symbols. The great kingdoms that have ruled the world obtained their dominion by conquest and revolution, and they were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea." [Daniel 7:2.] But the beast with horns like a lamb is seen "coming up out of the earth;" [Revelation 13:11.] signifying that instead of overthrowing other powers to establish itself, the nation thus represented arose in territory previously unoccupied, and grew up gradually and peacefully.

Here is a striking figure of the rise and growth of our own nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, Republicanism and Protestantism. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. These principles are the secret of our power and prosperity as a nation. Millions from other lands have sought our shores, and the United States has risen to a place among the most powerful nations of the earth.

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before [278] him." The spirit of persecution manifested by paganism and the papacy is again to be revealed. Prophecy declares that this power will say "to them that dwell on the earth, that they should make an image to the beast." [Revelation 13:14.] The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message. By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God's ancient people. Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and State. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. In the seventeenth century thousands of non-conformist ministers suffered under the rule of the Church of England. Persecution always follows religious favoritism on the part of secular governments. [279]

The beast with lamb-like horns commands "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Revelation 13:16, 17.] This is the mark concerning which the third angel utters his warning. It is the mark of the first beast, or the papacy, and is therefore to be sought among the distinguishing characteristics of that power. The prophet Daniel declared that the Roman Church, symbolized by the little horn, was to think to change times and laws, [Daniel 7:25.] while Paul styled it the man of sin, [2 Thessalonians 2:3, 4.] who was to exalt himself above God. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is brought to view: "He shall think to change times [280] and laws." The change in the fourth commandment exactly fulfills the prophecy. For this change the only authority claimed is that of the church. Here the papal power openly sets itself above God.

The claim so often put forth, that Christ changed the Sabbath, is disproved by his own words. In his sermon on the mount he declared: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." [Matthew 5:17-19.]

Roman Catholics acknowledge that the change of the Sabbath was made by their church; and they cite this change as evidence of the authority of the church

to legislate in divine things, and declare that Protestants, by observing the Sabbath as thus changed, are recognizing her power. The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a Sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of apostles and Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,--that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the [281] facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

The fourth commandment, which Rome has endeavored to set aside, is the only precept of the decalogue that points to God as the Creator of the heavens and the earth, and thus distinguishes the true God from all false gods. The Sabbath was instituted to commemorate the work of creation, and thus to direct the minds of men to the true and living God. The fact of his creative power is cited throughout the Scriptures as proof that the God of Israel is superior to heathen deities. Had the Sabbath always been kept, man's thoughts and affections would have been led to his Maker as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel.

That institution which points to God as the Creator is a sign of his rightful authority over the beings he has made. The change of the Sabbath is the sign, or mark, of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false in place of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. The change in the fourth commandment is the change pointed out in the prophecy, and the keeping of the counterfeit Sabbath is the reception of the mark. But Christians of past generations observed the first day, supposing that they were keeping the Bible Sabbath, and there are in the churches of today many who honestly believe that Sunday is the Sabbath of divine [282] appointment. None of these have received the mark of the beast. There are true Christians in every church, not excepting the Roman Catholic communion. The test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast.

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them.

In the issue of the great contest, two distinct, opposite classes are developed. One class "worship the beast and his image, and receive his mark," and thus bring upon themselves the awful judgments threatened by the third angel. The other class, in marked contrast to the world, "keep the commandments of God and the faith of Jesus." [Revelation 14:9, 12.] Though the powers of earth summon their forces to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast, yet the people of God do not receive it. The prophet of Patmos beholds "them that had gotten the victory over the [283] beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," [Revelation 15:2.] and singing the song of Moses and the Lamb.

Such were the momentous truths that opened before those who received the third angel's message. As they reviewed their experience from the first proclamation of the second advent to the passing of the time in 1844, they saw their disappointment explained, and hope and joy again animated their hearts. Light from the sanctuary illuminated the past, the present, and the future, and they knew that God had led them by his unerring providence. Now with new courage and firmer faith, they joined in giving the warning of the third angel.

The work of Sabbath reform to be accomplished in the last days is clearly brought to view in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." [Isaiah 56:1, 2, 6, 7.]

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to [284] him, beside those that are gathered unto him." [Isaiah 56:8.] Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when his servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, "Bind up the testimony, seal the law among my disciples." [Isaiah 8:16.] The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares him to be the Creator of the heavens

and the earth, and thus shows his claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of his authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring standard to which all opinions, doctrines, and theories are to be brought. Says the prophet, "If they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.] {4SP 284.2}

Again, the command is given, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob [285] their sins." It is not the wicked world, but those whom the Lord designates as "my people," that are to be reproved for their transgressions. He declares further, "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." [Isaiah 58:1, 2.] Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." [Isaiah 58:12, 13.] This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

With peculiar fitness may the Sabbath be called the foundation of many generations. Hallowed by the Creator's rest and blessing, it was kept by Adam in his innocence in holy Eden; by Adam, fallen yet [286] repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the man of sin succeeded in trampling the Sabbath under foot, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who honored the Creator's rest-day.

Since the Reformation, there have been in every generation witnesses for God to uphold the standard of the ancient Sabbath. Though often in the midst of reproach and persecution, a constant testimony has been borne to this truth. Since 1844, in fulfillment of the prophecy of the third angel's message, the attention of the world has been called to the true Sabbath, and a constantly increasing number are returning to the observance of God's holy day. [287]

An Extract From Hiram Edson's Manuscript Relating to His Advent Experience

During what is called the seventh month movement, in 1844, myself and several other Brn. were engaged in circulating publications on the coming of Christ, day times, and holding meetings at my own private house evenings. As we were about to commence our evening meeting on one occasion, a two horse wagon load of entire strangers came; and after preparing seats for them we commenced our meeting by singing, "Here o'er the earth as a stranger I roam, Here is no rest, is no rest." It was sung with the spirit and with the understanding, and the spirit which accompanied the singing gave to it a keen edge, and before the hymn was sung through, the entire company of strangers were so deeply convicted, that rather than bear the reproach of being convicted, or converted at a Millerite meeting, they all started to leave the house. One man and his wife succeeded in getting out of doors; but the third one fell upon the threshold; the fourth, the fifth, and so on, till the most of the company were thus slain by the power of God. And such agonizing cries and pleading for mercy, is not often witnessed. Some thirteen, or more, were converted before the meeting closed. The man and his wife who left the house labored hard to persuade the rest of their company to leave at once for home; but not succeeding, and rather than remain through the meeting they went home on foot in a dark night, a distance of five, or six miles, carrying a child a year old. But this was not their heaviest burden. Their conviction was too deep to be easily shaken off; they were back again at the next evening meeting and found pardon, and peace in believing. And, "so, mightily grew the word of God and prevailed."

Passing over other like manifestations of the power of God, we glance at our disappointment at the tenth of the seventh month, 1844. Having the true cry, Behold the Bridegroom cometh, on the tenth day of the seventh month, and, having been early taught by modern orthodoxy that the coming of the Bridegroom to the marriage would be fulfilled in the personal second advent of Christ to this earth, (which was a mistaken idea) we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and near and dear friends which had been torn from us by death, and that our trials and sufferings with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him to inhabit the bright golden mansions in the golden home city, prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12. at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.

I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God – no heaven – no golden home city – no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hopes and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn.

A second glance over past experience, and the lessons learned, and how when brought into strait places where light and help was needed by seeking the Lord he had answered by a voice and other ways, I began to feel there might be light and help for us in our present distress. I said to some of my brethren, Let us go to the barn. We entered the granary, shut the doors about us and bowed before the Lord. We prayed earnestly; for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted, and that light should be given, our disappointment be explained, and made clear and satisfactory.

After breakfast I said to one of my brethren, "Let us go and see, and encourage some of our brn." We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2, 300 days, that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth. That he came to the marriage at that time; in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and we must wait for his return *from the wedding;* and my mind was directed to the tenth ch. of Rev. where I could see the vision had spoken and did not lie; the seventh angel had began [sic.] to sound; we had eaten the littl [sic] book; it had been sweet in our mouth, and it had now become bitter in our belly, embittering our whole being. That we must prophesy again, etc., and that when the seventh angel began to sound, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, etc.

While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired, "Why I was stopping so long?" I replied, "The Lord was answering

our morning prayer; by giving light with regard to our disappointment." I talked these things to my brethren.

In those days I was closely associated with O. R. L. Crosier; and Dr. F. B. Hahn, Crosier making his home with me a portion of the time. He examined the Bible on the subject of the sanctuary. F. B. Hahn and myself, was [sic] connected with Crosier in the publication of the paper called, "The Day-Dawn." Br. Hahn and myself, held a consultation with regard to the propriety of sending out the light on the subject of the sanctuary. We decided it was just what the scattered remnant needed; for it would explain our disappointment, and set the brethren on the right track. We agreed to share the expense between us, and said to Crosier, "Write out the subject of the sanctuary. Get out another number of the Day Dawn, and we will try to meet the expense." He did so, and the Day Dawn was sent out bearing the light of the sanctuary subject. It fell into the hands of Elders James White, and Joseph Bates, who readily endorsed the view; and it was shown in vision to be light for the remnant.

The Sanctuary

BY O. R. L. CROSIER.

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The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel what Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the N. T. the Divine comment [38] upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (Ch. xiii,11.) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shewbread; which is called [Hagia] Holy. And after the second vail, the tabernacle which is called the [Hagia Hagion] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex.xxv,8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "patterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" vers, 23,24. When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" Ch. viii,1 2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex.xxv,8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb.xi,10. What is its name? "The heavenly Jerusalem;" Ch. xii,22; Rev. xxi. "A building of God, an house not made with hands eternal in the heavens"; iiCor.v,1. "My Father's house of many mansions;" Jno.xiv,2. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": Matt.xxiv,1,2. That temple was their Sanctuary; i Ch. xxii,17-19; xxviii,9-13. iiCh.xix,5,21; xxxvi,14,17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "In my Father's house are MANY MANSIONS"; Jno.xiv,1-3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision.

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" Ch. ix,17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; Wis. Sol.,ix,8; iCh.xxviii,10-13. It had shared in the seventy years desolations of Jerusa-

lem; Dan.ix,2; iiCh.xxxvi,14-21. It was rebuilt after the captivity; Ne.x,39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, [39] which superseded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, etc., "by the Spirit;" iCh.xxviii,10-13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superseded by Solomon's, the Ark was borne from the former to the latter; iiCh.v,2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num.iii,29-31; x,17,21. So the court in which the Temple stood was properly called the Sanctuary. - Prideaux. We learn the same from iiCh.xxix,18,21. "We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in ver. 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex.xv,17. - "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" Heb.xi,10; a "Tabernacle," Ch. viii,2; "A Building in the heavens;" iiCor.v,1. And the Lord has chosen Mount Zion in Palestine for the place of its final location; Ps.cxxxii,13,14. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps.lxxviii,54,) which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" Ex.xxv,9. "The shekel of the Sanctuary," (Ex.xxx,13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ex.xxvi,1-6. "Before the vail of the Sanctuary," Lev.iv,6. "Carry your brethren from before the Sanctuary;" Lev.x,4. "Nor come into the Sanctuary;" Lev.xii,4. "He shall make atonement for the holy Sanctuary;" Lev.xvi,33. "Reverence my Sanctuary;" Lev.xi,30; xxvi,2. "Nor profane the Sanctuary of his God;" Lev.xxi,12. "Vessels of the Sanctuary;" Num.iii,31. "Charge of the Sanctuary;" Num.iii,32,38. "They minister in the Sanctuary;" Ch. iv,12. "In the Sanctuary and in the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" Ch.iv,15; vii,9; x,21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch.viii,19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch.xviii,1. "He hath defiled the Sanctuary of his God;" Ch.xix,20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord"; Jos.xxiv,26. "All the instruments of the Sanctuary"; iCh.ix,29. "Build ye the Sanctuary"; Ch. xxii,19. - "Governors of the Sanctuary"; Ch. xxiv,5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. xxviii,10; iiCh.xx,8. "Go out of the Sanctuary;" Ch. xxvi,18; xxix,21; xxx,8. "Purification of the Sanctuary;" Ch. xxx; 19; xxxvi,17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Ju.xviii,31; iSam.i,9-24,) and was pitched at the city of Shiloah at the time of dividing the land; xviii,1,10; hence it was called the "Tabernacle of Shiloah," (safety and happiness.) Ps.lxxviii,60. The Lord forsook it when the Philistines took the Ark (iSam.iv,3-11) and delivered his strength into captivity, and his glory into the enemy's hand; ver.21.

It was brought back to Kirjath-jearim, (iSam.vii,1,2) thence to the house of Obededom, thence to the city of David which is Zion, (iiSam.vi,1-19; v,9,) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, (iKg.viii,1-6,) which was built in Mount Moriah near Mount Zion; iiCh.iii,1. The Lord has chosen Zion to dwell in at rest forever; (Ps.cxxxii,13,14) but as yet [40] he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Ps.cii; Isa.xxxiii,20. And then "the people shall dwell in Zion at Jerusalem"; ver. 18,19. The Song of Moses (Ex.15;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in their midst, and is built and forms a part of the city whose name is, "The Lord is there."

THE PRIESTHOOD OF CHRIST.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. He

fulfills both the Priesthood of Melchisedec and Aaron. In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was "made an High Priest forever, after the order of Melchisedec." Taxis, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; Heb.vii,3 (margin) i.e. he neither followed nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood," (which passeth not from one to another; margin) ver. 24.

The Priesthood of Levi to be continuous had many and a succession of priests, "because they were not suffered to continue by reason of death;" ver. 23. 2. Being after the order of Melchisedec, he is superior to the Sons of Levi; because he blessed and received tithes from them in Abraham; vs. 1,7,9,10. 3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; vs. 14,21. 4. Being himself perfect, and his priesthood unending, he is able to "perfect forever" and "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He was not called after the order of Aaron; i.e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is.

1. After calling upon us to "consider the Apostle and High Priest of our profession (or religion.) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [oikos, people] and Christ over his, (Heb.iii,1-6) and says: "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest "as was Aaron;" Ch. v,1-5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Chs. ii,iv. 5. Both were ordained for men in things pertaining to God: that (they might) "offer both gifts and sacrifices for sins;" Chs. v,1; viii,3. - 6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them; as 7. "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood." 8. "Who needeth not daily, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for this he did once when he offered up himself." 9. "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated [perfected, margin.] for evermore;" Ch. vi,23-28. 10. "But now hath he obtained a more excellent ministry" than theirs; Ch. viii,6. 11. "By how much also he is the mediator of a better covenant" than theirs; Ch. viii,6. 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle" than theirs; Ch. ix,11. - 13. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place," ver. 12. 14. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal spirit offered himself without spot to God purge your conscience;" ver. 13,14. 15. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself;" ver. 24. 16. "Nor yet that he should offer himself often, as the high priest [41] entereth into the holy place every year with blood of others;" but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" vs.25,26. 17. "And as it is appointed unto [the] men [priests] once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," vs. 27,28. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering he hath perfected forever them that are sanctified;" Ch. x,1,14. 19. "It is not possible that the blood of bulls and of goats should take away sins;" "but a body hast thou prepared me;" vs. 4,5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's. - I add one more, Ch. viii,4,5. "For if he were on earth he should not be a priest, seeing that there (margin, they) are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things."

The features of the substance always bear a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (vs.1,2.) performed by our high priest in his Sanctuary; for if the shadow is service, the substance is service also.

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make all things according to the pattern showed to thee in the Mount."

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, Ch. ix,23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this

would abundantly do it. Yet some are even denying this obvious import of that priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, Ch. vii,27; x,11] into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people." Ch. ix,6,7. Here Paul divides the services of the Levitical priesthood into two classes - one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour, mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Ex.xxix,38-42; Num.xxviii,3-8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex.xxx,34-38; xxxi,11; xxx,7-9. The same was afterwards done at the Temple. iCh.xvi,37-40; iiCh.ii,4; xiii,4-12; xiii,3, Eze.iii,3.

This did not atone for sins either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as Atonement.

Examples. - The italicised words are, in the text, synonymous with atone or atonement. Ex.xxix,36; "Thou shalt cleanse the altar when thou has made an atonement for it." - Lev.xii,8; "The priest shall make an atonement for her and she shall be clean." Lev.xiv,2; "This shall be the law of the leper in the day of his cleansing." Ver. 21; "The priest shall make an atonement for him and he shall be clean." The atonement could not be made for him till after he was healed of the leprosy, Ch. xiii,45,46. Till he was healed, he had to dwell alone without the camp. Then, Ch. xiv,3,4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest [42] command to take for him that is to be cleansed two birds alive and clean," etc. The law was the same in cleansing a house from the leprosy. Ver. 33-57; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Ver. 48; "And he shall take to cleanse the house two birds" etc. - Ver. 49; "And he shall cleanse the house with the blood of the birds" etc. Ver. 52, 53; "And make an atonement for the house, and it shall be clean." Ch. xvi,18,19; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Ch. viii,15; "And Moses took the blood, and put it upon the horns of the altar round about with his finger and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it," iiCh.xxix,29; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel," Jer.xxxiii,8; "I will cleanse them from all their iniquities," "and I will pardon all their iniquities." Rom.v,9-11; "Being now justified by his blood," "by whom we have now received the atonement," iiCor.v,17-19; "Who hath reconciled us to himself by Jesus Christ," Eph.ii,16; "And that he might reconcile both unto God," Heb.ix,13,14; "The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgressions," and to "perfect forever them that are sanctified," Ch. x,14; Eph.i,7; "In whom we have redemption through his blood, the forgiveness of our sins," Acts iii,19; "Be converted that your sins may be blotted out."

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz. bringing into favor with God; and in all cases blood is the means, and sometimes blood and water. - The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies - the former was made for individual cases, the latter for the whole nation of Israel collectively - the former was made for the forgiveness of sins, the latter for blotting them out - the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement. [43]

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2nd for the meat-offering, the 3rd for the

peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, Ch. v and vi,1-7, was similar to the sin-offering. "If a soul sin through ignorance," Ch. iv,2, "when he knoweth of it, then shall he be guilty," Ch. v,3, "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," ver. 5. From Num.v,6-8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his tresspass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath tresspassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass -offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, Ch. iv,24; i,1; xvii,1-7, there he (or the elders) laid his hand on its head and killed it, Ch. iv,2-4, 13-15, 22-24, 27-29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an atonement for the individual, and his sin was forgiven, Ch. iv,5-10, 16-20, 25, 26, 30-35.

The carcasses of the sin-offerings were taken without the camp and burned "in a clean place," Ch. iv,11,12,21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the blood of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the forgiveness of sins. These points are expressly taught in this Ch. and the following one on the trespass-offering. Here is an atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people," Heb.ix,7; "Errors of the people," Laos nation. This defines the yearly to be.

The National Atonement, of which the Lord "speaks particularly" in Lev. xvi: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat:" ver. 2. For what purpose and when could he enter it? "To make an atonement for all Israel, (the whole nation,) for all their sins once a year," "on the tenth day of the seventh month," ver. 34,29. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4. Ex. xxviii, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, the holy crown, (Lev.viii,9,) with "HOLINESS TO THE LORD" engraved upon it, placed upon the forefront of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement to cleanse them, that they may be clean from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering ver. 3, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, vs. 5-8. He killed or caused to be killed the bullock for a sin-offering for himself, ver. 11. "Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," vers. 12-14. So much in preparation to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references.] the holy place [within the vail, ver. 2.] because of the uncleanness of the children of Israel, because of their transgressions in all their sins: and so shall he do for [i.e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs. 15, 16; "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself,) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel," ver. 18, 19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. Ex.xxx,1-10; "Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the

altar," i.e. the Holy of Holies, the Holy, and the altar in the latter.

We have before seen that atone, reconcile, cleanse, etc., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was performed [44] within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubim, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant Sanctuary was cleansed.

The high priest on this day "bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts." - Ex.xxviii,38. These holy things composed the Sanctuary. Num.xviii,1. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the Sanctuary." This "iniquity of the Sanctuary" we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, Lev.iv,14; v,3-6, then of course they became sins of knowledge. Then the individual bore his iniquity, Lev.v,1-17; vii,1-8, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, Lev.xvii,11, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the "iniquity of the Sanctuary" for the people "to make atonement for them," Lev.x,17. "And when he hath made an end of reconciling the holy place [within the vail, ver. 2,] and the tabernacle of the congregation, and the altar [or when he hath cleansed the Sanctuary,] he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation.] Lev.xvi,20-22. - This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24,25. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day. - Ver. 27

THE ANTITYPE.

- As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "body," the "things themselves;" which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father;" let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was anointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies etc., Heb.viii,6,2. - Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, Ch. ix,8. "The Holy Ghost this signifying that the way of the Holies [Hagia Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered" etc., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia,) Ch. ix,8-12. The phrase, eis hagia, in ver. 12, is the same as that rendered "holy places," ver. 24. Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. eis which signifies on, into, upon, or among, Hagia, being a neuter adjective, is properly rendered "holy things;" but Hagia in ver. 2, is in the nom. sin. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in ver. 11 and Ch. x,1, makes the expression mean things "good in themselves, or abstractly good." - This shows the perfect harmony of Ch. ix,11,12,23,24, and Ch. x,1. The "things" are "good in themselves," "holy," or "heavenly," and in "heaven itself," where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more perfect [45] tabernacle," "which the

Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, Ch. ix,1-5; and all those holy things together make the Sanctuary. The Holies (two) ver. 8, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Douay Bible has them as here given. The word in Ch. ix,8,10,19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but one place in the heavens, as many say, why were there two in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. vi,19,20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is "the second vail," Ch. ix,3; hence there are two vails, and that in Ch. vi, being the first of which he speaks, must be the first vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i.e. the atonement of both apartments, including both the forgiveness and the blotting out of sins. - Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. xvi. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries was then cleansed. I call them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation: Again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb.ix,6, previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the forgiveness of sins, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things to come, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the forgiveness of sins was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb.ix,7,) began at the first Advent, the antitype of the daily (Heb.ix,6,) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary? - Roman soldiers and wicked Jews.

2. The slaying of the victim was not making the atonement: the sinner slew the victim, Lev.iv,1-4, 13-15, etc., after that the Priest took the blood and made the atonement. Lev.iv,5-12, 16-21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb.viii,4, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom.v,11; "By whom we have now received the atonement," [margin, reconciliation.] This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptized with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High Priest, and began his intercession for his people by "praying the Father" for "another Comforter," John xiv,15, "and having received of the Father the promise of the Holy Ghost," Acts ii,33 he shed [46] it down upon his waiting apostles. Then, in compliance with their commission, Peter, at the 3rd hour of the day began to preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts ii,38. This word remission, signifies forgiveness, pardon or more literally sending away of sins.

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac.iii,19, "Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion (turning away from sins); for what purpose? "That your sins may be (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac.xxii,16) remitted or sent away from them their sins. - (Ac.ii,28;) and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb on Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the "shadow." 1st, Convinced of sin; 2nd, Repentance and Confession; 3rd, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. iPeter ii,24; "Who his own self bare our sins in his own body on the tree." See also Matt.viii,17; Isa.liii,4-12. His body is the "one sacrifice" for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all," "on the tree;" and all who would avail themselves of its merits must through faith, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must "maintain good works," not the "deeds of the law;" but "being dead to sin should live unto righteousness." This work we all understand to be peculiar to the Gospel Dispensation.

An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the plain testimony of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways - by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled;" Lev.xii,4. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (Lev.xxi,12;) by a man's negotiating to purify himself; Num.xvii,20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; iiCh.xxxvi,14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." Eze.v,11. {1850 JWe, ADREs 46.3}

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to

their idols, then they came the same day into my sanctuary to profane it; Eze.xxiii,38,39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph.iii,4. Antiochus polluted it by offering swine" flesh upon its altar, Mac. From these texts [47] we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed before the atonement was made by which it was reconciled or cleansed. See ii Chap. 29. And that, we have seen was the law of cleansing, Lev.xii to xv Chaps; the object must be made visibly clean, so to speak, so that we would call it clean, to prepare it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be the cleansing it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, Col.i,19,20, "For it pleased the Father that in him should all fullness dwell, and having made [margin, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When "things on earth" are spoken of in connection or contrast with "things in heaven," no one can understand them all to be in the same place. "Things in heaven" are to be reconciled as well as 'things on earth.'

If they needed reconciling they were unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the "building of God, an house not made with hands" is in the heavens; iiCor.v,1.

For what did he go to his Father's house? "To prepare a place for you." Then it was unprepared, and when he has prepared it, he will come again and take us to himself. - Again, Heb.ix,23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." What were the patterns? "The tabernacle and all the vessels of the ministry," (ver. 21,) which constituted the worldly Sanctuary; ver. 1. What were the heavenly things themselves? The greater and more perfect tabernacle, (ver. 11,) and the good things and the holy things; (vers. 11, 12.) - These are all in heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself," ver. 24. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly.

THE SCAPE-GOAT.

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st, That goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary, Lev.xvi,20,21; hence that event cannot meet its antitype till after the end of the 2300 days. 2nd, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3rd, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin." 4th, The goat received the iniquities from the hands of the priest and he sent it away. As Christ is the priest the goat must be something else besides himself, and which he can send away. 5th. This was one of two goats chosen for that day, one was the Lord's and offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Lev.xvi,7-10,22. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of ver. 8, is "Azazel." On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: ["Scape-goat.] See [48] diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a

type of Satan. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev.xvi,21; And John said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2nd, The priest bore them in its blood to the Sanctuary. 3rd, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints). Matt.xii,29; Lev.xi,21,22. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ.

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The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." - Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin it is manifest that the Sanctuary must be cleansed before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, Dan.viii. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the Sanctuary be cleansed," or justified (margin.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know what should be in the last end of the indignation." In the explanation which follows; he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed.

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The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is made to cease in the destruction of the little Horn, the fruit and the successor of the Assyrian, Dan.viii,25; Is.x,12,xxv,3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," Is.xl,1,2. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Dan.viii. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in Isa.lii,9. After the good and peaceful tidings have been published, saying unto Zion, Thy God reigneth, it is declared, "The Lord has comforted his people, he hath redeemed Jerusalem." - Jerusalem was in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth shall see the salvation of our God." -

Day Star Extra 1846

THE JUDGMENT

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FOR the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1Pet.iv,17,18.

This text we must regard as prophetic. That it applies to the last period of the church of Christ, seems evident from verses 5-7, 12, 13. In the judgment of the race of man, but two great classes are recognized - the righteous and the sinner, or ungodly. Each class has its time of judgment; and, according to the text, the judgment of the house, or church, of God comes first in order. Both classes will be judged before they are raised from the dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of , and they will be raised at the close of that period.

It is said of all the just, "Blessed and holy is he that hath part in the first resurrection," therefore all their cases are decided before Jesus comes to raise them from the dead. The judgment of the righteous is while Jesus offers his blood for the blotting out of sins. Immortal saints will reign with Christ 1000 years in the judgment of the wicked. Rev.xx,4; 1Cor.vi,2,3. The saints will not only participate in the judgment of the world, but in judging fallen angels. See Jude 6.

"Some men's sins [the righteous] are open before hand, going before to judgment, and some men [the wicked] they follow after." 1Tim.v,24. That is, some men lay open, or confess their sins, and they go to judgment while Jesus' blood can blot them out, and the sins be remembered no more; while sins unconfessed, and unrepented of, will follow, and will stand against the sinner in that great day of judgment of 1000 years.

That the investigative judgment of the saints, dead and living, takes place prior to the second coming of Christ seems evident from the testimony of Peter. "Who shall give account to him that is ready to judge the quick [living] and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according [in like manner] to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1Pet.iv,5-7.

It appears that the saints are judged while some are living, and others are dead. To place the investigative judgment of the saints after the resurrection of the just, supposes the possibility of a mistake in the resurrection, hence the necessity of an investigation to see if all who were raised were really worthy of the first resurrection. But the fact that all who have part in that resurrection are "blessed and holy," shows that decision is passed on all the saints before the second coming of Christ.

The judgment of the house of God is evidently shadowed forth by the events of the tenth-day atonement of the house of Israel. That, in a certain sense, was a day of judgment. The high priest wore the breast -plate of judgment on which was represented the tribes of Israel. Ex.xxxix,8-21. "For whatsoever soul it be that shall not be afflicted in that day, he shall be cut off from among his people. Lev.xxiii,29.

The 2300 days [Dan.viii,14] reached to the cleansing of the Sanctuary, or to the great day of atonement in which the sins of all who shall have part in the first resurrection will be blotted out. Those days terminated in 1844. We think the evidence clear, that since that time the judgment of those who died subjects of the grace of God has been going on, while Jesus has been offering his blood for the blotting out of their sins.

THE BLOTTING-OUT TIME

When are sins blotted out? Is it at the time when they are forgiven? We think not. We must look to the great day of atonement as the time when Jesus offers his blood for the blotting out of sins. It is at the time of the cleansing of the Sanctuary. Said Peter to the wondering multitude who witnessed the lame man healed, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii,19-21.

Here the time for blotting out of sins is placed forward just prior to the second appearing of Jesus. It is evidently the last great work in the ministry of Christ in the heavenly Sanctuary.

ARE SINS WRITTEN IN HEAVEN?

We think the Scriptures fully warrant the view that a record of the acts of all accountable men are written in heaven. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev.xx,12; Dan.vii,10. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal.iii,16.

The book of life contains the names of all who become the special subjects of divine favor. See Dan.xii,1; Rev.iii,5; Phil.iv,3. In the other books are recorded sins, also the pardon of sins repented of, and forgiven with those good works necessary to secure the

favor of God. This whole account stands, as written during the probation of every subject of special divine favor since the fall of man, till the time of the judgment of the house of God; till Jesus enters the Most Holy to offer his blood for the blotting out of the forgiven sins of all the just. }

CHRIST OFFERS HIS BLOOD IN THE MOST HOLY FOR THE BLOTTING OUT OF THE SINS OF THE WHOLE ISRAEL OF GOD

Christ is the only Saviour offered to the race of man. All who are saved will be saved through him. All, of every age, out of every kindred, and tongue, and people, and nation, who shall be redeemed, will be redeemed to God by the blood of Jesus Christ. His blood was shed for all. At the right hand of the Majesty in the heavens, he is ready to plead the cause of every repenting sinner, and through him sinners may find pardon. He also offers his blood in the Most Holy for the blotting out of the sins of all the just of every age. }

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.ix,13-16.

In the great day of atonement for the blotting out of the sins of all of every age, the cases of patriarchs and prophets, and sleeping saints of all past ages will come up in judgment, the books will be opened, and they will be judged according to the things written in the books. It is thus, at the end of the 1335 days, [Dan.xii,13,] that…

DANIEL STANDS IN HIS LOT

The first and second definitions of the word lot, as given by Webster, are, 1. "That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots."

By reference to the Englishman's Hebrew Concordance, we find that the Hebrew word from which lot in Dan.xii,13 is translated, is "goh-rakl" This word occurs, and is translated lot, seventy-five times in the Old Testament, besides Dan.xii,13. That the reader may be able to determine the signification of the word, we will give the seventy-six instances of its use.

"Lev. xvi, 8. Aaron shall cast lots.
one lot for the Lord, and the other lot for the scape-goat.
9. upon which the Lord's lot fell.
10. on which the lot fell.
Num. xxvi, 55. the land shall be divided by lot.
56. according to the lot shall the

See also Num.xxxiii,54; xxxiv,13; xxxvi,2,3; Josh.xiv,2; xv,1; xvi,1; xvii,1,14,17; xviii,6, 8, 10, 11; xix,1, 10, 17, 24, 32, 40, 51; xxi,4, 5, 6, 8, 10, 20, 40; Jud.i,3; xx,9; 1Chron.vi,54, 61, 63, 65; xxiv,5, 7, 31; xxv,8, 9; xxvi,13, 14; Neh.x,34; xi,1; Est.iii,7; ix,24; Ps.xvi,5; xxii,18; cxxv,3; Prov.i,14; xvi,33; xviii,18; Isa.xvii,14; xxxiv,17; lvii,6; Jer.xii,25; Eze.xxiv,6; Dan.xii,13; Joel iii,3; Obad. 11; Jonah i,7; Micah ii,5; Nah.iii,10.

There is another word [gheh-vel] which is translated "region," "country," "lot of inheritance," etc., as in Deut.iii,4, 13, 14; xxxii,9; Josh.xvii,5, 14; xix,9, 29.

It will now be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead.

When did those days end? Evidences are conclusive that the 1335 days ended with the 2300, with the Midnight Cry in 1844. Then the angel [Rev.x,1-6] swore that time should be no longer. Time here cannot mean duration, as measured in months and years, for 1000 years are measured after this; but it must refer to prophetic time, which was the burden of the angel's message. As Daniel was to stand in his lot at the end of the days, we must conclude that the judgment of the righteous dead commenced at that time, and has been progressing more than twelve years.

When will the cases of the living saints pass in review in the investigative judgment of the house of God? This is a question worthy the candid and most solemn consideration of all who have a case pending in the court of heaven, and hope to overcome. In the order of heaven, we must look for their judgment to follow that of the dead, and to occur near the close of their probation.

It is most reasonable to conclude that there is a special call to the remnant, and a special work to be performed by them, and for them, preparatory to the decisions of the judgment in regard to them, and that their salvation depends upon fully obeying the calls and counsel to them. And we most solemnly believe that this preparatory call and work is brought to view in the testimony to the Laodiceans, and parallel portions of the word of God.

The judgment call and counsel to the Laodiceans finds them lukewarm, and neither cold nor hot. It finds them in a state where it is necessary for them to be zealous in the work of repentance, that they may find pardon, and obtain that preparation necessary to stand in the judgment. Those who do not fully receive and obey this testimony, but remain lukewarm, Christ will spue out of his mouth, or cast them from his favor and blot their names out of the book of life. The decisive hour is at hand. In this awful hour either sins or names will be blotted out. Those who are zealous and repent of all their sins, buy the gold tried in the fire, (true faith,) the white raiment, (the same as the wedding

garment, or white linen, which is the righteousness of Jesus Christ that saints will be clothed with - but one place to buy it - Jesus says, buy of me,) and have their eyes anointed with eye-salve, (the anointing of the Holy Ghost,) will have their sins blotted out, while those who remain careless, disobedient and lukewarm, will have their names blotted out of the book of life. Life and death are in this judgment call of the dear Saviour. It is life to fully receive it; death to be careless and neglect it. Now is the time to fully understand what it is to

OVERCOME

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev.iii,5.

The white raiment in this text is the same as that offered by the true Witness. Hence we conclude that the overcoming, which is necessary in order to have the names of the people of God retained in, and not blotted out of, the book of life, consists in obeying the testimony to the Laodiceans.

Dear brethren, perfect faith by works, be clothed with the righteousness of Jesus Christ, and get the anointing of the Holy Ghost, which will enable you to see sin in its sinfulness, holiness in its beauty, and the path to life as straight and as narrow as it really is, and retain those priceless treasures, for in this you overcome. And your names will be retained in the book of life, and Jesus, in the judgment of the living just, will confess your names before the Father, and your sins will be blotted out.

We feel confident that but very few realize the consecration necessary to stand the judgment. Behold that dying saint. He first gives up the world and all its hopes. How carefully he reviews his past life, and confesses from the heart every wrong act and feeling. He then commits his family to the Lord, and himself he throws upon the mercy of God. O what a struggle! But when this work is done, Jesus smiles; and leaning upon the bosom of his Saviour, the saint breathes his life out sweetly there. His probation is closed, and his case rests till the record of his life is opened, and his case passes in review in the judgment. His sins were all repented of, therefore, in the great day of atonement, the blood of Jesus Christ can blot them out.

A consecration every way as complete as this will be necessary in order for the names of the living saints to be retained in the book of life, and their sins blotted out. What a struggle to die to this world while in full strength! We feel confident that many will go with the people of God who will fail in their feeble efforts to overcome. But very few realize what a real Bible death to this world is. O church of Christ awake! arise! The judgment is passing! Very soon will your names either be confessed by Jesus Christ before his Father, or they will be blotted out of the book of life. Consecrate all to God, then you will be prepared to act your part in saving others from ruin. The great work of consecration now required is set forth in the following scriptures:

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph.ii,3.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God." Joel ii,12,13.

"Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw night to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James iv,6-10.

"As many as I love, I rebuke and chasten; be zealous therefore and repent."

We leave this subject for the present and give room for the pointed communications from Brn. Ingraham and Stone.

J. W.

January 29, 1857 UrSe, ARSH 99 -101

DANIEL STANDING IN HIS LOT

The Advent Review and Sabbath Herald July 30, 1857 Hiram Edson

DANIEL STANDING IN HIS LOT

ACCORDING to Webster, "to stand," signifies "Not to fail or become void; to succeed; to maintain one's ground; not to fail; to be acquitted; to be safe; to appear prominent; to have relief; to stand trial is to sustain the trial or examination of a cause, rank, post, station," etc.

"Lot" signifies, that which in human speech is called chance hazard, fortune, but in strictness of language is the determination of providence; as the land shall be divided by lot. Num.xxvi. 2nd. That by which the fate or portion is determined, that by which an event is committed to chance, that is to the determination of providence as to cast lots, to draw lots. The lot is cast into the lap, but the whole disposing thereof is of the Lord. Prov.xvi. 3rd. The part, division or fate which falls to one by chance, that is by divine determination. Josh.xix. Lot. v. t. To allot, to assign, to distribute, to sort, to catalogue, to portion. etc.

Daniel's Lot, and the lot of the whole human family, is cast into, or in other words, is referred to the judgment. In other words, the determination of divine providence relative to the fate or future eternal destiny of Daniel and the whole human family is cast into or referred to the period of the judgment when and where the fate or eternal destiny of all is determined by divine providence.

The human family are all destined to stand before God in the judgment, [see Rom.xiv,10; 2Cor.v,10; Rev.xx,12.] at which time divine providence will determine the fate or future eternal destiny of all mankind. It is written, [Ps.i,5.] "Therefore the ungodly shall not stand in the judgment. That is to say, the ungodly shall not stand or endure the judgment trial they shall not be safe nor be acquitted in the judgment trial when divine providence shall determine their fate, or future eternal destiny.

But in contradistinction from this declaration to the ungodly, the blessed promise and assurance was given to Daniel, the man greatly beloved, that he should stand in his lot; that is to say, he should stand or endure the judgment trial, he should be acquitted and be safe in the judgment trial when divine providence should determine his fate or future eternal destiny. This promise or assurance to Daniel that he should stand in his lot at the end of the 2300 and 1335 days was a promise that he should stand or endure the judgment trial and be acquitted and be safe. It amounted to a blessed promise and an assurance to Daniel, the man greatly beloved, that he should have eternal life awarded to him in the judgment when divine providence should determine his fate or future eternal destiny.

Daniel understood the vision [see chap.x,1,] hence he understood that the cleansing of the Sanctuary at the end of the 2300 and 1335 days would be the canceling and atoning for and blotting out and putting away the errors and sins of the whole Israel of God, and that this would be the judging or judgment of the house of God; or in other words, it would be the time when all Israel would stand in their lot, when all Israel should be judged and acquitted and divine providence would determine and award to them eternal life. This important fact of the judgment upon the Israel of God at the end of the 2300 and 1335 days being brought before the mind of Daniel it could but be a matter of deep anxiety to Daniel to know whether he should stand or endure the judgment trial and be acquitted and be safe. How blessed then was the promise to Daniel that he should stand in his lot at the end of the days and be acquitted in the judgment trial and be safe and have eternal life. -

H. EDSON.

“THOUGHTS ON REVELATION XIII AND XIV”

BY ELDER J. N. ANDREWS – SECOND ADVENT REVIEW, AND SABBATH HERALD – MAY 19, 1851.

What position do we now occupy? No question of greater importance can now engage our attention. As a people who are waiting for the coming of their Lord, and noting with the deepest interest the events which precede the coming of the Just One to reign in glory, we ought ever to be able from the testimony of the word of God, to answer the solemn enquiry, "What of the night?" The great land-marks which stand along our pathway are here distinctly noticed, and thus we have given to us by the God of Heaven, an accurate chart of the great pathway which leads onward to the kingdom of God. That the great outlines of prophecy cover all time, from the commencement of the first great empire down to the destruction of the fourth, at the time when the Ancient of days shall sit in judgment, is a fact well understood. That we may learn from the fulfillment of these prophecies the relative position which we occupy, is also conceded; nay further, that the prophetic periods have expired, or that they are on the point of expiration, and that the signs which were to mark the end of all things at hand, have nearly all appeared, is also believed and taught. But there is another class of prophecies in which we are still more deeply interested; we mean those prophecies which describe the Advent movement itself. For though we may close our eyes to the fact, the word of God gives us a clear prophetic view of this subject, and exhibits in an unmistakable light the position of the classes which are connected with the movement. The word of God is the lamp by which our pathway is lighted; hence we may learn from that word where we now stand, and what we ought now to do; thus we may be able to give a reason of the hope that is within us with meekness and fear. As present duty is ever inseparably connected with present truth, we cannot engage aright in the work of God without a knowledge of this. The pathway on which we travel is marked at every step by the fulfillment of prophecy. As prophecy is fulfilled, the light of truth moves onward down this pathway toward the kingdom of God. If we would continue in the light of the truth, we must advance with the light lest we be enshrouded with darkness. The Advent movement itself is clearly described in Rev. xiv.

THE FIRST ANGEL. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"That such an enunciation has been made to the world that the hour of his judgment is come this generation cannot deny. It has indeed gone to the four winds of heaven." The proclamation of the hour of God's judgment, here called "the everlasting gospel," synchronizes with "this gospel of the kingdom," of which Jesus speaks. The preaching of Paul at Athens was enforced by the declaration that God hath "appointed a day in the which he will judge the world:" but this is a specific message announcing that "the hour of his judgment is come." - The world and church have been tested by this great truth, and nearly all have rejected the counsel of God against themselves. It has tested the present generation as the great truths of the first advent tested the people of that time. John xii,31. It was based on unanswerable evidence, viz. historic prophecy, prophetic time, and the signs of the times, and gave to the world the warning needed, that the day of God might not overtake them as a snare. The announcement contained time. - "The hour of his judgment is come." That the great prophetic period of 2300 days was given correctly, is now demonstrated with great clearness. See Advent Herald, Vol. VI.

That the first message was not to last till the coming of Jesus Christ, is evident from the fact that the time, which was its great burden or point, has ended. It is further evident from the fact that two angels intervene between the first angel and the position of the Son of Man on the white cloud. Nor can this point be met by saying that the three messages are given at the same time. For they are represented as following each other, and order is clearly given to them. There would be quite as much propriety in believing that the seven angels of Rev.viii, sounded their trumpets at the same time, as there would be to believe that the messages of the three angels, which follow in succession, are all to be given at once. The same propriety in making the first of the seven angels last till the coming of Jesus, or the first of the four beasts last till the judgment, and the remaining ones of each series fulfilled afterward, as to teach that the message of the first angel lasts till the coming of Jesus Christ, and that the remaining messages of the angels are given after that event. Because in each of the cases named, the history of the world is given, whilst men are in a state of probation. - Hence to teach that the first angel must continue his flight till the coming of Jesus, and that the second and third are to give their messages afterward, or to believe that the first angel does not commence his flight till the coming of Jesus, and that the three then give their messages together, are follies of which we ought not to be guilty.

That literal angels are concerned in this work we do not deny; for they are ministering spirits, and doubtless co-operate in the great work of salvation, but we fully believe that the three messages will be understood, and responded to by the people of God. That angels will work independent of human agency we cannot believe, for it is contrary to the order of God that they should become visible, and preach the gospel to the nations.

But that they should act in unison with men is reasonable, and accords with the past dealings of God with man.

THE SECOND ANGEL. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication

This angel follows or comes after the judgment hour cry. That such a message has been given, all are aware who have in any manner heeded the mighty work of God through the land. That a false fulfillment should occur at the right time for the real one to take place, is not only a thing in itself impossible, but it is a real libel on the character of God, as it makes a speedy end to faith or trust in him on the part of his people. For how can it ever be known that God is in a work, if those which come in the order of prophetic fulfillment, and accomplish the predicted work are to be discarded and we left to look elsewhere for the real event?

That a work worthy of being noted as the fulfillment of prophecy, could ever be accomplished by calling the people of God out of Rome, no one can seriously pretend. Further than this, if the fall of Babylon be the burning of Rome, how in the name of reason and of Scripture, can the people of God be called out of her that they receive not of her plagues when she has already been destroyed by fire which is the consummation of her plagues? Rev.xviii,8.

We regard Babylon as the professed church united with the kingdoms of the world. In other words, "Babylon is the apostate churches." - We cannot restrict the term to the Papal church, for it evidently includes all those religious bodies which have become corrupt like the "mother of harlots." The proclamation of the coming kingdom was made to her by the first angel, and the message having been rejected no farther work could ever be done for her.

The people of God are then called out, for they may no longer remain in her communion. 2Cor.vi,14-18; Isa.lii,11; 1Tim.vi,3-5; Rev.xviii,4. The fall of this great city leaves her the habitation of devils, and the hold of foul spirits, etc. This is a moral fall, and denotes [82] the rejection of the professed church. She has rejected the only truth by which she could have been healed of her maladies. Hence the people of God are commanded to flee out of her, that they partake not of her sins, and receive not of her plagues. It is evident that the fall of Babylon precedes her destruction, for the people of God are called out of her after her fall, and while her destruction is yet pending. Rev.xviii. Her fall then denotes her rejection, and precedes her destruction by the plagues and by fire. Her merchants are the great men of the earth; and in the enumerated articles of Babylonish traffic, Protestants are, if possible, more extensively engaged than Papists. Notice all the gaudy trappings of this world, and in addition to this, "slaves and souls of men." How unlike what God designed that his people should be, has this great city become! The Church of Christ was to be the light of the world, a city set on a hill which could not be hid. Matt.v,14-16. But instead of this, his professed people have united with the kingdoms of this world, and joined affinity with them. They are now planted on the decrees of kings, and the laws of the nations of earth, instead of that word which God gave to be the only foundation of his Church. Thus has the wisdom of man taken the place of the power of God. The unlawful connection of the people of God with the wicked world [James iv,4] has resulted in their rejection at last; for how can the God of truth and holiness any longer recognize as his people, those who in addition to all these things, have rejected the tidings of the speedy coming of their rightful Lord? That they have actually fallen, let the facts in the case bear witness.

This cry of Babylon's fall, must be made in order that the people of God may understand and make their escape. Has this cry been heard? Has the predicted work been accomplished? We answer unhesitatingly, yes. It has been responded to by the most humble, and devoted, the very persons that Christ promised should know of a doctrine, whether it was of God or not. John vii,17. This message of the second angel in connection with the Midnight Cry, moved forward with the power of the God of heaven, and accomplished his purpose in causing it to be given. We may deny the message of the second angel and go back and attempt to give the first message again, but it would be a more scriptural course to heed the voice of the third. There is but one course by which we can avoid the message of the third angel, and that is to reject the second and pronounce it the work of man. Those who are prepared to do this, can do it.

THE THIRD ANGEL. "And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The order as given in this chapter need not be mistaken, - nay it is not possible to mistake it, without doing violence to the language of inspiration. The warning voice of the third angel is not heard until the first and second angels have flown through the midst of heaven. Says a recent writer:

"But the fourteenth chapter [of Rev.] presents an astounding cry, yet to be made, as a warning to mankind in that hour of strong temptation. Rev.xiv,9-11. A denunciation of wrath so dreadful, cannot be found in the book of God, beside this. Does it not imply a strong temptation, to require so terrific an admonition?" - Facts on Romanism, p. 112.

The difference between this message and the pre-

ceding ones cannot fail to be noticed. The first two were indeed solemn and pointed declarations, but this message is one of most fearful import. It is indeed a solemn and awful threatening of the judgments of God, unequaled elsewhere in the Bible. The first and second angels are in the past, and the message of the third is now before us. With its voice of warning sounding in our ears, how can we slumber on, and dream of peace and safety? It is not merely because that men are inclined to worship the beast and his image and to receive his mark, that they are so solemnly warned against it, for we have in the thirteenth chapter of Revelation an account of the real danger.

THE BEAST, WHAT IS IT? This question may be answered by referring to Rev.xiii,1-10. When Daniel, in his vision of the seventh chapter, was shown the various empires which should successively bear rule over the earth, they were represented under the symbols of beasts arising from the sea. Three of these having passed away, it is proper that the fourth of the series only, should be shown to John. The beast with ten horns, described by Daniel, is also seen by the Revelator to ascend out of the sea. In him are blended the marks of all the preceding beasts, - the body of the Leopard, the feet of the Bear, the mouth of the Lion. Dan.vii,4,5,6. This beast is evidently the Papal form of the fourth beast, for it receives its seat and dominion from the dragon, Rome Pagan. The seat is Rome, which was given to him at the same time that his power was given. This dreadful beast was to possess this power and dominion over the saints for a period of 1260 years; but, although' his dominion over them is thus limited, he is to make war on the saints until the coming of the Ancient of days. Dan.vii,19-22. At the close of this period, he received a deadly wound which has been healed, and all the world now wonder after the beast. And we may safely affirm that the beast, after his recovery from the deadly wound, is to continue till the battle of the great day of God Almighty, when he is to be taken and cast into the lake of fire. Rev.xix,19,20; Dan.vii,7-11. Hence we conclude that there is no other beast which is to take the place of the fourth beast, for the empire of this beast in its divided state, as represented by the ten horns, is to continue till the God of heaven shall set up his everlasting kingdom. Dan. vii; ii,44.

THE TWO-HORNED BEAST. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. Rev.xiii,11.

We have already seen that the fourth beast of Daniel, which is the same as the beast whose "deadly wound was healed," of whom John speaks, does not give his seat to another beast; hence the location of the two-horned beast is not in the ten kingdoms of the fourth beast. We cannot take the horns of the fourth beast and constitute another beast, or the horns of another. It is another beast beside the ten-horned beast. It is not the first beast healed of his deadly wound, for the work of the two-horned beast, is in the sight of that beast. The first beast was to possess the power and dominion for a period of 1260 years only, at the end of which period its dominion was taken away. Dan.vii,25,26; Rev.xiii,5. But if the two-horned beast is but another form of the Papal power, then is the Papacy again to bear sway with all its former authority. Rev.xiii,12. It would indeed be a surprising change if the ten horns were to be plucked up, and in their stead two other horns should arise. Yet such is a necessary conclusion if the two-horned beast is but another form of the first beast. Hence we conclude that the two-horned beast is another and distinct power.

It is however, from the time of its rise, a power cotemporary with the beast whose deadly wound was healed. It acts in the sight of the first beast in performing its wonders. This point we will notice again.

The manner of its rise is not to be overlooked. The four beasts of Daniel, of which series John's first beast constituted the fourth, are all seen to arise out of the sea in consequence of the striving of the winds. Dan.vii,2,3; Rev.xiii,1. They arose by overturning the powers that preceded them, by means of general war. Winds denoting war or strife among men, and waters or sea denoting people, nations, etc. - Rev.vii,1-3; xvii,15. But this power seems to arise in a peaceful, or lamb-like manner from the earth

When was this power to arise? Not prior to the first beast, certainly. Not at the same time, for then there would be no propriety in designating either as the first beast. It is said that it shall exercise all the power of the first beast before him. Then we may look for it to come on the stage of action about the close of the first beast's dominion, at the end of the 1260 years. Again, it is to cause the world to worship the first beast whose deadly wound was healed, which shows that its period of action is this side 1798.

"The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two-horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See Rev.xix,20." - Litch's Restitution pp. 131,133.

One fact of interest may be noticed here. The course of empire beginning with the first great empire near the garden of Eden, has been ever tending westward. Thus the seat of the Babylonian and Persian empires was in Asia. The seat of the Grecian and Roman empires was in Europe. The Roman empire, in its divided state as represented by the ten horns, occupies all the remaining territory west to the Atlantic [83] ocean. Hence we still look westward for the rise of the power described in this prophecy.

This power is evidently the last one with which the people of God are connected, for the message of the third angel which immediately precedes the view of Jesus on the white cloud, pertains almost entirely to the

action of the two-horned beast. Compare Rev.xiv,9-11; xiii,11-18. And it is a fact which ought not to be overlooked, that those powers with which the people of God are connected, are the only ones noted in prophecy. It is also plain that the march of civilization and of Christianity, like the course of the natural sun, has ever been westward. And it is evident that the territory of this last power is to be the field of the angels' messages, the land where the crowning truths of the gospel, ere it finishes its course, are to be brought out.

The rise of each of the great powers has been gradual. For a series of years they were preparing for the stations which they afterward assumed, but they begin to figure in prophecy, from the time when they are prepared to act their part in the great drama. We come now to trace the rise of an empire which has come up in the sight of the first beast; a power still further on toward the setting sun, with the history of which the great circuit of empire will be accomplished, for the boundary of the vast Pacific has been reached.

A short time before the Reformation, in the days of Martin Luther, a new continent was discovered. The rise of the reformers brought out a large class who were determined to worship God according to the dictates of their own conscience. They desired a greater measure of civil and religious freedom; hence they with many others fled to the wilds of America and laid the foundation of a new empire. They did not establish their power by overturning another power, but they planted themselves in an uncultivated waste and laid the foundation of a new government. The preceding powers had arisen through the strife of the winds on the great sea, - but this power arises out of the earth. That is, the first powers arose through the action of wars in overturning and subverting other nations, to be in turn overthrown and subverted by their successors, but this power appears to arise from the earth in a peaceful manner. It comes up in the sight of the first beast like the settlement and growth of a new country. "The Dublin Nation" thus notices the progress and the power of this republic:

"In the east there is arising a colossal centaur called the Russian Empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the west. There but two ranks are distinguishable, - serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.

"In the west an opposing and still more wonderful American empire is E M E R- G I N G. We Islanders have no conception of the extraordinary events which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years territories more extensive than these three kingdoms, France and Italy put together, have been quietly, and in almost "matter of course" fashion annexed to the Union.

"In seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of the organization of three more great States about to be joined to the thirty. Minnesota in the northwest; Deseret in the southwest, and California on the shores of the Pacific. These three states will cover an area equal to one half the European continent.

"Nor is this a mere addition on the map. - It is not piling barren Pelion upon uncultivated Ossa. It is an actual conquest of new strength and resources. Already has Minnesota its capital, - St. Paul - which has its journals, churches, schools, parties, interests and speculations. The Mormon founders of Deseret are doing what the Puritans did in Massachusetts two centuries ago, - taking care to possess themselves of the best lands and waters in their new state. Instead of becoming a lawless horde of adventurers the settlers in California are founding cities, electing delegates, magistrates, sheriffs, and Congressmen, as methodically and as intently as if they trod the beaten paths of life on the Atlantic shore of the continent.

"And with this increase of territory, there is a commensurate increase of industry in the older States. - The census of 1850 about to be taken in the United States, will show a growth of numbers, territory, and industry entirely unexampled in human history. Let the "gray powers of the old world look to it - let the statesmen of France, Germany, and Russia, read the census carefully though it should startle them. Let despotism count every man of these millions as a mortal enemy, and every acre of that vast commonwealth as an inheritance of mankind mortgaged to the cause of freedom. - America is as grand a field for human enterprise as when the ships of Columbus first neared the shores of Guanihana."

The progress of our own country since its first settlement, has indeed been wonderful. We trace its rise from the time of its settlement by those who fled from the oppression of the fourth empire, onward till it assumes its station among the great powers of earth, a little previous to the end of the 1260 years. Its territory has trebled since that period, by the addition of the vast territories of Louisiana, Florida, Texas, New Mexico and California, and the extension of an undisputed title to Oregon. Thus extending its dominion to the vast Pacific. This power was seen arising from the earth, as though it had not time to develope [sic] itself in full, before the end. Mark its onward progress and tell, if it be possible, what would be its destiny, if the coming of the Just One should not check its astonishing career!

The youth, as well as the apparent mildness of this power, seems to be indicated by its lamb-like horns. What do these horns mean? This symbol is not used elsewhere in the prophetic Scriptures. Nor do we, as in the case of other powers, find that these symbols are explained in the connection. But we may learn from those symbols which are explained some facts which will throw light on this. The horns of the ram, Dan.viii, denoted the kings of Media and Persia. The great horn

between the eyes of the goat denoted the first king. The ten horns of fourth beast, denoted the ten kingdoms into which the fourth empire was divided. Dan.viii,23-25; Rev.xvii,12. The little horn which came up after them denoted the Papal church which was afterward clothed with civil power. And it is evident that the horns of these beasts, symbolize the entire power of the beasts. From these facts we learn that the horns of the preceding beast, denoted civil and religious powers. Hence we regard the horns of this latter beast as symbols of civil and religious power. But they are not horns with crowns like the preceding horns, but they are horns like those of a lamb. In appearance, if we may judge from the symbols used, this beast represents the mildest power that ever arose. For in the prophetic history of the governments which have preceded it, no one of them has been represented by symbols like this. We understand these horns to denote the civil and religious power of this nation - its Republican civil power, and its Protestant ecclesiastical power. If it be objected that "Republican civil power is its form of government, and that it ought to represent the beast, rather than a horn of the beast," we answer that the civil power of the Macedonian kingdom, was represented by the great horn of the goat. And that when that civil power was broken the beast still remained, and in the place of that one civil government, four arose in its stead. And we may add further that when the dominion of the different beasts of , was taken away, their lives were prolonged for a season and time. That is the nation still lived, though the dominion of the nation was destroyed. Hence we understand that the beasts denote the nations which constitute the different kingdoms, and the horns of the beasts denote the civil government or governments of these nations. If it be objected that Protestantism cannot constitute one of these horns, we answer that Papacy was reckoned as a horn, before it had plucked up three of the first horns," - before it had civil power conferred on it. If it be objected that Papacy and Protestantism must constitute these horns on account of their professedly religious ("lamblike") character, we answer that Papacy is represented by a horn unlike that of a lamb, Dan.vii,8-20. And moreover, the Papacy figures as the little horn of the fourth beast, and cannot without doing violence to language, be made to act as the horn of another beast. The seat of Papacy is not in America but in Europe, and definitely in Rome.

No civil power could ever compare with Republicanism in its lamblike character. The grand principle recognized by this form of power, is thus expressed: "All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness." Hence, all have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. "The Bible is the only religion of Protestants." Was there ever in the religious world any thing to equal this in its lamb-like professions? Such we consider the meaning of the "two horns like a lamb."

"And he spake like a dragon." With all these lamb-like appearances the real spirit by which he is actuated is that of the dragon, - the Devil. "For out of the abundance of the heart the mouth speaketh." Matt.xii,34. What he is to speak we may notice hereafter, Verse 14.

"And he exerciseth all the power of the first beast before him, [or in his sight as Whiting translates,] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." Here is conclusive proof that the two-horned beast is distinct from the ten-horned beast, and cotemporary with it, from the time that its deadly wound was healed, about the commencement of the present century. This exercise of power is the very scene of trouble and danger before us, respecting which the third angel gives us warning. "If any man worship the beast," etc. The anguish of that period may be learned from reading the history of the first beast. Verses 5-7; Dan.vii,23-26.

"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." That we are living in an age of wonders is a well known fact: indeed, the language is oftentimes repeated, "There is nothing too wonderful to happen." "The increase of knowledge" in every department of the arts and sciences, has indeed been without precedent in the world's past history. We see the chariots with the speed of lightning coursing their way through the land, and with similar speed are men enabled to traverse the mighty deep. Nahum ii. "The fire of God" (the lightning, Job i,16; Exodus ix,16) is literally brought down from heaven. Such is the wonderful power man has obtained over the elements. And the lightning thus brought down from heaven is sent as a messenger from one end of the land to the other. They "send the lightnings, and they go and say here we are!" Job xxxviii,35. And all these wonders bid fair to be eclipsed by others still more astonishing. But it is another class of wonders which we regard as the complete fulfillment of this prophecy. The world may indeed be deceived by these things, and caused to believe that "better days are coming," and that the earth is being prepared for the residence of man, and that men are becoming more virtuous and enlightened, but there are other wonders in course of development, which are indeed miracles by which the world is deceived. It may not be necessary to notice the wonders of Psychology, Biology, etc., in which all the wonders of past ages seem to be revived; but we notice those astonishing developments from the land of spirits, which are causing the world to wonder. It would seem that communications with the spirits of the departed dead are now freely held, and men are brought into immediate connection with the spirit world. Such communications, though rare in past ages, have become of every day occurrence. We are told of pious people who are now holding converse with the spirits of the evangelists

Mark and Luke, etc. The spirits commune with the greatest freedom, not with the pious alone, but with all classes do they hold free communication. And Protestants are the chief actors in all this. It is evident that these things are but the beginning of the miracles with which the world is to be deceived. For the coming of Christ is "after the working of Satan, with all power, and signs, and LYING WONDERS." 2Thess.ii,9. That all this is the work of the Devil is evident from the fact that God has forbidden necromancy in his word. Deut.xviii,11; Isa.viii,19. Hence it is certain that the spirits of good men do not come to commune with those who break the divine command. And we may go further than this, and say that even the spirits of bad men are not there. For if they are conscious, the sixteenth chapter of Luke shows that they are not permitted to return to earth; and if indeed "the dead know not any thing," [Eccl.ix,5,] then it is certain that their spirits are not sent into the world to instruct men.

No form of government ever arose in any past age in which these remarkable elements of deception were combined. It is of itself a wonder, a system of government which has not its like elsewhere. What is needed throughout the world to relieve its inhabitants of their oppressions, but that Republicanism should remodel all their civil governments? The leaven of its principles has deeply diffused itself throughout the nations of earth. In proof of this, witness the revolution of 1848, which shook nearly all the thrones of Europe. And what is so well calculated to develop, and to maintain religious freedom, as Protestantism. With the diffusion of these free principles may we not expect a scene of prosperity and triumph to the church; a period of emancipation to the poor enslaved nations of earth? The ushering in of the period when the nations shall learn war no more, and a universal spiritual kingdom shall be set up, and fill the whole earth. Micah iv,1-5. And these wonders which we have briefly noticed, seem to promise a better revelation than the Scriptures of truth afford us. - We look forward indeed to the time when the Lamb, who is King of kings and Lord of lords shall reign in person over the whole earth. But with the mass this view has given place to the more congenial idea of the spiritual reign, and of temporal prosperity and triumph. These things hold out to men the prospect of peace and safety, [1Thess.v,] notwithstanding the voice of the first angel has been heard proclaiming that the hour of God's judgment had come, and showing that no better state of things could ever exist till the curse should be removed from the earth; and still another messenger has flown through the midst of heaven proclaiming that the professed churches, who are now listening with such interest to these wonders, had become the hold of foul spirits, and a cage of unclean and hateful birds. But the great mass having rejected these truths, are left to the deception which is already beginning to come on the nations of earth. They dream that the earth with all its progress, and with all its improvements, is far too lovely and excellent for God to destroy. Peace and safety is the delusive dream in which men indulge whilst the wrath of God hangs over them.

We regard this two-horned beast, then, as the symbol of a civil and religious power, differing in many respects from those which have preceded it. It is in appearance the mildest form of power which ever existed, but it is after having deceived the world with its wonders, to exhibit all the tyranny of the first beast. Are the pretensions of this power well founded? Let us examine. If "all men are born free and equal, how do we then hold three millions of slaves in bondage? Why is it that the Negro race are reduced to the rank of chattels personal, and bought and sold like brute beasts? If the right of private judgment be allowed, why then are men expelled from these religious bodies for no greater crime than that of attempting to obey God in some thing wherein the word of God may not be in accordance with their creed? Read Charles Beecher on "The Bible a sufficient Creed." Why are men for no other crime than that of looking for the coming of Jesus Christ, expelled from the churches of those who profess to love his appearing.

To these and many other questions of a similar character, we can only answer that the lamb is such only in pretensions. He is dragon in character. His ostensible appearance is that of the lamb; the power by which he speaks is that of the dragon. The true kingdom of the Lamb, - the King of kings, - is not set up on the earth, until the wicked are destroyed out of it. Then the Jubilee will end the bondage of the saints. God speed the right.

A further view of the two-horned beast may be obtained by comparing his history with that of the false prophet. The two-horned beast is represented as working miracles in the sight of the first beast. The same is affirmed respecting the false prophet. Rev.xix,20. The nations of the earth are deceived by these miracles, and caused to worship the image of the first beast, and to receive his mark. The same work is ascribed to the false prophet. Still further, we may say that the Bible gives us the origin of the two-horned beast, but does not, under that name, give us its final destiny. The origin of the false prophet is not given under that name, but his destiny is clearly revealed. Rev.xix,20; xx,10. Inasmuch as their work is identical, and they act on the stage at the same time, we cannot doubt their identity. This is another clear proof that the two-horned beast is from the time of its rise a power cotemporary with the first beast, and not the first beast in another form. What power has ever arisen in the past history of the world which could answer the description of this lamb-dragon, or false prophet? If Satan has been permitted to make use of Paganism as an instrument of deception, and also of Papacy, which is Christianity in a corrupt form, why may he not be permitted to make use of Protestantism also, when it becomes corrupt, as, if possible, a more efficient instrument of deception than either of the former? Mohammedanism is introduced in this prophecy under the symbol of locusts, but its power departed with the second woe. Rev.ix. But the two-horned beast, or false prophet, acts as an accomplice of

Papacy in Satan's great work of final deception, and unites in the great conflict with the King of Kings. Rev.xix.

The work of deception is followed by the dragon voice of this beast. He says to them that dwell on the earth that they should "Make an image to the beast which had the wound by the sword and did live." We have noticed in a previous verse that he was to enforce the worship of the beast which has lost its civil power. And now we have something further. An image to the beast that received the deadly wound must be made. That beast was, in truth, a church clothed with civil power and authority by which it put to death the saints of God. Rev.xiii,5-8; Dan.vii,23-26. An image to the beast then must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen Protestant church. If it be asked from whence the beast receives this power, we can only answer, that by permission of God, the dragon, that old serpent, called the Devil and Satan, is without doubt the very being who communicates this power to the beast. The kingdoms of this world [85] are claimed by him, and the right to give them to whom he will. Luke iv,5,6. Should it be objected that the world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in clear language; and it is with reference to this scene of danger that the third angel utters his solemn warning. Look at the Jewish church, and mark how soon after it had rejected the Messiah at his first coming, they put him to a cruel death, and slew also many of his apostles and saints. They said indeed (Matt.xxiii) that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their "hour and the power of darkness" come upon them, how completely did it show them under the power of Satan! Luke xxii,53; John vii,30. The rejection of the truth of God, leaves men the captives of Satan, and the subjects of his deception. 2Thess.ii,9-12. The greater the light which men reject, the greater the power of deception and of darkness which will come upon them. The Advent message has been given in our own land, and by the mass rejected, and no greater, and indeed no other light can ever be given to those who have turned away from that. The third angel gives us warning of the danger which is now before us. The warning precedes the danger that we by seasonable admonition may make our escape.

The warning of danger is a warning which refers directly to the scene of trouble described in Rev.xiii,11-18. This warning shows that that trouble is yet to come. Its fearful character may be learned from the thrilling and dreadful import of the angel's message. The Bible nowhere else depicts such dreadful wrath. On one side stands the decree of the beast who is to exercise all the power of the first beast before him, that all who will not worship the image and receive his mark shall be put to death; on the other hand stands the solemn warning of the third angel. Here then is the strait before us. We can worship the beast and his image, and as the penalty, drink the wine of the wrath of God, or we can refuse, and peril our lives that we may obey God.

This message will draw a line between the worshippers of God and the worshippers of the beast and his image, for on either hand it reveals a dreadful penalty and leaves no chance for half way work. Those who disregard this warning will be found with the worshippers of the beast and his image, and will drink of the wine of the wrath of God. Those who heed this warning will obey God at the risk of their lives. The one class is designated by the mark of the beast, the other class is seen in the patience of the saints keeping the commandments of God. That the law of God should thus be made a great testing truth to draw a line between the subjects of the fourth and fifth kingdoms, is an idea not unworthy of the God of the Bible. That the commandments of God are the great subject of controversy between the dragon and the remnant of the seed of the woman, is plain from Rev.xii,17. The issue of this struggle cannot be a matter of doubt, for as in all past ages those who have had the ark of God, and have kept his commandments have triumphed, even so will it be now.

Another religious power enforces the claims of the first beast, and his image, and causeth the world to receive his mark. What is this mark of the beast? It is the mark of that beast to whom the image was made, - the first beast. Rev.xix,20; xvi,2. But it is enforced by the two-horned beast. Hence, we understand it as an institution of Papacy, enforced by Protestantism. The beast and his image unite in this thing, denoting the union of the great systems of false Christianity, in opposition to the saints, who are engaged in keeping the commandments of God. Have we such an institution, really the child of Papacy, which the civil power supports, and to which the religious world pays homage? We have. It is found in a weekly sabbath which the "Man of Sin" has placed in the stead of the Sabbath of the fourth commandment. Mark this. The Pope in his arrogance, was to exalt himself above all that is called God, or that is worshipped, and to "THINK TO CHANGE TIMES AND LAWS." 2Thess.ii; Dan.vii,25. It is not said that he should be able to change them; but he should think to do it; or as the Catholic version reads, "he shall think himself ABLE to change times and laws." They are not the times and laws of men which he thinks to change, for these he might be able to change as other powers have done; but it is an act of arrogance in which he does not succeed. The times and laws of God are doubtless intended. The Pope in the exercise of his blasphemous assumptions, has attempted to change the fourth commandment, which guards the institution left by God as the memorial of himself. The ordinance of baptism commemorates the resurrection of Jesus Christ, [Col.ii,12; Rom.vi,3-5,] but as this ordinance has been changed to sprinkling, something else must be introduced to commemo-

rate that event; hence the Sabbath was gradually changed to the resurrection day. This act of changing the Sabbath, was performed by the power that should exalt itself above all that is called God, or that is worshipped. Another day is kept for another reason. The institution of the Sabbath commemorates God's rest from his work of creation: [Gen.ii,2,3,] this institution was designed for man, - the whole human family. The ordinances of the Lord's supper and of baptism, commemorate the death and resurrection of our Lord, [1Cor.xi,23-26; Rom.vi,] and were intended only for his church. Thus creation and redemption are both commemorated by their appropriate memorials. - But the presumptuous arrogance of man has changed these memorials throughout. The Sabbath and baptism, as observed by the mass, no longer commemorate the events for which they were designed. "The mystery of iniquity" had in the days of Paul, already begun to work. At first it appeared in a harmless form, but it gradually developed the man of sin. To notice one particular, the observance of the first day.

"The first intimation we have of this, in any writer of acknowledged integrity, is from Justin Martyr, about A. D. 140. He is cited as saying "that the Christians in the city and in the country assembled on the day called Sunday; and after certain religious devotions, all returned home to their labors;" and assigns as reasons for this, that God made the world on the first day; and, because Christ first showed himself to his disciples on that day, after his resurrection. These were the best, and probably all the reasons that could then be offered for this practice. He also speaks of Sunday only as a festival, on which they performed labor, when not engaged in devotions; and not as a substitute for the Sabbath." - History of the Sabbath,p.11.

Dr. Chambers says, "By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept for a day of rest in all cities and towns; but he allowed the country people to follow their work. In 538, the Council of Orleans prohibited this country labor." - Encyclop.Art.Sunday.

"To give the more solemnity to the first day of the week, Sylvester, who was Bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of Lord's Day." - Hist.Sabbath,p.21.

Thus we see that the change was effected the very year that the man of sin began his reign. The observance of Sunday was not however introduced into England until the thirteenth century, and it was not then effected without the aid of a new revelation. [Hist.Sab.p.27.] The first law for its observance in England, was enacted in 1470. Yet does the whole Protestant world wonder after the beast. And nearly all of them in their creeds recognize this counterfeit Sabbath as a divine institution. But those who understandingly turn away from the commandments of God, and in their stead obey the institution of the beast, not only recognize him as equal with God, as an object of worship, but as being above God; for they acknowledge him as able to change the laws of God. - We regard this counterfeit Sabbath as THE MARK of that power which should "think to change times and laws." The force of this may be seen when the dragon makes war on "the remnant who keep the commandments of God;" or when the two-horned beast shall cause the world to worship the image of the first beast and to receive his mark.

Says Dr. Durbin: "I infer therefore that the civil magistrate may not be called upon to enforce the observance of the Sabbath, as required in the spiritual kingdom of Christ; but when Christianity becomes the moral and spiritual life of the State, the State is bound, through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot without injuring her own vitality, and incurring the Divine displeasure, be recreant to her duty in this matter." - Christian Advocate and Journal.

"This mark is very conspicuous in the forehead or hand, and signifies, not a literal mark, but a prominent profession that all may see and know."

Hear the testimony of a Roman Catholic: "The first precept in the Bible is that of sanctifying the seventh day: God blessed the seventh day and sanctified it. Gen.ii,3. This precept was enforced by God in the Ten Commandments: Remember the Sabbath Day to keep it holy. The S E V E N T H D A Y is the Sabbath of the Lord thy God. Ex. xx. On the other hand, Christ declares that he did not come to destroy the law, but to fulfil it. Matt.v.17. He himself observed the Sabbath: and as his custom was, he went into the Synagogue on the Sabbath day. Luke iv,16. His disciples likewise observed it after his death: they rested on the Sabbath day according to the commandment. Luke xxiii,56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants, of every denomination, make this a profane day, and transferred the obligation of it to the first day of the week, the Sunday. Now what authority have they for doing this? None at all, but the unwritten Word or tradition of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week." - Milner's End of Controversy, page 89.

The Protestant church may, if taken as a whole, be considered as a unit; but how near its different sects number six hundred three score and six, may be a matter of interest to determine. The different organizations are all upheld by the laws of the land. That they are oppressive when possessed of civil power, let the case of the Puritans, themselves fugitives from oppression, bear testimony. Witness their persecution [86] of the Quakers, even unto death. Witness also the martyrdom of Michael Servetus under the sanction of John Calvin.

The fearful penalty threatened by the third angel, deserves particular notice. The wine of the wrath of God, and torment with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. The torment with fire and brimstone, comes doubtless, when the enemies of the Lord are cast into

the lake of fire and brimstone, as described in ; xxi. But the wine of God's wrath, is filled up in the seven last plagues. They are poured out after the temple of God is opened in heaven, which event transpires under the sounding of the seventh angel. Rev.xv,5; xi,19. And it is to be further noticed that the first plague comes on the very class threatened by the third angel. Rev.xvi,2; xiv,9,10. Hence we understand that the seven last plagues which fill up the wine of the wrath of God, threatened by the third angel, are future and as real as the plagues poured out on Egypt. See the account in Exodus. See also Rev. xvi.

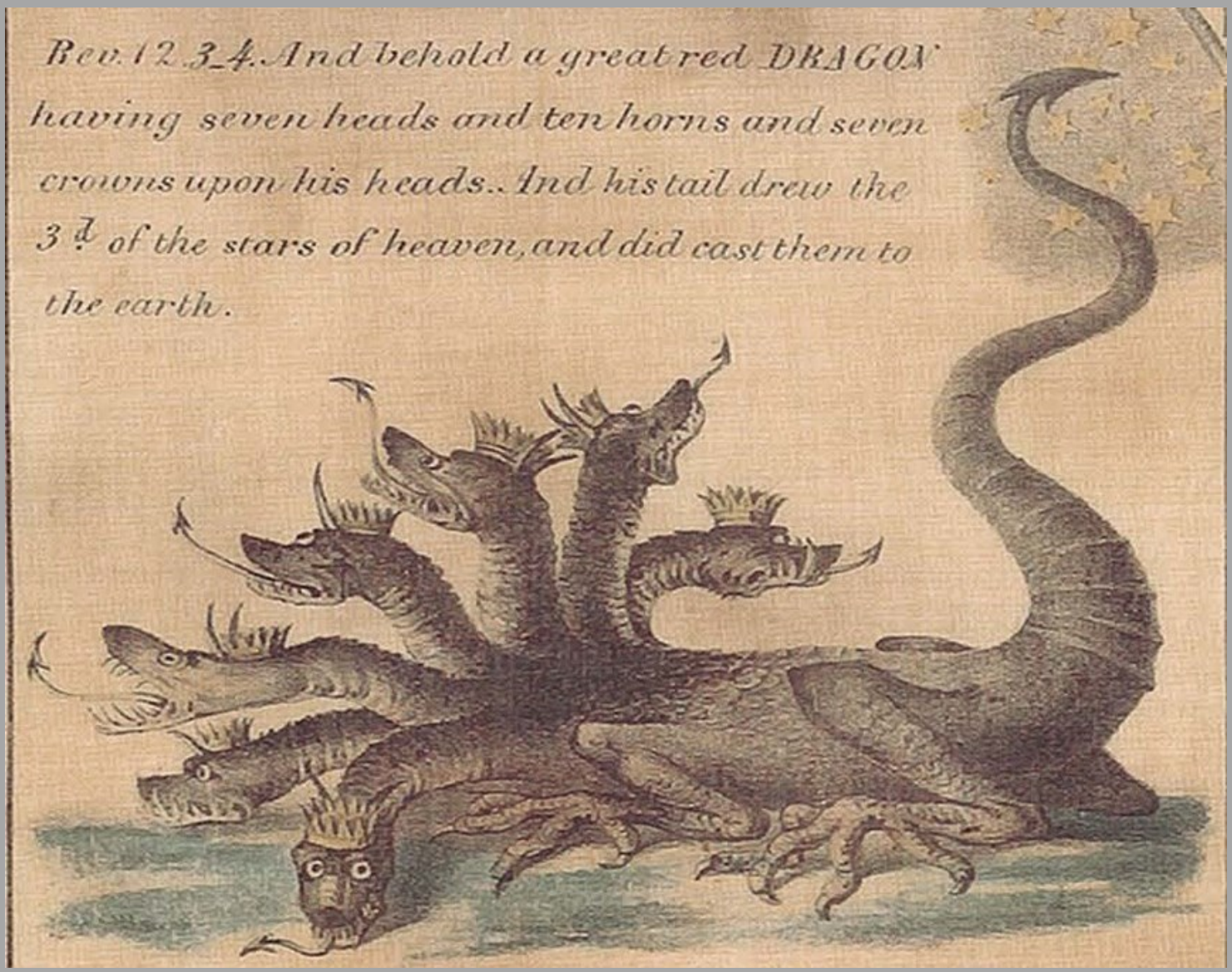
"Here is the patience of the saints." That is, in this period commencing with their disappointment, they are in a day of affliction, a scene of trial and darkness, keeping the word of Christ's patience [Rev.iii,10,] and waiting for redemption at the coming of the Son of man. They are seen keeping the commandments of God, and in the possession of the faith or testimony of Jesus. The commandments of God in distinction from the testimony of Jesus, mean the ten commandments. Matt.xix,17-19; v,17-19; Rom.vii,7-14; Luke xxiii,56; Matt.xv,3,4; Eph.vi,2. We shall indeed need the faith of Jesus that we may stand in that awful hour when the last plagues shall be poured out on the earth. Blessed in truth, are they who die in the Lord. They rest from their labors and their works do follow them.

PARIS, ME. May, 1851.

J. N. ANDREWS.

May 19, 1851 JWe, ARSH 81 to 86

The Correct View of the Daily



The Roman Church

Spirit of Prophecy Chapter III. P. 52-65

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should 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 worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." [2 Thessalonians 2:3, 4, 7.] Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts [52] and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, arrayed in robes of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of the man of sin foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,--a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and, showing him all the kingdoms of the world and the glory of them, offered to give all into his hands if he would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter, and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth, and having thus rejected Christ, she was [53] induced to yield allegiance to the representative of Satan,--the bishop of Rome.

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has arrogated the very titles of Deity. He styles himself "Lord God the Pope," assumes infallibility, and demands that all men pay him homage. Thus the same claim urged by Satan in the wilderness of temptation is still urged by him through the church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this Heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and him only shalt thou serve." [Luke 4:8.] God has never given a hint in his word that he has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

Romanists have persisted in bringing against Protestants the charge of heresy, and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ, and departed from the faith once delivered to the saints.

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world has resisted his attacks. At every [54] assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary he opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God, and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it, or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with supreme authority over Church and State.

The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws." [Daniel 7:25.] This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council finally established this system of popish idolatry. To complete the sacrilegious work, Rome presumed to

expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number. [55]

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified, and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that his law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

Constantine, while still a heathen, issued a decree enjoining the general observance of Sunday as a public festival throughout the Roman empire. After his conversion, he remained a staunch advocate of Sunday, and his pagan edict was then enforced by him in the interests of his new faith. But the honor shown this day was not as yet sufficient to prevent Christians from regarding the true Sabbath as the holy of the Lord. Another step must be taken; the false Sabbath must be exalted to an equality with the true. A few years after the issue of Constantine's decree, the bishop of Rome conferred on the Sunday the title of Lord's day. Thus the people were gradually led to regard it as possessing a degree of sacredness. Still the original Sabbath was kept. [56]

The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held, from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." [2 Thessalonians 2:4.] He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest-day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to his law; therefore he directs his efforts especially against that commandment which points to God as the Creator. [57]

Protestants now urge that the resurrection of Christ on Sunday, made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or his apostles. The observance of Sunday as a Christian institution has its origin in that "mystery of lawlessness" which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change concerning which the Scriptures are silent?

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." [Revelation 13:2.] And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and John. [Daniel 7:25; Revelation 13:5-7.] Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeon cells, or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus, "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." [Luke 21:16, 17.] Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battle-field. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where [58] she hath a place prepared of God, that they should feed her there a thousand two hundred and three -score days." [Revelation 12:16.]

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their mediator, and that none could approach God except through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the

Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition [59] would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church,--these and many similar acts were enjoined to appease the wrath of God or to secure his favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Notwithstanding vice prevailed, even among the leaders of the Romish Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions.

The few faithful builders upon the true foundation were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to say, "The strength of the bearers of [60] burdens is decayed, and there is much rubbish, so that we are not able to build." [Nehemiah 4:10.] Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared, "Be not ye afraid of them; remember the Lord, which is great and terrible;" [Nehemiah 4:14.] and they proceeded with the work, every one with his sword girded by his side.

The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in his servants. The words of Christ to the first disciples are applicable to his followers to the close of time: "What I say unto you, I say unto all, Watch." [Mark 13:37.]

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost her sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII. proclaimed the perfection of the Romish Church. [61] Among the propositions which he put forth, was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff next claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by any one, but that it was his prerogative to reverse the decisions of all others.

A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German king, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. In order to make his peace with Rome, Henry crossed the Alps in midwinter that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty "to pull down the pride of kings."

How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents himself as [62] pleading at the door of the heart for admittance, that he may come in to bring pardon and peace, and who taught his disciples, "Whosoever will be chief among you, let him be your servant." [Matthew 20:27.]

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy, the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Thus were serious errors introduced into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine

laid the foundation upon which Rome established the invocation of saints and the adoration of the virgin Mary. From this sprung also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to Heaven.

Still another fabrication was needed to enable [63] Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers, and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay his head.

The scriptural ordinance of the Lord's supper had been supplanted by the idolatrous sacrifice of the mass. Papist priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual body and blood of Christ. With blasphemous presumption, they openly claimed the power to "create their Creator." All Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Those who refused were given to the flames.

In the thirteenth century was established that most terrible of all the engines of the papacy,--the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils, Satan and his angels presided, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees, and writing the history of deeds too horrible to appear to human [64] eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, and power.

The noontide of the papacy was the world's moral midnight. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papist leaders hated the light which would reveal their sins. God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated upon the throne. For centuries there was no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

In the condition of the world under the Romish [65] power was presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee." "Seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." [Hosea 4:6, 1, 2.] Such were the results of banishing the word of God.

How William Miller Came To the Conclusion That The "Daily" Was Paganism

The Second Advent Manual By Apollos Hale 1843, P. 66

So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us – the meaning of "the daily." "I read on," said he,

"And could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, *'take away.'* He shall *take away* the daily. 'from the time the daily shall be *taken away,'* &c. I read on, and thought I should find no light on the text; finally I came to 2 Thess. ii. 7, 8. "For the mystery of iniquity doth already work, only he who now letteth, will let, until he be *taken out of the way,* and then shall that wicked be revealed," &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! that is 'the daily!' Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and 'the wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why it is Paganism; well, then, 'the daily' must mean Paganism."

This led Mr. Miller to believe that the "daily" of Daniel was Paganism, or idolatry.

The Testimony of William Miller

Miller's Life and Views By Joshua V. Himes 1841 p. 46-51

The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days, then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia and Rome. He then hears a saint speaking, and another saint inquiring for how long time this last vision should be. Daniel was then informed, that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the 70 weeks, and tells him plainly that the 70 weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the 70 weeks were fulfilled, might know his prophecy to be true, and what they might understand by days in this vision. If, then, the 70 weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days afterwards be fulfilled in the same manner? Answer, 1843.

Then in the twelfth chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14: The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the seventh chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the twelfth chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17: "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also, Zech. i. 18-21.

Then in the twelfth chapter of Daniel, 11th verse: "And from the time that the daily *sacrifice,* (meaning abomination,) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: -

1. It has some immediate connection with "the abomination that maketh desolate," i. e. Papacy, or papal power of Rome, that is "taken away, to set up," &c. Now all must admit that Jewish sacrifices were taken away about five hundred years before Papacy was set up, or exalted.

2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15. Luke xxi. 21. Certainly Christ could not have reference to papal abomination that maketh desolate until Christ's second coming; for that was not set up until nearly five hundred years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thes. ii. 3-10: "Let no man deceive you by any means: for 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. Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work, which would hinder the rise of the last abomination, until the first was "taken out of the way." Then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, when was Paganism taken out of the way? I answer, it must have been after the ten horns arose out of what is called the Western empire of Rome, which were to arise up and rule one hour,* (a little time,) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell, and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31: "And *they* shall pollute the sanctuary of strength, and shall *'take away'* the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13:

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour, (a short time,) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Daniel vii. 23: "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat, (Rome,) and great authority," (Rev. xiii. 2,) and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11, the last number, 1290 years, beginning at the "taking away" Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in the year 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also, the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Bellisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the Church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, makes 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335 and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

Synopsis of Miller's Views

By William Miller Written January 1, 1843 p. 28, 29, 33, 34

IX. It can also be proved by Daniel xii. 11-13, "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."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Dan. xi. 31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. ii. 6-8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" Job. xix. 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:" [*Miller's Lectures page* 100.]

… XV. It can be proved by the numbers in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six," connected with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league, beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily was taken away. Then add Dan. xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9-12. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." – [*Miller's Lectures, page* 76.]

Miller's Reply To Stuart's

Hints on the Interpretation of Prophecy in three Letters and addressed to Joshua V. Himes 1842, pages 16, 18

Our teacher has made a very sad misstatement in stating his question, not by design, we cannot believe; for he is too good a man to mislead any one. True, my critical neighbor says, he discovers a trick or design in thus stating the question; but wherein? say I. Do you see he has enclosed the question in a single comma, showing that it is but partially stated, while he has enclosed the answer in double commas, showing it is all true? says my neighbor. No, no, said I, this is all jealousy. Mr. S. is too good a man to favor deception at all; it is an inadvertency; he will correct it in a moment when he sees it. The question is not 'How long the sanctuary and host are given to be trodden under foot?' but it is, as Br. Stuart will acknowledge, "*How long shall be the vision?*" or as some translate it, "For how *long time* shall be the vision," "concerning the daily (or continual) *sacrifice* (or wicked) and transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The answer must be according to the question, or one of these heavenly messengers must be in an error – either the one asking, or the one answering the question; and surely I dare not say either is wrong. Then the question resolves itself into the following particulars: "How long shall the ram push against Grecia, or westward, northward and southward; and the he-goat coming from the west, breaking the two horns of the ram, smiting him and casting him down to the ground, and stamping upon him, and then becoming very great; and he must be broken, and then four more rise up in his room, and they continue to be very wicked, notably so; and when they have accomplished their wickedness, then shall arise another horn, which waxed exceeding great, above all the horns before it, towards the south, east and north, it waxed great to the host of heaven, cast down the stars and stamped upon them, magnified himself in his heart, even to the prince of the host, and stood up against the Prince of princes, the Lord Jesus Christ, cast down the truth to the ground, and practiced and prospered, until the Ancient of days came, and the Son of man comes in the clouds of heaven, and these will be broken without hand?"

The Testimony of Sylvester Bliss

Inconsistencies of Colver's Literal Fulfillment of Daniel's Prophecy
By: S. Bliss 1843 P. 12 & 51

On page 33, Mr. Colver says, "Daniel viii. 13: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision *concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?'* Mark well *this inquiry.* It is not, How long shall be the time for everything that Daniel saw in the vision; but 'How long shall be the vision *concerning the daily sacrifice,'* &c." Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the *original,* and are so noted in the translation, and that the question is literally, "How long the VISION – the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Neither is the word *sacrifice* in the original of Dan. xii. 11-13; so that it reads "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 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."

… VII. THE 1290 AND 1335 DAYS IN DAN. 12TH, ARE ALSO PROVED TO BE YEARS: for the 1290 days were to reach to the time of the end, and in A. D. 1798, just 1290 years from the taking away of the daily, A. D. 508, were fulfilled the very events that were predicted in Dan. xi. 40-45, to occur at the time of the end. The 1335 days would therefore extend 45 years beyond, and terminate in 1843; and that they reach to the end of the world is evident, from the fact that Daniel will then stand in his lot. "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."

Paraphrase of Daniel XI. And XII

By: S. Bliss 1844 Comments on Daniel 11:31 & 12:11-13

And [those that take up] arms shall stand on his part. And they [the barbarians from the north of Europe] shall pollute [Rome] the sanctuary of strength, and [shall conquer the empire, out of which ten kingdoms, corresponding with the ten toes of the image, and horns of the fourth beast, shall arise. These ten kings being converted to Christianity] shall take away the daily sacrifice [of the pagan rites, about A. D. 508] and they shall place the abomination that maketh desolate [in its place – the Man of Sin, - Papacy, the Wicked to be revealed when that which hindered is taken out of the way, 2 Thess. ii.]

… And from the time that the daily sacrifice [of Paganism, about A. D. 508,] shall be taken away, and the abomination [of papacy] that maketh desolate shall be set up [to the time of the end, when knowledge shall be increased on this subject,] there shall be one thousand two hundred and ninety days [1290 years.] Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days, [1335 years from about A. D. 508.] But go thou thy way till the end [of these wonders] be: for thou shalt rest and stand in [for] thy lot, [in the resurrection] at the end of the [1335] days.

The Testimony of L. C. Collins

The Signs of the Times, and Expositor of Prophecy October 19, 1842

The question is asked, "How long shall be the vision?" The answer is, unto 2300 days. Here then the length of this vision, ending with all earthly things, is positively given, and we cannot deny it if we will believe plain Bible. Again, Daniel is told that at the end of 1335 days from the taking away of one great persecuting power (Paganism) brought to view in the vision, and the setting up of the abomination that maketh desolate (Papacy) he should stand in his lot (be raised from the dead) and all those who wait on the Lord – that are found watching and ready – shall be blessed.

Now the question is, why are these dates which take hold on eternity revealed to us? Yes, Christian, why? Who but an infidel would say but what it was for our benefit? But these dates can be of no possible benefit to us, unless understood before they terminate. And if understood, then we have the time when all earthly things shall close. These things were to be sealed up until the time of the end; then knowledge was to be increased, the seal broken, and the wise to understand. That time has now come, Dan. xi. 40. Even the wayfaring man clearly sees that the seventy weeks instruction is the key to unlock the vision. Says Gabriel, "understand the matter and consider the vision. Seventy weeks are determined," &c. that is seventy weeks of it are "cut off" upon thy people; for so the highest authority renders it. Seventy weeks of it are "cut off" to accomplish the events which were accomplished by the death of Christ. The seventy weeks were to commence with the going forth of the commandment. This commandment was given to Ezra, vii. 11., in the 7th year of Artaxerxes. From that decree to the death of Christ, is just 490 years; the number of days in seventy weeks; showing that each day stands for a year. Num. xiv. 34; Ezra iv. 5, 6. Then as 490 years of the vision expired with the death of Christ, there would be left of the 2300 days (years) but 1810 after that before the vision must end. 1810 years reckoned from the 33d of the Christian era (the crucifixion) would bring us down to 1843.

So the 1335, which were to commence with the setting up of Popery, close at the same time: Paganism closed among the ten kingdoms into which the Roman empire was divided, in 508, at which time Papacy was set up. From thence it was to stand as a ruling power 1290 days (years) Dan. xii. 11., when its dominion was to be taken away. This would bring us to 1798, in which year the Pope was taken and carried to France, Italy made a republic, which, says Dr. Adam Clark, "entirely superseded the whole Papal power." With the rare certainty then that this was done, Daniel, with all that sleep in Christ, will be raised from the dead next year. For reckoning back 490 years from 1798, when the papal power lost its dominion – *which it certainly has, unless it can be shown that the saints of the Most High are now in its hands* – and we are brought to 508, where history shows that it was set up in the place of Paganism, by the kings of the earth. Then in 1335 days (years) from this Daniel was to stand in his lot. 1335 from 508 brings us to 1843.

The Testimony of L. D. Fleming

A Synopsis of the Evidences of the Second Coming of Christ About A. D. 1843
By L. D. Fleming 1842 P. 42 55, & 56, 58-60

2d. *Length of the Visions.* Now, the inquiry is, what means have we of getting a clue at the length of time that was to transpire before the coming of Christ to break down and subdue by the brightness of his coming the kingdoms of the world? Daniel says, (chap. viii. 13, 14,) "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." By daily sacrifice, we are to understand the idolatrous sacrifice of Pagan Rome: by the transgression of desolation, the abominations of Popery; by sanctuary, the temple of Jerusalem and the Jewish church: by host, the Christian church. The question might be thus: How long shall the Jewish and Christian church be trodden under foot by pagan and popish powers? The answer was, unto 2300 days; then shall the sanctuary be cleansed. That is, the powers of the world shall no longer lord it over the heritage of God, and sin and evil shall no longer be found in the church.

… 7th . *The time of the End.* Daniel, chap. xii. 1, 4. And at that time, (time of the end) shall Michael stand up, the great Prince (Christ) which standeth for the people of God, &c. Here we are carried down to the resurrection, and glorification of the righteous. "The time of the end," in which we are now living, has not closed, nor will it until the END *itself,* when the mystery of God shall be finished, Christ come, and the righteous dead be raised incorruptible. It has been shown that the *time of the end* commenced in 1798, when knowledge was to increase, and when "the wise should understand;" verse 10. When, I ask, has knowledge so rapidly increased as within the last 40 years? More light has been given on the prophecies, in that time, than for ages before, and it is still increasing. At the 6th verse one inquired, "How long shall it be to the end of these wonders?" as spoken of chap. xi. and the 3 first verses chap. xii. Answer "A time, times, and a half;" viz., 1260 years, as already shown.* "And from the time the daily sacrifice (rites of pagan Rome) shall be taken away, and the abomination that maketh desolate set up, (papal Rome, which was set up 30 years after) there shall be 1290 days;" verse 11. The rites of paganism ceased in Rome A. D. 508. The 1290 days would bring us to A. D. 1798, when popery fell. At verse 12, it is said, "Blessed is he that waiteth and cometh to the 1335 days." From A. D. 508 to A. D. 1843, is just 1335 days, or years. In the 13th verse Daniel is told, that at the end of 1335 days (years) he shall stand in his lot, of course, with all the redeemed.

… 9th. *Synopsis of the calculation.* Now it should be kept in mind that the 2300 days, or years, form the grand number in this stupendous prophecy, and cover the whole ground, from the commencement of the 70 weeks down to the resurrection of the saints, or the Second Coming of our Lord. There are several divisions of the time, covering this ground of ages, which seem to have been made in reference to peculiar events that were to transpire. I shall here present a synopsis of calculations, to show the reader what a harmony there is in the prophetic calculation, and what reason we have to expect a perfect fulfillment of all its declarations.

	Years
I. From the decree to rebuild Jerusalem to the crucifixion of Christ,	490
From the crucifixion to the taking away the daily sacrifice, (pagan rites,)	475
From taking away the pagan rites to setting up the abomination of desolation, or popery,	30
From the setting up of the papal civil rule, A. D. 538, to its fall, 1798,	1260
Now add to the above numbers	45
and you get the grand prophetic number,	~~2300~~
Now, 45 years after A. D. 1798, the prophetic reckoning will be out, and the sanctuary will be cleansed. This brings us down to A. D. 1843.	
II. From the decree to the death of Christ,	490
From the crucifixion to the taking away the pagan rites,	475
From the fall of paganism to the end, (see Dan. xii. 12,)	1335
This again gives us the grand prophetic number,	2300
III. In Daniel xii. 11, the angel mentions 1290 days, which is just the length of time from the fall of paganism to the fall of popery. In verse 12th he mentions 1335 days, which is the length of time from the fall of paganism to the END, as stated above. Therefore, the angel has given us the means of determining how long it will be from the fall of popery to the end. Thus, take	1335
And subtract from it	1290
The remainder is	45
Now, add 45 to 1798, which was the time that the papal power was to be taken away, and it brings us to the cleansing of the sanctuary, in A. D. 1843.	

Testimony of Charles Fitch and Apollos Hale

The Signs of the Times, and Expositor of Prophecy June 1, 1842
Extracts From Fitch's Sermons, No. 7

Daniel also had other dates given him from which to reckon. The first date was the going forth of the commandment to build Jerusalem. 2300 days were given him and he was told, at the time appointed shall the end be. Calling those days years, and reckoning from that time, which was 457 before Christ, 2300 years will bring us to 1843. I state the simple fact, my hearers, and you can form your own conclusions. Again – In the last chapter of Daniel, we find that he was told that he should stand in his lot, at the end of 1335 days, from the time that the daily sacrifice should be taken away. When and what was meant by this daily sacrifice, and its being taken away? I will state a fact. The Roman nation which is so conspicuous in all these prophecies, was originally a Pagan nation, and offered daily sacrifices to idol gods, and in many instances, human sacrifices. After the kingdom was divided into ten and governed by ten kings, these kings were, one by one, converted, *nominally,* to the Christian faith. They professed to believe it and were baptized. Here the offering of daily sacrifices to idols ceased; and by degrees the Papal rites and ceremonies, which are evidently denoted by the abomination that maketh desolate set up.

History informs us, that the first of these kings, Clovis of France, embraced the Christian faith in 496, and the remainder of the ten kings are believed to have embraced it soon after. So that by the year 508, when it is believed the last of these kings avowed belief in Christianity, the offering of Pagan sacrifices must have ceased. Reckoning then from the year 508, 1335 years, and we are brought again to the year 1843, the precise point to which we were brought by reckoning 2300 years from the going forth of the commandment to build Jerusalem. But what can be meant by the 1290 days? From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days. From 508 when the daily sacrifice was taken away, 1290 years would bring us down to the year 1798. Again, Daniel was told in the explanation of his first vision that the saints of the Most High should be given into the hands of the last Roman power, for a time, and times, and dividing of time. Dan. vii. 25. And in the twelfth chapter we are told that he who was clothed in linen on the waters of the river, swore by Him who liveth forever, that to the end of these things there should be time, times, and an half. Nebuchadnezzar, you remember, was banished from his kingdom until seven times passed over him. This was seven years in his case, after which time he was restored to his kingdom; three times and an half then would be three years and an half. Reduce that to days by the usual method of reckoning time, 30 days to a month, and we have 1290 days – or years. This time, times, and an half was to be the duration of the power of this Roman kingdom over the saints of the Most High.

Note: It is often asserted that the 1843 Prophetic Chart does not specifically identify Paganism as being *"the daily".* While this is true, the following testimony from Charles Fitch and Apollos Hale, the Chart's designers, does clearly identify Paganism as being *"the daily".*

The Second Advent Manual

Chapter Titled — "1290 And 1350 Days, or Years, By Apollos Hale p. 63, 64, 69 - 72 & 81

"From the time that THE DAILY (*sacrifice*) *shall be* TAKEN AWAY *and the* ABOMINATION THAT MAKETH DESOLATE SET UP."

What may this "daily," and "abomination that maketh desolate," be? The word abomination is applied as a general name of every substitute for the true worship of God – the most revolting idolatry, or the nominally true worship corrupted and perverted Deut. xii. 31. Jer. viii. 12. Ezek. xvi. 50. Rev. xvii. 4, 5. Daniel uses the word in reference to both of these forms of wickedness, chap. ix. 27, where the instruments of effecting and perpetuating the desolation of the city and sanctuary are spoken of; but to which of them does it apply in this text? We may be assisted in settling its true application by determining the meaning of "the daily." Upon the meaning of this very ambiguous term, there are but two, or at farthest three, opinions. The older and more prevalent opinion applies it to the Jewish worship; a few apply it, in a secondary or figurative sense, to the true Christian worship, of which the Jewish was typical; recently it has been applied, and I think it will be seen to be the true application, to Paganism. That it cannot apply to the Jewish worship is evident from this circumstance, which has been an insurmountable difficulty with every commentator who has attempted it; these periods, understood *literally* or *figuratively,* and dated from any "taking away" of that worship, cannot possibly bring us to the events predicted, or to *any other events* worthy of note. And this circumstance, if there be no other, would be sufficient to settle the question that the Jewish worship cannot be intended by "*the daily*." There is *no agreement* between its history "and the words of the prophecy" which speak of it, supposing the "daily" "to relate" to the Jewish worship.

Again; the Jewish worship is never called *the daily* or *daily sacrifice,* in any other part of the word of God. There would be as much propriety in calling it the *yearly, monthly, weekly, evening,* or *morning* sacrifice, as the *daily* sacrifice.

The word occurs, as a proper name, only in the book of Daniel; and in each of the five places in which it is found, the word "sacrifice" is in italics, implying that the original would not authorize its insertion, but that the translators introduced it to express what they supposed to be the sense of the passage.

The only other translation of the word rendered "daily," of which I have any knowledge, is equally obscure as the received text. It would read "the continual," or "constant." (Hengstenburgh.) But it is evident that if the Jewish worship had been intended by Daniel, he would have made use of a term which could not have been misunderstood.

… The great subject of the vision of Dan. viii., to which the question (v. 13) refers, is, *the condition of the church and the chosen inheritance,* "trodden under foot." Now, what agents are brought to view, in the most clear and striking representations of the word of God, as sustaining this relation to the church and the promised land? Daniel, in speaking of the city and sanctuary, chap. ix., says, "For the overspreading of abominations, (*plural,*) he shall make it desolate even till the consummation." As this prophecy, so far as the agents are concerned, has become history, there can be no mistake about its meaning. The desolation was completed by Rome, to whom Christ undoubtedly refers, Luke xxi. 20, as *one* of the agents of the work; it has been perpetuated by Rome, Pagan or Papal, and the Mohammedans, till the present time.

Paganism and Popery are also brought to view, as the great organizations of depravity by which *the church* has been "trodden under foot." The little horn of Daniel vii. (Popery) is to "make war and *prevail* against the saints *until the judgment;"* the same power that Paul and John saw "destroyed by the brightness of Christ's coming."

There can be no doubt that Paul spoke of Pagan Rome and Popery in 2 Thess. ii., or that the former is "*what withheld,*" that the later "might be revealed in his time."

John is still more clear. The "great red dragon," Rev. xiii. 3, is the admitted symbol of Pagan Rome. After he and his angels had fought and prevailed not, vs. 7, 8, still, determined to make war with the woman and her seed, 17, he gives his seat, and power, and great authority, unto the beast, (Popery,) xiii. 2; and the same world that worshipped the dragon, worships the beast also, 3, 4; also chap. xvii. 1, 7, 15.

All the arguments from analogy will be seen, we think, to be in favour of Mr. Miller's supposition that this "daily," or continual, denotes Paganism.

By the different forms of Paganism, - which was the *daily,* or *then existing* abomination of Daniel's day, and the "transgression of desolation," Popery, - "the church has been *trodden under foot* "from the days of the kings of Assyria unto this day."

On this supposition, also, the question of the vision might be thus paraphrased – "How long the vision" which gives Paganism and Popery "to tread both the" church and her inheritance "under foot?" Or to give a still more specific construction, - as the question, considered in relation to the previous statements of the angel, with the answer, and subsequent communications, seem to indicate that it was intended to be understood, - it might be thus paraphrased –

1. How long the vision which gives both the sanctuary and the host to be trodden under foot?
2. How long shall the Pagan abomination tread them under foot? and
3. How long shall Popery tread them under foot? The answer to each part is given in the vision and the subsequent prophecy.

1. The sanctuary shall be cleansed AT THE TIME APPOINTED.
2. "He – 'the little horn' – (Rome while a unit,) shall take away the daily" – Paganism (viii. 11, 12;)
3. "They" – the conquerors of the Roman empire – "shall take away the daily, and they shall place the abomination that maketh desolate." (xi. 31.) "And from the time that the daily shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 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."

Will the prophecy in all these cases apply to Paganism? If the days are understood *literally,* I do not know of any taking away of Paganism from which these periods can bring us to the events spoken of; we must therefore understand them to mean years, as the best of the old writers have supposed.

But if the periods are to be dated from *a taking away* merely, we should not know but it might be the acts of imperial Rome that were referred to, only as time should determine; the text, however, is very exact. The periods are to be dated "from the time that the daily – Paganism – shall be taken away, and the abomination that maketh desolate set up;" a later act must therefore be referred to.

As it is generally believed that Christ referred to the armies of pagan Rome, - Matt. xxiv. 15, - the question may arise – Can "the daily and the abomination of desolation" both refer to Paganism? Ans. Christ undoubtedly referred to that abomination of which Daniel spoke as the instrument of desolating Jerusalem, for it was that of which he was speaking; and of course it is not to be supposed that he referred to any other abomination than that which Daniel had predicted should do that work "of vengeance" – unless Christ may be understood, as in some other mixed prophecies, to refer also to the papal abomination, or antichrist, who should "sit in the temple of God, showing himself that he is God;" which should be the signal to the church that "the desolation thereof was nigh." If we understand Christ literally, the prediction of "Daniel the prophet," to which he refers, must be that in chap. ix. 27.

Paganism or popery might either of them, however, be called "the abomination that maketh desolate" when one was spoken of by itself, though, when spoken of in connection, the *then present* desolation might more properly and clearly be called the daily, to distinguish it from that form of the desolation which was to take its place, and of course was yet future. It is very remarkable that Paul is just about as ambiguous as Daniel is supposed to be in speaking of the *existing* scourge of the church in his day; 2 Thess. ii. 5-8. Paul calls the pagan empire of Rome "He who NOW letteth, or hindereth;" and which was to continue "until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The view in each case is identical, the terms employed so similar, that there is hardly a difference. See Dr. Clarke's notes on the words of Paul.

… Now, the question is, – *At what time* was Paganism so far suppressed as to make room for its substitute and successor, *the Papal abomination?* When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being "placed" or "set up" in the room of Paganism but* 508? … Commencing the prophetic periods of the text at this date, and understanding them as our most able commentators have done, and as they must be understood, (for supposing them to mean literal days, they bring us to nothing worthy of note,) by the first period, 1290 days, or years, the only one now fulfilled, we are brought to the date of events of the most sublime and important character in the history of the church or the world. At the termination of the other, the 1335 days or years, we must assuredly expect the fulfilment of what remains; Daniel, with all the righteous dead, will stand in his lot; the living righteous will be changed, and, "glorified together," they "shall shine as the brightness of the firmament, and as the stars forever and ever." The first period terminated in 1798, the last will terminate in 1843.

The Testimony of Lewis Hersey

The Midnight Cry March 9 1844 - Extract From A Tract Entitled "Prepare To Meet Thy God"

The three last verses (i. e. of Daniel 12 – compiler) now demand our prayerful attention. Read them over and over, then fall upon your knees in prayer, and look at them again. If the papal church, which has shed the blood of more than fifty millions of men, women, and children, because they differed from her in matters of faith, is not "the abomination that maketh desolate," then you may search the world over for it in vain. If it is, then the "daily" must be Paganism; for that alone stood in the way of Papacy, and as soon as that was taken out of the way Papacy took its place. – A. D. 508 is the best authenticated date for this event that I can find; indeed, historical facts are very clear, that the last of the barbarian kings that had conquered Rome was converted to the Catholic faith, and the first papal war commenced this year. The first of these numbers covers the whole ground, from the taking away of the power of Paganism, in the city of Rome, to the taking away of the dominion of Papacy in the same place; this marks the commencement of the time of the end to be in 1798. The *first* of these numbers must mark the time to begin *the last;* if not, there is none given, and it is of course a dead letter, which we cannot admit for a moment. Beginning the two numbers together, and the *first* ending in 1798, the *last* must be about *ended!!* But what is this blessing upon those who *wait,* and *come* to the end of these days? and who are they? Paul shall answer: "We [saints] shall not all sleep, [die,] but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. Then we [saints] which are alive, and remain, shall be caught up together with them [risen saints] in the clouds, to meet the Lord in the air." But do you say that many wicked will *wait,* and *come* to this same time? They will indeed *come* to it, to their everlasting sorrow; but it is only true saints who *"wait* for his Son from heaven." – Daniel is now told to go his way till the end be, for he should *rest,* ["Blessed are the dead which die in the Lord, for they *rest* from their labors."] and stand in his lot at the end of the days. Entering upon his inheritance in the new earth, with all the saints, can alone be the meaning.

The Testimony of N. Hervey

The Marriage Supper of the Lamb, Together with Daniel's Visions Harmonized
Explained By N. Hervey 1842 p. 56, 57

PAPAL ROME. – This little horn waxed exceeding great, toward the south, toward the east, and toward the pleasant land. And it waxed great even toward the host of heaven; and it cast down some of the host, and of the stars, to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host; and by him the daily (or continual) sacrifice was taken away, and the place of his sanctuary was cast down; and an host was given him against the daily, by reason of transgression, and it cast down the truth to the ground, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision* concerning the daily, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me *unto two thousand three hundred days.*

Prophecies of Christ's First And Second Advent

Daniel's Visions Harmonized and Explained By N. Hervey 1843 88 - 90

And I heard, but I understood not: then said I, O, my Lord, 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.* Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be 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,* i. e. the 1335 days, which commenced when the daily sacrifice was taken away, and the abomination which maketh desolate was set up.

Here two abominations are mentioned – the DAILY, and THE TRANSGRESSION OF DESOLATION: Dan. viii. 13. Both of these were desolating powers, although the latter is called, in Dan. xi. 31, and xii. 11, "the abomination that maketh desolate." The *daily* refers to Pagan Rome, - the *transgression of desolation* to Papal. The influence of Paganism, or the *daily,* began to decline under the agency of the preaching of the gospel, till at length, it entirely ceased, and Christianity became the religion of the Roman Empire; and Constantine gave his influence in its favor, in the fourth century. The altar of Paganism was not entirely removed from Rome, for it was not *taken away* till about A. D. 508, when, according to Gibbon's testimony, Vitalian, with an army of Huns and Bulgarians, mostly idolators, declared themselves the champions of the Catholic faith. Hence the *taking away of the daily, or the end of Paganism.* Then appears *the abomination that maketh desolate,* or *the transgression of desolation.* This abomination the Savior refers to in Matt. xxiv. 15; and speaks of its standing in the *holy place,* and, as Paul saith, *sitteth in the temple of God.* See 2 Thess. ii. 4. The holy place signifies the church, the people of God, who are called, in the Scriptures, the "holy people." It is evident that the Savior, in Matthew, alludes to the "transgression of desolation," the Papal power, and not to the "daily," or *Paganism.* The Papal power commenced, as we have seen, 538, when the time of trouble, more especially, began, to the people of God. There has been great tribulation to the church during the 1260 years. "The severity of this tribulation," says a recent write on this subject, "began to be broken before the 1260 years expired; that the church was to remain in the wilderness. [See Rev. xii. 6.] The kings began to make war on that desolating power, [See Rev. xvii. 12-16,] before the whole period allotted to it had expired; and the Reformation commenced about the same time, and thus the days in the violence of persecution were shortened, for the sake of 'the elect,' the church."

The Testimony of J. V. Himes

The Present Crisis By John Hooper Preface and notes are by Joshua V. Himes 1842 P. 24, 25

Concerning, then, the closing of the prophetic period of 1260 years, in the year 1792, when the judgment *began* to sit upon the papacy, and will continue to do so till it be utterly consumed, and "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High," (Dan. vii. 26, 27,) nothing can be more conclusive. And as no less than thirty-seven years have elapsed since that period, we must not only have passed the 1290 days of Daniel, but be advanced some way in the 1335 days or years, (Dan. xii. 11, 12,) called emphatically "the last days," (2 Tim. iii. 1; 2 Pet. iii. 3,) which, for the elect's sake, are to be shortened. Dan. xii. 1; Matt. xxiv. 21, 22. Near at hand, therefore, must be the day when the Son of man shall be revealed.

Forty-three years have now elapsed since the termination of the 1260 years. The 1290 years commenced with the taking away of Paganism, A. D. 508, and ended in 1798. The 1335 days commenced A. D. 508, and will end in 1843. We are therefore on the threshold of eternity. – ED.

The Signs of the Times and Expositor of Prophecy

July 13, 1842 Queries By R. E. Easterbrooks

BROTHER HIMES

There is much interest felt by many in these regions, relative to the solemn subject of the personal coming of Christ in 1843. Yet, after we have carefully studied the question, we find it difficult to arrive at any very definite conviction that *that* event will come in '43. Will you do us the favor to answer, in the *Signs of the Times,* the following questions:

1st. What evidence have you that the 2300 days commenced at the same time the seventy weeks commenced; seeing these numbers are used in connection with subjects so dissimilar in their nature.

(1) 2d. Is there not a great discrepancy between *our Lord* and *Mr. Miller,* in the application of Daniel's prophecy. Dan. viii. 13. See our Lord's application of this prophecy in Matt. xxiv. 15; Luke xxi. 21, 22.

(2) Now it seems to us, dear brother, that the Savior applies this prophecy to the events of the destruction of Jerusalem; and Mr. Miller applies it to an event very different in its *nature;* and *distant* in point of time.

Respectfully, R. D. EASTERBROOKS.

REMARKS ON THE ABOVE.

(1.) Our brother will see that if the *seventy weeks* are not a key to the vision of the eighth chapter, then we can know nothing of the appointed time. Besides, we think he will see that the angel referred to *that vision,* when the instruction of the seventy weeks was imputed. "Therefore understand the matter and consider THE VISION." Dan. ix. 23. Then he says, "Seventy weeks are *cut off."* – Of what? We answer, of the 2300 days. Dan. viii. 13, 14.

(2.) Not at all. But a perfect harmony. The abomination spoken of by Daniel, was the "daily," or Pagan Rome; the same that destroyed Jerusalem. The transgression of desolation, was papacy, that arose afterwards, A. D. 538. Our brother will see, by a reexamination of the subject, that all is right. There are *two* "*abominations.*" First, the Pagan, to which Christ referred, Matt. xxiv. 15. The second is Papacy, which takes the place of Paganism.

Testimony of Josiah Litch

An Address to the Public, and Especially the Clergy, on the Near Approach of the Glorious, everlasting kingdom of God on Earth, as indicated b the word of God, The History of the World, and Signs of the Present Times By Josiah Litch 1842 P. 81, - 83, 93, 94 108, 109

"By him the daily sacrifice was taken away and the place of his sanctuary was cast down."

"By him the daily;" the word sacrifice not being in the original. This term is of frequent occurrence in the book of Daniel, and it will be necessary to ascertain its true meaning. What then did the anti-christian or Papal abomination remove to make way for itself? What was it that let or hindered until he was taken out of the way? I answer, Paganism. For, although the empire was nominally Christian most of the time from the days of Constantine, yet Paganism continued to maintain itself in Rome, and Pagan sacrifices were offered there until the conversion of the Ostrogoths to Christianity, about A. D. 508, since which time we have no account of any public Pagan sacrifices being offered in the city of Rome. "The place of Paganism's sanctuary" was then cast down, and in its place a new system of idolatry was set up, viz., the worship of saints and images. So that these Pagan conquerors, when they embraced the Christian religion, only exchanged one system of idolatry for another. But by the fall of Paganism, the way began to open for the establishment of the Papal pretensions.

"An host was given him against the daily sacrifice, by reason of transgression." The energies of the church were directed by the aspiring pontiffs against Pagan institutions, and to bring the Pagans over to the Christian faith.

… "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed." It seems there were two great systems of abomination which were to afflict the church; "the daily, and the transgression of desolation:" Pagan worship, and Papal superstition and oppression. The inquiry arose, how long shall these oppressive influences be permitted to defile and afflict the church? For that the sanctuary means the church, is evident from Heb. viii. 1, 2. "We have such an High Priest, who is set on the right hand of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The church, then, is the true sanctuary, of which Christ is the High Priest.

… "And they (the barbarous nations) shall pollute the sanctuary of strength," (Rome,) by offering to their pagan deities human sacrifices. "And shall take away the daily sacrifice," "and they shall place the abomination that maketh desolate." The conquerors of Rome when they converted to Christianity, took away the pagan rites and sacrifices which had for centuries been observed in Rome, and in their place set up Christian

images as objects of worship, which have continued in use to the present time. So that the removal of pagan abominations only made way for another great system of corruption and wickedness. This change was effected about A. D. 508, by the conversion of the Ostrogoths to the Christian faith, since which Christianity has been the religion of Rome.

… Verse 11: "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days." "The daily sacrifice," we have seen above, was the pagan sacrifices offered in Rome. 1290 days were to elapse from the time they ceased to be offered, to the fall of papal rule. Paganism ceased in Rome A.D. 508. 1290 years (for we are to reckon those days, years) would bring us to 1798, when the papal dominion fell.

Verse 12: "Blessed is he that waiteth and cometh to the 1335 days." From the same period, the taking away the daily, to the end, should be 1335 days or years. The daily was taken away 508. 1335 years added to that, will bring us to A. D. 1843. "But go thou thy way till THE END BE; for thou shalt rest, and stand in thy lot at the end of the days." At the end of 1335 years, then, the end will come, and Daniel will stand in his lot, with all the sanctified.

Judaism Overthrown

or, the Kingdom Restored to the True Israel. With the Scripture Evidence of the epoch of the Kingdom in 1843
By Josiah Litch 1843 p. 32, 33

Then Daniel heard the question, verse 15. "How long the vision," "to give both the sanctuary and host to be trodden under foot?" "Two thousand three hundred days. Then shall the sanctuary be JUSTIFIED." So the margin reads.

The powers mentioned in verse 13, to tread down the sanctuary and host were, "the *daily* (or *continual*) and *transgression of desolation."* The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The *first* was *paganism,* the *second, popery.* The one gave way to the other. But both were abominations, and crushed the church of God.

Testimony of L. D. Mansfield

The Western Midnight Cry May 18, 1844

And we also confess that we believe, that eighteen hundred and ten years from the Cross, or eighteen hundred and seventeen from Christ's baptism, (when the sixty nine weeks were fulfilled, Dan. ix. 24 and 25, in con. Dan. viii. 14,) or 1335 years from the time Paganism was removed to make room for the papal power, (Dan. xii. 11) we shall see the glorious King of Israel in his beauty.

The Testimony of Joel Spaulding

Signs of the Times Expositor of Prophecy March 1, 1842

Our brother is unwilling "to receive the date of the Lord's coming, whether it be in 1843, or 1866, or 2000, or a thousand years to come, at the hand of any man." Very well; we do not ask him to. But we entreat him and others to receive the date at the hand of God by his messenger; who fixes the period of Daniel's standing in his lot, and being blessed with others, at the end of 1335 days (years) from the time the daily sacrifice (Pagan abomination) was to be taken away which we believe, was A. D. 508. See Dan. xii. 11-13.

Testimony of George Storrs

The Bible Examiner: Containing Various Prophetic Expositions 1843 p. 111 –113

Let us see if we can determine what we are to understand by the "*daily* sacrifice," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "*sacrifice,"* connected with "*daily,*" is in *italics,* and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. viii. 13, is simply "the *daily,* and the transgression of desolation:" and in the 11th chap. 31st verse, it is, "They shall take away *the daily,* and they shall place the *abomination* that maketh desolate." This language shows that "the *daily*" is a daily or *continual abomination,* or desolating power, that should desolate the people and church of God till it was *taken* "*away,"* and that then should come up *another* abomination to take its place, still more desolating: then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future.*

Some tells us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot,* or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "*daily*" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism,* which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith."* Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "*hindered*" the revelation of the "man of sin," or "abomination that maketh desolate," i. e., *Papacy.* What event transpired 1290 days from the taking away of paganism, or the "*daily,*" in 508? 1290 years from that time, viz., in 1798, Berthier, a French general, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "*war with the saints***"** for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799 – thus was the "*dominion*" of Papacy taken "away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot, i. e.,* will be raised from the dead.

"The *daily,*" then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An *end* comes to one, and then the other comes up in its place.

Relevant Extracts

From Miscellaneous Adventist Periodical Articles Referring to "The Daily"
The signs of the Times and Expositor of Prophecy December 28, 1842

Has the vision of the 2300 days been fulfilled?

"How long shall be the vision concerning the daily sacrifice to give both the sanctuary and host to be trodden under foot? And he said unto me unto 2300 days, then shall the sanctuary be cleansed."

Here it is particularly noticeable, that those who attempt to show that this prophecy has all been literally fulfilled, always represent this question as having no reference to "*the vision*" as a whole, although the inquiry is expressly "How long shall be *"the vision*?" i. e. how far down the stream of time do the events there symbolized, extend? And the vision evidently symbolizes, not only Antiochus as they would have it, but also the Medo-Persian empire from the period of its meridian glory, as denoted by the two horns of the ram being seen at their greatest height, which history informs us, was in the reign of Artaxerxes Longimanus, about 457, B. C. It includes also the Grecian empire during the whole period of its existence – and yet for good and sufficient reasons, that part of the vision is prominently *noticed* which relates to the treading under foot of the sanctuary and host by the daily and the transgression of desolation, denoted by the little horn. The 2300 days, then, being an answer to the question, "How long shall be the vision?" must be understood as beginning where the vision begins, and of course it is impossible that they should have been fulfilled literally in Antiochus, or in any other individual person or power.

Again it is particularly noticeable that those who represent this vision as fulfilled in Antiochus, and this question as referring exclusively to the reign of the power denoted by the little horn, do not honestly tell their readers or hearers, what indeed is plainly indicated in the translation, that the Hebrew word translated "daily sacrifice" in the 11th and 13th verses, has no reference whatever to sacrifices of any sort. In commenting upon these texts, they proceed right on, just as if the word "*sacrifice*" belonged to the original Hebrew, although it is printed in italics to denote that it does *not* belong there.

The 11th and 12th verses literally translated, as the English text itself clearly shows, would read thus, "By him the daily was taken away, and the place of his (i. e. the daily's) sanctuary was cast down." "And an host was given him, (i. e. the little horn) against the daily" – and the question under consideration, would read, "How long the vision, the daily" &c. meaning evidently, "How long the vision including the daily and the transgression of desolation to give both the sanctuary and host to be trodden under foot." It is, therefore, a species of deception to represent this word in either of these passages, as referring to Jewish sacrifices at all, for the original Hebrew makes no allusion to sacrifices of any sort. If the word "*sacrifice*" which our translators have supplied in each of these texts had been "desolation" or "desolator," it would be equally consistent with the Hebrew text, and far more in accordance with the obvious design of the Holy Ghost. This is evident from the manner to which the word "daily" is used in this 13th verse. "How long the vision including the daily *and* the transgression of desolation, to give both the sanctuary and host to be trodden under foot," i. e. including the treading under foot of the sanctuary and host, by the daily and transgression of desolation. The word as here coupled with the *transgression of desolation,* showing that it designates like that, a destroying or desolating power. And this indicates the true import of the word in every instance where it is used in the Bible. Of course it cannot mean the Jewish sacrifices which Antiochus is said to have taken away.

The Midnight Cry July 20, 1843

THE 1290 AND 1335 DAYS.

Dan. xii. 11, 12.

Begun	A. D. 508
	1290
Ended	A. D. 1798
Time of the end	45
	1843
Begun	A. D. 508
	1335
Ends	1843

The 1290 and 1335 days of Daniel xii., began with the abolishing of Paganism in A. D. 508, when also the abomination of desolation was set up; for in that year was the first ecclesiastical war, and Papacy was pushing as a horn, but did not gain the *supremacy* till Rome was conquered by Justinian, and the Arians were given into its hands, A. D. 538. The 1290 days reached till the time of the end, when the king of the south (Egypt) pushed at Bonaparte, 1798; and the 1335 reach to the end itself, when Daniel and all the redeemed stand in their lot and shine as the firmament forever, even forever and ever. See Miller's Lectures, p. 100.

Note: This extract is taken from a Chart entitled – "PLAN OF CALCULATING THE PROPHETIC PERIODS. SCALE OF TIME FROM CREATION." It is not of a very good quality for reproducing, so only the section referring to the 1,290 and 1,335 days of Daniel 12:11 & 12 which directly relate to "the daily" and its comments on these time prophecies have been reproduced.

The Daily

The Midnight Cry October 5 1843

During the absence of the editor, a long communication was received, the main object of which seems to be to establish the position that the sacrifice of Christ is the daily [sacrifice] mentioned five times in the book of Daniel. We cannot consistently afford room for this article entire, but we are willing to give the argument its full weight, before replying to it. In the following extracts, it seems to be stated in its strongest form. There is much more on the subject, but we think the reader can here get a fair idea of the author's "strong reasons."

Dan. 8:11, "And by him," or rather (see margin) "from him [the Prince of the host] was" the glory of the "daily sacrifice taken away." "And by *him*;" who is "him?" Is it the little horn – the Pope? He took away no daily heathen sacrifice. There is not a syllable of history that can prove it. Did Jesus Christ, the Prince of the host, do any thing of the kind? None will assert this. Was it taken away from the LITTLE HORN? There is no evidence. Was the daily sacrifice taken from the Prince of the host, which profaned his crown by casting it to the ground? We will endeavor to make this abundantly appear. The question may be asked, What is the daily sacrifice? I answer – yet not I – but John, 1:29, "Behold the Lamb of God, which taken away the sins of the world;" also, Isaiah 53:10, "It pleased the Lord to make his soul an offering for sin;" also, Rev. 5:6. "I beheld, and lo a lamb as it had been slain." This constantly efficacious atonement was shadowed by the daily manna. The daily meat and drink offering pointed to the enduring oblation of Jesus Christ. Twelve loaves of show-bread stood before the Lord, and the golden table, at the inner end of the sanctuary. "They were figures of him as the intercessor – the full and continually fresh provision for all the redeemed." This doctrine you will find laid down at length in the gospel of John 6:31-63. But some one will ask, why was not the substantive put in the original Hebrew? The adjective daily stands alone. If Immanuel was meant, why leave it out unexpressed? We answer, (*a,*) Exodus 3:14, "And God said I am that I am," implying perpetuity, eternity of days; also, (*b*) Exodus 3:2, there was a tree – an emblem of the cross; this was unconsumed, though enveloped in a flame. There was a perpetual fire, as if for daily or eternal sacrifice, but it had no particular descriptive designation; (*c*) also, Exodus 16:15, they said it is "manna," that is, "what is it?" It was God's gift, without any particular name; (*d*) also, Prov. 30:4, when we speak of the Blessed, let us do it reverently, "What is his name, and what is his son's

name if thou canst tell?" (*e*) also, John 1:1, "In the beginning was the word." But who shall tell what that word is? And the light of that word shineth in the darkness, and the darkness (sunelaben) *received* it not; (*f*) also, Rev. 19:11, a personage is introduced, the adjectives Faithful, and True, are mentioned, but not the proper name; (*g*) also Rev. 19:12, He had a name written, that no man knew but he himself. (*h*) He is clothed in a vesture dipped in sacrificial blood, and his name is called the Word of God. The great doctrine of his atonement is this: the blood of Jesus Christ cleanseth from all sin. We need the daily application of that sacrifice; we need to be purified renewedly every moment. (*i*) Even the Paschal Lamb, showed that Christ our Passover was slain for us; (*k*) also, Dan. 8:11 describes the adjective daily, without its appellative or noun; (*l*) also, 2 Thess. 2:6. And now ye know what withholdeth, that is, preventeth, or hindereth, the approach of papacy. That is, he, the Mediator, who now letteth, will let until "the daily sacrifice" be "taken" out of the "way;" but when "the daily sacrifice was taken away," then [was] that wicked revealed, and came up in his place. But why not always pronounce his name freely and familiarly? (*m*) Because he has a name given him most awful and sacred – a name which is above every name, that at the pronunciation of his name, every knee should bow, and every tongue confess to the glory of God.

The very heart of the gospel was removed when the little horn took away the daily – or continual mediation of Jesus Christ, and cast down the place of his gospel sanctuary and made it a den of thieves. – He cast down the sacraments and gospel truth to the ground and "practised" the mystery of iniquity and prospered in his sacrilegious perversions. The little horn and his part of the host had indignation against the covenant; that is, the blood of the covenant, by trampling virtually upon the Son of God, and counting the blood of the covenant an unholy thing. They cast down the true doctrine of the cross of Christ, the crucified One. They cast down the table of the gospel show-bread, which was both a "munition of rocks" and a "sanctuary of strength" to the church. The great matter to be taken away was the righteousness of Christ. The unbelieving Jews set the example. Away with this man and his righteousness, and give us Barabbas, the robber, and his righteousness. Away with Jesus Christ and give us the Pope, the usurper of Christ's throne. The great doctrine of Antichrist is, the Pope is the corrector of heretics. This was established A. D. 538. Then where two or three poor souls were assembled together in Christ's name, in times of peril, there he would be a little sanctuary for them – there am I in the midst of them. Then the papal armies would persecute them, and cast down the place of Christ's sanctuary. Dan. 8:11, decides *whose* sanctuary it was. It is *his* sanctuary. Only two personages have been introduced to whom the word *his* can possibly apply. One was the Pope, the other was Jesus Christ, the Prince. – None will say it was the Pope's – the man of sin. Therefore it was the sanctuary of the Lord Jesus Christ. Now take two passages perfectly parallel. One is, his sanctuary was cast down; the other is, the truth [was] cast down. Who can doubt the identity. The Word – the Truth, was made flesh and dwelt among us, and that flesh was "sacrificed for us" – and that "sacrifice" was "taken away" – and that "truth" was "cast down to the ground."

In opposition to this, we still maintain that the "daily" refers to pagan abominations.

The original word rendered *daily* might have been rendered *continual,* as it is in the Douay Bible, or *constant,* (Hengstenburgh.) In the Scriptures our brother has quoted, there is not the slightest intimation that Christ's sacrifice is a *constant* or *continual* one. So far from this being true, the Apostle who wrote to the Hebrews takes special pains to contrast Christ's ONE offering with the often-repeated sacrifices of the Jewish priests, saying, "Every priest daily ministering and offering often-times the same sacrifices, which can never take away sins: but this man, after he had offered ONE sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting, till his enemies be made his footstool." Heb. 10:11-13.

It will be noticed also that our brother builds his argument on the word "sacrifice," as if it were a firm corner-stone; whereas, it is only the unreal offspring of the translators' imagination. It must not be forgotten that this word "daily" occurs in every instance, in a vision which was shut up and sealed, when our translation was made. Therefore we are not only authorized, but we are bound, to lay aside the conjectures of those from whom the true interpretation of the vision was withheld.

It should be borne in mind that the expressions in this vision MUST have a degree of obscurity about them; - otherwise they would not have been "shut up." We may be perfectly sure that those interpretations which have been popular in centuries past, contain a large proportion of mistake; - for if they were, in the main, correct, the visions would have been opened by them, contrary to the emphatic declaration of the angel. But let us, who undeniably live in "the time of the end" – with reverence, yet with confidence, apply the key to the complicated lock.

Let us first examine the phrase under consideration where it will certainly be least obscure, - in the angel's explanatory discourse in the 11th chapter, v. 31. "And arms shall stand on his part, and they … shall take away the daily, and they shall place the abomination that maketh desolate." If we had nothing but the language here to guide us, we should naturally apply the word *daily* to an abomination that is taken out of the way to make room for the abomination that maketh desolate. It is a very plain rule that where a word is to be supplied in one part of a sentence, that word should be chosen which will best correspond with the rest of the sentence, and the connection. For instance, I am speaking of traveling, and I say: "The daily having been discontinued, we have a stage only twice a week." Who could doubt that I was speaking of a daily stage?

The translators have acted on this rule in a multitude of cases. See Ps. 70:1.

> "*[Make haste]* O God, to deliver me;
> Make haste to help me, O Lord.
> Unto thee, O God, do we give thanks,
> *[Unto thee]* do we give thanks." Ps. 75:1.
> "Bless the Lord, O my soul!
> And all that is within me *[bless]* his holy name."

"How often would I have gathered thy children together, as a hen [*doth gather*] her brood," &c. – Luke 13:34.

It is not necessary to multiple examples. Let us apply the principle. "They shall take away the daily [abomination] and place the abomination that maketh desolate." In the same way, we naturally read the verse (Dan. 12:11) which refers to the above. "And from the time the daily [abomination] shall be taken away, to set up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." (See margin.)

We will here introduce an anecdote illustrating the manner in which Bro. Miller has studied his Bible for more than twenty years. By comparing text with text he had gained great light which the different parts of Scripture throw on each other. Still, he was in doubt as to the meaning of the "*daily*" in these texts; no such expression occurs anywhere else in the Bible, with which to compare it. While his mind was intent on this inquiry, he read 2 Thess. 2:7, 8, "For the mystery of iniquity doth already work, only he who now letteth, [hindereth,] will let [hinder] till he be TAKEN OUT OF THE WAY, and then shall THAT wicked be revealed," &c. "When I read that text," said he, "O, how clear and glorious the truth appeared! There it is! that is the daily! Well, now, what does Paul mean by him 'who now letteth?' By the 'Man of Sin,' and 'that wicked?' Popery is undoubtedly meant. – Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well then, 'the daily' must mean Paganism."

Our opponent agrees with Bro. Miller in understanding that which hindered in Paul's epistle, to be the same which was to be taken away in Daniel's prophecy. Let us, then, inquire what Paul referred to. On this point, we are happily favored with much light. It was something about which Paul could *speak freely* in the assemblies of the Christians at Thessalonica; but when he writes them a letter, on purpose to explain the points connected with the same subject more fully, he seems to be under a restraint, which is very unusual for him. See 2 Thess. 2:5, 6, "Do ye not remember, that when I was still with you, I told you these things? And ye know [for I told it you likewise] what now restraineth him, in order to his being revealed in his own season." – *Macknight's Trans.* It is natural to suppose that the subject on which he did not think proper to write more freely, was connected with the imperial government. If he had foretold, in plain words, that the Roman Empire was to be broken in pieces, he might have excited those heathen emperors against Christianity, when there was no need of it, for, having explained the subject to the Thessalonians once, it was only necessary to allude to it, to bring it fresh to their minds. While we may be sure that the church which received such interesting prophecies from the mouth of the apostle, would never forget them, it is also manifest that the same predictions would spread among all the other churches. We know of no reason why Paul would not speak on the subject as freely at Corinth, Athens, Antioch, or Jerusalem as he did at Thessalonica. Be that as it may, the epistle was circulated among other churches, and these unexplained allusions would of course excite inquiry, and the intercourse was so constant between the brethren, that these inquiries would be answered. The testimony of early Christians, therefore, as to the meaning of this Scripture, is scarcely a shade less decisive than if we had it in the writings of Paul himself. Now, we do not know of a Christian writer, in the first five centuries, who applies this language to anything but Pagan Rome; while we have the writings of at least eight, who agree in that application. They are Tertullian, in the second century, Origen, the ablest and most learned writer of the third, Lactantius, Cyril, Ambrose, Jerome, Austin, and Chrysostom, of the fourth, or beginning of the fifth. We give two specimens.

Tertullian, expounding the words, "Only he who now letteth will let," &c., says: "Who can this be but the Roman State, the division of which into ten kingdoms will bring on Antichrist, and THEN the wicked one, the LITTLE HORN, shall be revealed."

In his apology, he assigns it as a particular reason, why the Christians prayed for the Roman Empire, because they knew the greatest calamity hanging over the world was retarded by the continuance of the pagan Empire of Rome. In accordance with this, we give an extract from Fleming, a learned writer on the prophecies, in the 17th century: "The mystery of iniquity, even in the times of the apostles, did begin to work, and what then, for a time, withheld his coming, the HEATHEN EMPIRE OF ROME, hath long since been taken out of the way, which caused some Christians in those days, to wish the standing and continuance of that Empire, from the *terror* they had of that adversary, who, *according to the word,* THEY KNEW WAS TO FILL HIS ROOM."

It must have been a strong conviction of the terrors of the "Man of Sin," which could make the Christians of the second century pray for the continuance of an anti-Christian power, under which they were torn by beasts, tormented, beheaded, burned, or crucified.

Cyril, of Jerusalem, in the fourth century, says: - "The predicted Antichrist shall come when the times of the Roman [Pagan] Empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these, the eleventh is Antichrist, who, by magical and wicked artifice, shall seize the Roman power." We do not see how it is possible to set aside such testimony, and we

certainly have no occasion to do it in order to harmonize the book of Daniel.

The simple question of the angel, in Dan. 8:13; is this: - How long the vision to give both the sanctuary and the host to be trodden under foot? This treading under foot had been hinted at in Daniel 2:40. "As iron breaketh in pieces and subdueth all things, so shall it [the fourth kingdom] break in pieces and BRUISE." Still plainer is the language in Dan. 7:7; "I saw a FOURTH BEAST, exceeding dreadful, which devoured, brake in pieces, and STAMPED the residue with its feet." In the interpretation, the angel says of the fourth kingdom: "It shall devour the whole earth, and TREAD IT DOWN and break it in pieces." In the 8th chapter we have the same power, and are told; "It cast down some of the host, and of the stars to the ground, and stamped upon them." But while all this is to be done by Rome, it is also said: "For the overspreading of ABOMINATIONS he shall make it desolate, even until the consummation." There are two abominations, then, under which the people of God are to be trodden down. Now, when Rome is the subject of prophecy, it is perfectly natural to say: "From him the daily [abomination] shall be taken away," and it was equally natural for the angel in inquiring how long the treading down should continue, to mention the powers, or abominations, under which it should be done, as "the daily, and the transgression of desolation."

When we consider the frequency and tremendous emphasis with which God calls idolatry an abomination, (Deut. 13:14; and 17:4; and a host of other passages,) we see a peculiar propriety in styling paganism the *continual* abomination, and we believe this application is the only one which harmonizes all the Scriptures and all the facts, and is therefore TRUE.

For a more full exhibition of the facts and dates connected with this subject, see Hale's Manual; also the Midnight Cry of June 2nd.

The Midnight Cry February 8, 1844

The daily sacrifice, in Daniel 8:11, proved to signify daily desolation, by the common method of interpreting the Scriptures.

Every Bible student must observe at once that the word *sacrifice* being printed in italics, shows it to be a word not found in the original, but supplied by the translators of our English version of the Scriptures, and which they innocently supposed was the meaning of the inspired penman. Subsequent research, however, sufficiently proves their supposition to have been incorrect.

1. We will inquire, where is their authority for inserting the word *sacrifice* in the text? We answer, they had none. For this reason alone then we have a right to reject it. But does not Scripture frequently admit of, and require that words should be supplied? We answer yes; but in such cases we are, to determine the words to be supplied by the sense of the passage, or reading, which goes before, or follows after the words to be supplied, and not our own imagination, which may lead us into dangerous errors, and introduce glosses into the sacred text wholly unjustifiable in the sight of God. To illustrate the point, observe 1st verse of 70th Psalm. Here the translators have very properly supplied the *first* two words, "*Make haste,*" for this very good reason: because they found in the same verse a parallel in the original text, viz: "make haste to help me, O Lord." Again, in 40th Psalm 12th verse, "So teach *us* to number our days that we may apply *our* hearts unto wisdom." In this example the words *us* and *our* are supplied, and very properly too, as may be seen: first, the text reads "our days," which is plural, and of consequence a plural pronoun must be supplied. Had the text read *my* days, then it would have been necessary to have supplied a singular pronoun, as David could have been speaking of none but himself. It would then have read, So teach *me* to number my days, &c.; for the same reason also *ours* is inserted, because the pronoun *we* precedes it. But to come still closer, take the vision of the 8th chapter of Daniel, 3d verse, "Then I lifted up mine eyes and saw, and behold there stood before the river a ram which had *two* horns; and the *two* horns were high." Now let us stop and enquire how did the translators know whether the original text meant two horns, or four horns, seeing that in neither case the word TWO is to be found in the original text, nor in any other part of the chapter or vision previous? We answer, they read on farther to learn that fact, as it says "one was higher than the other, and the higher came up last;" and again, for the first and only part of the vision or chapter, we have it given in the original, in the 7th verse of this chapter, where it reads, "the goat brake his two horns." Had the translators observed the same rule or method of ascertaining the word to be supplied in the 11th verse of the 8th chapter of Daniel, that they did in the 3d verse of the same chapter, they would have found in the 13th verse, what was deficient in the 11th, as they found in the 7th verse what was wanting in the 3d. This places the whole subject in a clear light, and what do we read there? "How long the vision, the daily, and transgression of desolation?" Surely who cannot see now that if there is to be any word supplied after *daily,* in the 11th verse, it should be the same word that follows it in the 13th verse, viz: "*desolation.*" As no one will dispute that the word daily has reference in both places to one and the same thing. How then are we to understand the reading of the 13th verse? "How long the vision, the daily *desolation,* and transgression of desolation, to give both the sanctuary and host," &c.; and likewise in the 11th verse, "by him the daily desolation was taken away." This rendering does no violence to the text, but is in strict observance of a rule followed in hundreds of instances by our translators of the Scriptures. W. P.

Note: The print on these letters is not very clear at all, and the compiler is not sure if the initials should read "W. P." or "W. F." He has no way of identifying who the author of this excellent article is.

The Western Midnight Cry March 9, 1844

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

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

Fundamental Principles on which the Second Advent Cause is Based

The Advent Herald, and Signs of the Times Reporter April 24, 1844

I. – The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II. – The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III. – The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV. - The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

V. – There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE. – The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Dan. 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time, - continually look for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3, – "For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry,"

Have We Followed Cunningly Devised Fables?

Robert J. Wieland

Publishers Note: We have included this document that gives an overview of how the "daily" has been addressed in Adventism since the time of the pioneers. The scholarly language may make it difficult reading for some. We believe the value of this document lies not in its scholarly arguments but in the information it provides. We believe it is a necessary \addition to this source book.

"For want of a nail the shoe was lost;
for want of a shoe, the horse was lost;
for want of a horse, the rider was lost;
for want of the rider, the battle was lost."
—*Benjamin Franklin*, 1758

Could anything that the prophet Daniel wrote repeatedly be as insignificant as a lost horseshoe nail?

Jesus asks us to "read" and to "understand" Daniel. Close to the nerve center of the great doctrine of the sanctuary that has created the Seventh-day Adventist Church, lies the tiny prophetic detail of "the daily."

Daniel attaches great importance to it, speaking of it five times in chapters 8,11, and 12—each in a different context. The pioneers of the Seventh-day Adventist Church had a clear and cogent understanding of "the daily" which figured in our theological birth as a people. Their view has been all but abandoned today. For want of that pioneer understanding (which Ellen White endorsed), this tract suggests that confusion has settled in many Seventh-day Adventist minds about the vital teaching of the sanctuary. The loss can be immeasurable. [23]

Preface

"The correct understanding of the heavenly sanctuary is the foundation of our faith.

"This [sanctuary] subject … is the central pillar that sustains the structure of our position at this present time." (Ellen G. White, *Evangelism* 221; Letter 126, 1897).

We have all heard the story of a ship's captain who carefully piloted his precious vessel through dangerous waters by steering it exactly by the compass. But in spite of his best efforts, the vessel hit the rocks and sank. In the inquest, the ships compass was examined.

It was found that someone cleaning the wooden case had carelessly left a fragment of a knife lodged in a crack. This had deflected the compass enough to lead the vessel onto the rocks.

If any fundamental doctrine of the Seventh-day Adventist Church can be likened to the ships compass, it is the sanctuary truth. This outline suggests that one of our illustrious leaders of a past generation deflected our compass by a false interpretation which has been accepted uncritically and thoughtlessly by generations of our scholars. Undetected by us, it has magnetized Brinsmead-Ford-Cottrell scholars into a repudiation of Bible support for the 1844 cleansing of the heavenly sanctuary. They inherited a faulty compass. So this thesis suggests.

Daniel 8 and 9 provided direction for this church as a compass directs a ship. Our pioneers were virtually unanimous in their understanding of it. A key element was Daniel's figure of "the daily" taken away by the little horn. What they saw locked 1844 into Daniel 8:14, making the sanctuary in heaven the only one that could be cleansed, or justified. History shows that the pioneer's view was held practically unanimously by our people until about 1900, and enjoyed Ellen White's endorsement (EW 74, 75). Then came a change. Was it a disastrous one?

This outline suggests that Louis R. Conradi deflected our compass by introducing his new view about 1900. One of the first to accept this view, E.J. Waggoner, forthwith repudiated Ellen White, for he saw clearly that she upheld the pioneer's view. This was the beginning of his apostasy. Next, W.W. Prescott embraced Conradi's view, followed by A.G. Daniells, the General Conference president. These two gave the new view wide publicity, against Ellen White's counsel. In time, Conradi apostatized completely, and Prescott, in the end, virtually abandoned the sanctuary doctrine. Others were Ballinger, Fletcher, Grieve, - a questionable trackrecord for new light.

Many have not pursued Conradi's view to it's logical end. But some of our astute scholars have, and it has proved a short circuit that makes Antiochus Epiphanes of 168 B.C. to be the necessary "primary" fulfillment of the Daniel 8 prophecy. In their scheme, there is no room for an 1844 application except by a contrived "secondary" or "apotelesmatic" fulfillment. This is seen as a "face-saving" accommodation openly ridiculed by non-Adventist theologians and now by some of our own, built on Ellen White.

We must concede that the Seventh-day Adventist church has not as yet made the world conscious of the stupendous implications of an 1844 change in Christ's High Priestly ministry. And our own zeal in proclaiming the message is now considerably dissipated by these in-house misgivings. How can we expect to convince the world of a doctrine we are not ourselves sure of?

This outline is offered tentatively, soliciting criticism, comment or refutation from readers. Although I see evidence that Ellen White supported the pioneer view consistently, I appeal to a close study of the original Hebrew for its validation. I suggest the possibility that the pioneers were right, and Conradi was wrong. And had it not been for the latter, we would not be mired in our present confusion and controversy about the sanctuary.

Our Current Problem

1. Opponents from without, revisionists within, use "1844" to deny a Biblical basis for existence of the Seventh-day Adventist Church:

a. Harold Lindsell: If 1844 is not Biblical, there is "no adequate basis for existence of Seventh-day Ad-

ventists." (he would wipe us off the face of the earth).

b. Donald Barnhouse: "You were founded on a lie … Seventh-day Adventism will have to go back into the same position as Mormonism."

c. W.H. Olson: "Whole 1844 structure falls … apart."

d. Raymond Cottrell: "No Biblical support for 1844" (only Ellen White's). In February 2002, is even more severely critical of our sanctuary doctrine.

e. Norman Jarnes: "The fundamental pillar of the Seventh-day Adventist church is … built on October 22, 1844 event and when that goes, traditional Adventism goes."

f. Ellen White agrees that SDA church was founded on understanding of Daniel 8:11-14. The sanctuary doctrine (with 1844) is "the foundation of our faith," "the central pillar that sustains the structure of our position," "the very message that has made us a separate people, …given character and power to our work." (Letter 126, 1897; *Evangelism* p. 221-225).

The Significance of "THE DAILY" (Ha Tamid)

1. Since the Maccabees, the Jewish, Catholic, and Protestant view is: continual priestly ministry in the Lord's sanctuary.

a. This view is crucial to identifying Antiochus Epiphanes as the little horn.

b. If early Adventists had so understood it, they would have been forced to recognize Antiochus as the primary fulfillment; no 1844 "Midnight Cry" movement could then have developed.

c. Miller's wholly fresh approach to "the daily" established and locked in the 2,300 days as years, and led to establishing the 1844 terminus.

2. Miller and 1844 participants were virtually unanimous in seeing "the daily" as paganism supplanted by the papacy; it was an unusual view which captured attention.

a. Ellen White endorsed it (EW 75); is a clear statement. (See Appendix A)

b. After the Great Disappointment this view was pivotal in holding early Adventists from renouncing their faith in the 1844 movement.

c. 19th century Adventists were virtually unanimous in this view.

3. But since the early 1900's, Conradi's "new view" has captured nearly all Seventh-day Adventists. It holds;

a. "The Daily" is the ministry of the antitypical High Priest that was "taken away" by the papacy. This view is identical to the Antiochus Epiphanes view in principle: so that it sees an antitypical fulfillment in the papacy, whereas Antiochus constitutes the typical fulfillment.

b. Thus, it is impossible to exclude Antiochus consistently; he has to be considered the "primary" fulfillment the Holy Spirit intended. Reason and logic make it easy to see him as the exclusive application. This is John F. Walvoord's strong contention.[1]

c. The Conradi view becomes captive to the Seventh-day Adventist type/anti-type principle.

d. Seen in this light, present anti-Sanctuary agitation becomes the natural outgrowth of the "new view" adopted 75 years ago. It justifies, in principle, anti-Adventism from Miller's 1844 era. If the papacy truly "took away" Christ's High Priestly ministry, Antiochus must be the first or primary application of the prophecy. (This was Desmond Ford's position clearly, even boldly, stated in his master's thesis at Andrews University before the beginning of his meteoric Seventh-day Adventist career.)

The Historical Tension Between the Two Views

1. Miller arrived at his view contextually and historically:

a. He saw 2 Thessalonians 2:3-7 as commentary on Daniel 8:11-13.

b. Froom's thesis that his view of "the daily" was tied to his mistaken 666 idea is not valid; there is no logical dependence.

c. J.N. Andrews saw "the daily" as an evil, desolating power; all early pioneers were unanimous in that view.

d. James White supported the pioneer view: see his *Sermons on the Coming and Kingdom of our Lord* [1870], pp. 108-125).

e. All survivors of the pioneer days united in opposing Conradi's view: Haskell, Loughborough, Smith, even Ellen White. The vigor of their opposition probably indicated conviction that it would result in the eventual scuttling of 1844 and the sanctuary doctrine as Cottrell has now done.[2]

2. Conradi's "new view" grew out of his opposition to the 1888 message and identification of Luther as herald of "the third angel's message in verity." It displaces Jones' and Waggoner's concept of righteousness by faith.[3]

a. Conradi was one of the foremost despisers of the 1888 message at Minneapolis.[4]

b. He acknowledged his longstanding opposition to Ellen White.

c. His later apostasy was an outgrowth of his "new view;" he could not escape its logic.

d. E.J. Waggoner abandoned his confidence in Ellen White upon his acceptance of Conradi's view: "*Early Writings* most clearly and decidedly declares for the old view," he said. "O.A. Johnson shows most clearly that the *Testimonies* uphold the view taught by Smith."[5] This was the beginning of Waggoner's serious downfall.

e. Waggoner taught the "new view" to Prescott, Prescott to Daniells; both sought to win W.C. White, to his mother's dismay.

f. Opposing *Early Writings* pp. 74, 75, Daniells declares it "an imperfect statement." This was one source of his difficulty in maintaining a pro-Spirit of Prophecy image at the 1919 Bible Conference.

g. Daniells and Prescott swing almost the entire leadership and college teachers to the "new view."

H.M.S. Richards Sr. was the last evangelist to use Smith's Daniel and Revelation.

3. The 1945 revision of Smith's book forced a restudy of "the daily."

a. The revisers are unanimous in accepting the new view, yet they could not force Smith to teach what he did not believe.

b. Result: the pioneer view reappears, but with added historical support for 508 A.D. as the start of the 1,290 years.

4. Ellen White and "the daily."

a. SDA Encyclopedia article[6] cites Daniells as reporting that she either offered no objection to the "new view," thus suggesting she supported it. Being an ardent believer in the "new view" himself, he may have misunderstood her. No evidence supports the opinion that she changed her view.

b. F.C. Gilbert, Hebrew scholar, reports that she told him on June 8, 1910, that agitation of the new view was a "scheme of the devil." (see his "Report of Interview"). In 1908 she told Prescott that God permitted the view of the pioneers, that it was not "a mistake." Gilbert being an ardent believer in the old view, could have misunderstood also? Possible, but his own view was based on Hebrew linguistics, not Ellen White statements. He was much more positive in his quotes attributed to Ellen G. White than was Daniells. He recorded his interview the day following, whereas Daniells waited some decades. Gilbert's image was not impaired by reputed doubts regarding Ellen White.

c. Her 1910 counsels[7] do not settle the issue one way or the other:

i. She deplores controversy, but especially regrets agitation of the "new view."

ii. "Silence is eloquence" is not an endorsement of the "new view;" she never enjoined "silence" while the pioneer view was taught during all those decades.

iii. Don't use "my writings" to "settle" the issue; advises the brethren to get together, study it out of the Bible and come to agreement on Biblical, linguistic grounds (does not mean she was neutral).

iv. Nothing in these 1910 counsels discourages further careful study of this issue in a times of crisis such as the present "sanctuary" opposition.

v. The general tenor of her life ministry was to support the leading of the Lord in the teachings of the pioneers in our early days.

5. W.H. Olson argues forcefully that the new view logically requires repudiation of Ellen White for it dissolves the 1844 position: "The whole 1844 structure falls hopelessly apart."[8]

6. There is no support for the "new view" in Ellen White's writings; her only statement[9] supports the pioneer view; she repeatedly deplores the agitation of the "new view;" Her advice: study the Bible as honest Christians, settle it there; she wanted Gilbert to help the brethren understand.

7. She realizes that one view is true, the other is false, for there is a view that she called "the correct view," "the true meaning of 'the daily'"[10]; therefore, it is not meaningless trivia.

8. Agitation of the "new view" is what created needless, unfortunate controversy that never existed prior to Conradi's view.[11]

9. Tension is inevitable when two views are diametrically opposite.

a. Pioneers see "the daily" as the work of Satan, the evil of paganism exalted and absorbed into something worse—papalism.

b. The "new view" sees "the daily" as the work of Christ; His High Priestly ministry successfully removed by Satan. No two views of *anything* could be further apart.

c. A superficial reading of Daniel 8:11-13 appears to lean to the "new view," largely due to prejudice created by pro-Antiochus translators; careful regard for Hebrew *ha tamid* in 11:31 and 12:11, 12 raises apparently insurmountable problems with that view.[12]

Linguistic and Contextual Study of "the Daily"

Literal Hebrew of the five "daily" passages in Daniel presents grave difficulties to the "new view":

1. In Daniel 8:11, the verb is *rum*, which does not have a primary meaning of "take away" but "to exalt," "to go on high," "to lift up." (every use in the Old Testament has this meaning implicit in its context).

a. The key thought in this verse: lifting up, rising up, or exaltation of the little horn. In the process of its spectacular mushroom-like growth, with its rise to power it lifts up, takes up, or absorbs *ha tamid*.

b. The law of first mention requires particular attention to this verb used with *ha tamid*. This is the "vision" (*chazon*); all subsequent mention of ha tamid is the "audition" (*mareh*).

c. Other uses of *rum* are found in Daniel 4:37; 5:19, 23; 11:36.

d. The verb *rum* is inconsistent with Antiochus' removal of sacrifices from the Jerusalem temple; he did not lift up, take up, or exalt them.

e. *Rum* is equally inconsistent with the papacy removing, counterfeiting, or taking away Christ's ministry; it did not lift up, take up, or exalt Christ's ministry in any way—rather, the opposite.

f. Perhaps the clearest modern translation of rum in this context is to "incorporate" or "absorb." Ellen White speaks of the papacy "incorporating" paganism[13] and paganism "giving place" to it.[14]

g. The word *rum* used in Leviticus describes priests reaching in and lifting up the fat from the animal carcasses. This does not identify Daniel's ha tamid as the Levitical "daily sacrifices" of the tabernacle or temple.

h. The word "sanctuary" in vs. 11 is *miqdash*, not the same as *qodesh* in vs. 14. *Miqdash* can refer to Sa-

tan's dedicated place.[15]

i. "Sanctuary" in vs. 14 is *qodesh*, and is not the same; *miqdash* means "any dedicated place" usually requiring contextual or adjectival designation even when used in reference to the Lord's sanctuary. In 2 Chronicles 36:17 it is used to make a derogatory reference to "their sanctuary," that is, of the unfaithful Jews, as Ezekiel likewise refers to Satan's "sanctuary" (*miqdash*, 28:18). In contrast, *qodesh* exclusively refers to the Lord's true sanctuary, usually without adjectival designation. Daniel's use of these two nouns in four verses is significant.

j. The word for "place" is unusual; means "base" or "headquarters." Linguistic evidence could support the pioneers' view that *miqdash* here is the dedicated place (or temple) of paganism, the city of Rome.

k. The ordinary word for take away or deprive is *adah*, and is not used in 8:11 (cf 5:20; 7:26).

2. Daniel 8:12: while *ha tamid* is "taken up," truth is "cast down;" and "the host" set against ha tamid is designated as an earthly force— inappropriate to describe removal of Christ's heavenly ministry.

a. The force employed against *ha tamid be pasha*, is literally, "the continual in transgression." Thus, the Hebrew identifies *ha tamid* as an evil thing and cannot refer to Christ. (No earthly force could take away His High Priestly ministry.)

b. Pro Antiochus Epiphanes translators have manipulated the Hebrew *be* [in] to mean "by reason of transgression" instead of "in transgression."

3. Daniel 8:13: literally, "How long the vision, *ha tamid*, the desolating iniquity, the giving both sanctuary (*qodesh*) and host to trampling?"

a. Places *ha tamid* in apposition with the "desolating iniquity." This supports J.N. Andrews' idea of "two desolating powers" mentioned here.

b. Why does Daniel now use qodesh instead of miqdash as he did in vs. 11? It indicates he means the Pioneer view.

4. Daniel 11:31: literally, "Military might shall stand on his part, and they shall disgrace (dishonor) the *miqdash* of military refuge (bastion, haven against military aggression) and shall remove (*sur*, not *rum*) *ha tamid* and shall place the abomination that makes desolate."

a. Could plausibly be applied to Antiochus' military attack on the Jerusalem temple, but is meaningless when applied to Christ's High Priestly ministry which cannot be touched by military force. The verb *sur* is never used symbolically of taking something from the minds of the people.

b. The verb *sur* defines Daniel's use of *miqdash* in 8:11 as the military bastion of *ha tamid*. Thus, it cannot fit the heavenly sanctuary.

c. The verb *sur* is appropriate for the removal of paganism as a political or military force opposing the papacy. Its incorporation spiritually into the papacy is denoted by the verb *rum* in 8:11. This profound insight is very important in the development of Christian history.

d. "Sanctuary of Strength" (*miqdash* with *maoz*) is a "military fortress," a phrase inappropriate for the heavenly sanctuary; *maoz* as used by Daniel always means a military fortress of political fortification (11:1, 7, 10, 19, 31, 38, 39).

5. Daniel 12:11: a definite time set for removal of *ha tamid* militarily or politically in order to "set up" the papacy; recognizing the 1290 days is essential to a true identification of *ha tamid*.

a. The "new view" proponents are unable to explain this. This admission is prominent.[16]

b. All proponents of the Antiochus view flounder here in a hopeless quagmire of confusion. See any non-Adventist commentary.

c. 150 years of Adventist exposition still see 508 A.D. as a reasonable application; the revised *Daniel and Revelation*, by Smith, supports this date with further evidence unknown in his day.

d. 508 A.D. does not refer to *rum* activity of the papacy in 8:11 as lifting up or incorporating paganism into the papacy, but to its political, military removal of paganism as a hindrance to the temporal supremacy of the papacy. This is the pioneers' identification of the "taking away" of 2 Thessalonians 2:6, 7.

e. The logical extension of the "new view" (Antiochus) is to interpret the 2300, 1290, and 1335 days as literal; or even to ignore the 1290 and 1335 days aspect of *ha tamid*, thus leaving Daniel to fizzle out in a meaningless wilderness of speculation and futility. For example, in God Cares, by Mervin Maxwell, the Daniel 12 mention of "the daily" is totally omitted, depriving the reader of any understanding of the 1290 and 1335 "days." This is vivid contemporary evidence of the confusion engendered by the "new view."

When Daniel speaks unmistakably of the continual or daily temple services, he does not use *ha tamid*, but *zebah* and *minhah* ("the sacrifice and oblation [to cease]," in Daniel 9:27). There is no linguistic or contextual hint that he intends these terms to be synonymous with *ha tamid*. Further, if *ha tamid* does refer to temple services which "ceased" in the midst of the 70th week, how could it be "taken away" by the little horn centuries later? If he wished to speak of daily or continual temple services in 8:11, 12, 13; 11:31 and 12:11, why would he not be consistent and use *zebah* and *minhah?*

An Historical Approach to "the Daily"

1. History presents a sudden phenomenal dissolution of paganism that was supplanted by a meteoric rise to power of the papacy:

a. See Augustine's *City of God*—a commentary on this amazing historical development.

b. Pagan Romans bewailed the sack of Rome in 410 A.D. and attributed the calamity to Catholic Christians' triumph over paganism. J.N. Andrews and the pioneers saw Rome as the disgraced pagan "sanctuary" or

"dedicated place" (*miqdash*) of Daniel 11:31. Linguistically, this is possible; but also historically justifiable.

c. A.B. Bruce: "Paganism is a perpetual eclipse of Divine Grace."[17]

d. "The more Christianity supplanted the heathen worship the more did it absorb the elements of paganism."[18]

2. Did Paul refer to this transfer and absorption of paganism into Romanism in 2 Thessalonians 2:6, 7? If not, where did he get his "taken away" idea?

a. Ellen White firmly identifies his "man of sin" as the papacy. Her reason? Scriptural exegesis.

b. Perhaps Paul is commenting on Daniel 8:11-13; 11:31.

c. Jesus surely taught His disciples the significance of Daniel's prophecies (Matthew 14:15; Luke 24:27, 44, 45; Acts 1:3).

3. Did John in Revelation 13:1, 2 allude to this development?

a. Early Adventists so understood this passage in Revelation. Emperors from Constantine to Justinian allowed the Bishop of Rome to assume political power.

b. Thus, the dragon was pagan Rome; the beast, papal Rome.

c. The "dragon's seat," the city of Rome, was the former bastion of paganism, spiritual successor in John's day to the old Babylonian paganism which enveloped the Jews in their Exile in Babylon. John could be referring to the *miqdash* of Daniel 8:11 and 11:31.

d. The ancients clearly recognized Rome as successor of the Babylonian pagan worship headquarters; a worshiper from the East was at home in Rome's Pantheon.

4. Historical comment in *The Great Controversy* could fit the pioneer view of Daniel 8:11: "The work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. … Paganism had given place to the papacy."[19]

5. While paganism was "taken up" (Hebrew, *rum*) into the papacy, and "removed" politically and militarily (Hebrew, sur), there could never be an actual "taking away" of the ministry of Christ in the heavenly sanctuary?

a. When Daniel spoke of the papacy changing God's law, he was careful to state that it was only an attempted action: "he shall think to change times and laws" (Daniel 7:25). In contrast, he does not say that the "little horn" will "think" to take away *ha tamid*. The "new view" says he actually does take it away.

b. Overwhelming emphasis of scripture: no earthly or hellish power can actually "take away" Christ's high priestly ministry (Hebrews 4:14-17; 5:6; 6:19, 20; 7:24, 25; 8:1, and etc.). To suggest otherwise would be blasphemy.

c. Further, the papacy never took away Christ's ministry from the minds of true Christians, for they preserved their faith pure throughout the Dark Ages.20

d. The papacy could not "take away" Christ's ministry from the minds of apostate or misinformed adherents, for they never had a true understanding of His ministry. Christ's letter to "Thyatira" (Revelation 2:18-29) is not to the papacy but to true followers of Christ at this time. There is no hint that His heavenly ministry had truly been taken away, ever.

e. If the papacy actually took away Christ's ministry from the minds of the people (as "new view" proponents have said), it would follow logically that the 16th century Reformation restored it.

i. This would establish Lindsell's, Barnhouse's, Walvoord's, and Conradi's contention that 1844 is meaningless trivia; that there is no excuse for the existence of the Seventh-day Adventist church. Again, the "new view" presents itself as logically subversive of Seventh-day Adventism.

ii. If the "new view" is correct, it would logically follow that what was "restored" or "justified" in 1844 was the same ministry "taken away" earlier by the papacy, that is, the first apartment ministry of Christ as High Priest. 1844 inaugurates a new second apartment ministry.

iii. Either way, the "new view" of Conradi logically resolves itself into a denial of Seventh-day Adventism and is basic to the Cottrell's and Ford's position.

6. If the papacy, directed by Satan, could actually "take away" the High Priestly Ministry of Christ, how could Satan do this if he had been "cast out" of heaven at the time of the cross (Revelation 12:13)?

Did the Jews in Babylonian Exile Understand HA TAMID as an Idiom for Paganism?

1. The overwhelming problem of the Exile was the apparent superiority of paganism over Jehovah. This was a terrible assault to the faith of the Jews.

a. Israel was now in complete subjection to the "heathen worldpower."[21] Moses' warning fulfilled (Deuteronomy 28:64-47).

b. Paganism was seemingly triumphant over Jehovah's covenant with Abraham. Babylonian Bel had "swallowed" Judah like a piece of candy (see Jeremiah 51:34, 44).

c. No Jerusalem *tamid* ministry was in existence during the Exile.

d. After the Exile, no true tamid ministry was ever reinstated because the Ark of the Covenant was never recovered; the real presence of Jehovah in the Jerusalem sanctuary was therefore never truly restored (except in the brief personal visit of Christ to Herod's temple).

e. The only possible identification of ha tamid (note, a substantive, never so used elsewhere in the Old Testament) during the Exile is as an idiom demoting the ever-continual, all pervading, all enveloping presence of surrounding paganism. It was a blight to Israel in

Exile and a constant irritation, serious concern and challenge to their faith in Jehovah.

2. The constant, supreme question in the minds of the Jews in Exile was, "How long" will this terrible "continual" paganism triumph over Jehovah?[22] It was the main burden of the Exilic Psalms (*tamid* is frequently used with reference to paganism). Note Isaiah's Exilic concern for *tamid* paganism (Isaiah 51:12-14; 52:4-6; 65:1-3). "How long such unrequited tamid evil?" was the cry of Exilic writers.

a. The vision of Daniel 8 was given as an answer to this persistent question: vs. 13.

b. Daniel's surprise and agony: he sees paganism absorbed into a desolating power even more desolating, worse than itself because of its being now professedly Christian. The union creates the "abomination that maketh desolate."

c. The literal Hebrew of Dan 8:11-14 presents a message that is relevant to the concerns of the Exilic Jews and satisfactorily answers their questions regarding paganism. The pagan-papal overreach becomes Daniel's concern. Final victory of truth was assured as certain.

3. Only in Daniel is tamid used with the article, i.e., "*ha tamid*," "the daily."

a. The *Cyrus Cylinder* uses a similar expression denoting paganism (line 7).

b. Without the article, tamid was used frequently in Exilic times as a desolating power.[23] It was natural for *ha tamid* as a unique substantive to be coined during the Exile as an idiom for paganism.

c. Neither Ezekiel nor any other Bible author uses tamid as a noun.

4. The prophet Daniel was not naive; his concern was not for mere cultic ritual in the Jerusalem temple. As a prophet he was a man of very mature spiritual perception.

a. The overwhelming concern of all the inspired prophets was for a personal heart relation to the Jehovah, not a revival of ritualism.

b. When David sinned, the Lord did not "desire" a ritual or daily "sacrifice." (Psalm 51:6, 16, 17).

c. Jeremiah disparaged preoccupation with their temple cultus and daily sacrifices. (Jer. 7:1-14, and etc.). The Lord actually "hated" the temple cultus (see Isaiah 1:14; Amos 5:21).

d. True Israelites were not concerned for revival of the temple cultus or "daily sacrifice" (Hosea 6:6; Micah 3:11; 6:6-8; Amos 5:21-27; Malachi 1:10). Since the time of Moses, "daily sacrifice" in the sanctuary was not of itself of ethical importance; heart religion was important (Jeremiah 7:21-26).

e. How could enlightened, faithful Jews in Exile be supremely concerned for reinstatement of ritual cultus? How could God give a major vision to Daniel with the main focus of attention the interruption of cultic ritual in which He had no "pleasure"?

f. Cultic legalism and fanaticism in the time of the Maccabees contributed to misunderstanding Daniel's prophecy and attributing undue significance to Antiochus Epiphanes.

g. Daniel exerted tremendous influence on the Gentile world; he saw Israel as the evangelizing agency for "all families of the earth" (see Genesis 12:3). His concern was the accomplishment of this mission, not cultic ritual, but the Jews, in general, did not share the maturity of his vision.

h. Daniel saw the sanctuary as an object lesson of the cosmic plan of salvation, as did other Hebrew prophets. He could well have had at least a rudimentary concept of the antitypical Day of Atonement as cleansing of the sanctuary in heaven, the final end of the sin of the world. In fact, knowledge of a heavenly antitype was common.[24] If Abraham rejoiced to see Christ's day, surely Daniel did also. The gospel is "everlasting".

CONCLUSION

1. If this thesis is correct, it would vindicate the Adventist pioneers as especially led of the Holy Spirit.

a. The foundation of the Seventh-day Adventist church (the sanctuary doctrine) rests on a solid linguistic, contextual, and historical basis.

b. Adventist pioneers were the first group ever to properly reconstruct the true import of the Daniel 8 prophecy (as the Holy Spirit intended).

c. The Jewish interpretation of Antiochus Epiphanes as the little horn is the product of early apostasy and unbelief, even from the time of the Maccabees.

d. The preterist interpretation continues as the product of papal unbelief.

2. Our "new view" is logically an apotelesmatic appendage of the Antiochus Epiphanes view.

a. The Syrian king is a type, the papacy an antitype, of the little horn.

b. This view involves serious linguistic, contextual problems.

c. It's inconsistencies virtually render Daniel a taboo topic. Our people, especially the youth, are widely ignorant of the Book of Daniel. Few sermons are preached on the prophecies of Daniel. Into this vacuum rushes the Cottrell-Ford assertion of Adventist prophetic illegitimacy which is widely accepted by scholars whose doubts are too often uncritically accepted by the laity.

d. The result: serious distrust of 1844 and our unique sanctuary truth.

3. 1844 and 1888 are complimentary dates. If one stands, the other does; if one falls, inevitably, the other does also. If one loses significance, inevitably the other does also.

a. Present anti-1844 propaganda within Adventism is always accompanied by a parallel antipathy for the 1888 message.

b. As with Conradi, failure to discern the uniqueness of the 1888 view of justification by faith prepares for failure to appreciate the prophetic foundation of 1844.

c. The 1888 Message of righteousness by faith is integrally united with the doctrine of the cleansing of the sanctuary. It is parallel to and essentially consistent with it.

d. The 1888 message imparted spiritual appeal to the sanctuary doctrine, freeing it from narrow egocentric legalism.

e. Failure to appreciate the 1888 message perpetuated the old egocentric concept of the sanctuary doctrine, preparing the way for widespread internal and external criticism of the doctrine of the sanctuary and the investigative judgment. The 1888 view of the 1844 truths is refreshingly Christocentric, not the "stale, profitless" egocentric view decried by external and internal opponents.

4. If this thesis is correct, the pioneers' view of "the daily":

a. In no way restricts the spiritual significance of the sanctuary doctrine.

b. Establishes 1844 and the cleansing of the heavenly sanctuary as the only possible linguistic understanding of Daniel 8:14.

c. It securely locks them in as exclusively referring to the terminus of the 2,300 day/years in the Christian era—that is 1844 A.D.

d. It eliminates the possibility of a logical reversion to Antiochus Epiphanes or any other preterist view.

e. Eliminates all futuristic conjectures in applying the 1260, 1290, 1335, and 2300 days literally.

f. Is supported exegetically, linguistically, and contextually, by the Hebrew text.

g. Is the obvious response of history to prophecy.

h. Is a lost truth whose hour has come, necessitated by the present anti-1844, anti-sanctuary propaganda.

i. Is simple to understand. Common people all over the world can readily "see" the principle of apostate Christianity supplanting or absorbing paganism as a historical reality and as an on-going principle observable even today.

j. The pioneers' view was clear and cogent, tying together Daniel 8 and 2 Thessalonians 2, focusing the 2300 days as years. There is no mental stumbling block.

5. It is true that no Jewish, Catholic, or Protestant commentaries support our view of *ha tamid;* but should this keep us from accepting it?

a. Inconsistencies of the popular view involve all these commentaries in a quagmire of confusion and conjecture.

b. Some commentators attempt to reconstruct or rewrite the text in order to make it fit their preconceived, popular theories. This we cannot do.

c. We are unworthy to exist if we are unwilling to confess truth which is obviously supported by the Bible, regardless of an inability of popular churches (or Jews) to see it.

d. Straightforward linguistic, contextual, historical exposition of these prophecies will command respect from thoughtful people "in Babylon." We have no need to fear in presenting truth.

e. No non-Adventist Christian commentaries support us on the Sabbath truth; shall we abandon that truth for fear of opposition?

6. Although the *ha tamid* truth is simple to understand, opposition and the discussions of it through the decades have appeared to be confusing and distracting. Shall we refuse to restudy it for fear of controversy? Truth never causes disunity; only error does.

a. Nearly universal acceptance of Conradi's view has now led us to a serious crisis over the sanctuary, 1844, and the Spirit of Prophecy positions. Our general concept of Daniel's prophecies are out of focus.

b. There is no lack of intelligence in the Seventh-day Adventist church; many minds need the challenge of deeper study as an alternative to the pervasive preoccupation with amusement and mental and spiritual stagnation in respect to Bible study.

c. The cleansing of the heavenly sanctuary truth is of incomparable importance to the world and to the universe. No effort, time, or expense involved in establishing it can be thought wasted.

7. Desmond Ford's Glacier View manuscript links Conradi's "daily" as the vital factor in shaping the anti-1844 views of Ballinger, Fletcher, Snide, Grieve, Brinsmead, Hilgert, Sibley, and himself:

a. Conradi was the first to introduce this view to us.[25]

b. Ballinger acknowledged Ellen White opposed it.[26]

c. Fletcher recognized the new view as the essential link in his rejection of the sanctuary doctrine.[27]

d. G.B. Star opposed Fletcher by upholding the old view of the "daily."[28]

e. Ford links the new view with downgrading the investigative judgement; considers it the essential step.[29]

8. Of itself, in our original context as a people, "the daily" was not a prominent or vital leading doctrine, as Ellen White says (but it is nonetheless truth). But the abandonment of that apparently unimportant truth creates the confusion that triggers a tragic disavowal of our sanctuary doctrine.

Appendix A

Ellen White's 1851 statement

"I saw in relation to the 'daily,' Daniel 8:12, that the word 'sacrifice' was supplied by man's wisdom and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry."[30]

Proponents of Conradi's view say this is an "imperfect statement" inasmuch as the author's intent was to uphold the "time." However, could the Lord have had a deeper purpose in giving her apparently irrelevant details of this vision inorder to safeguard the interpretation against the Antiochus Epiphanes view and the consequent abandonment of 1844 and the sanctuary doctrine? If so, the statement is hardly "imperfect."

"The past fifty years [written, 1905] have not dimmed one jot or principle of our faith. … Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of time, in our great disappointment, is the solid foundation of truth … [that] made us what we are—Seventh-day Adventists."[31]

Could this be a comment on "the daily"?

"Almost imperceptibly the customs of heathenism found their way into the Christian church … restrained for a time by the fierce persecutions which the church endured under paganism. But … in the early part of the fourth century … the work of corruption rapidly increased. Paganism, while appearing to be vanquished, became the conqueror. … Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ."

"This compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy. … That gigantic system of false religion is a masterpiece of Satan's power."[32]

"In the sixth century the papacy had become firmly established. … Paganism had given place to the papacy."[33]

Does the statement (a) comment on the activity implied in Daniel's use of rum in 8:11, and (b) the taking away or replacement of the political, military power of paganism by the papacy in Daniel's use of *sur* in 11:31? If so, we have here firm support for the pioneer's view and an unintended demonstration of remarkable consistency in Ellen White's extensive writings over half a century from *Early Writings* (1850) to *The Great Controversy* (1911).

Appendix B
A Literal Translation of the *ha tamid* Passages in Daniel

8:11 And even up to the Prince of the host he [the little horn] acted greatly, and away from [opposed to] him *ha tamid* was lifted up [taken up, exalted, absorbed, incorporated], and was rejected [despised, cast down, overthrown] the site [headquarters, base] of his sanctuary [*miqdash*, a dedicated place, the center of paganism].

8:12a And a host [*tsaba*, the apostate church] shall be given and joined with *ha tamid* in iniquity [*ha tamid be pesha*].

8:12b And it cast down truth to the ground, and it wrought and prospered.

8:13a And I heard on holy one speaking, and another holy one spoke to so-and-so who was speaking.

8:13b "For how long the vision *ha tamid*, the desolating iniquity, the giving of both sanctuary [*qodesh*, always refers only to the Lord's holy sanctuary] and [its] host to trampling?"

8:14 And he said unto me, "Unto 2300 evening-mornings, then shall the sanctuary [*qodesh*] be righted [justified, vindicated, cleansed]."

11:31 And arms [military might] shall stand on his part, and they shall pollute [disgrace, dishonor] the sanctuary [*miqdash*] of strength [military refuge, bastion, haven] and shall remove [*sur*, take away] *ha tamid*, and shall place [post, establish] the abomination that makes desolate [even worse than paganism—the papacy].

12:11 And from the time that *ha tamid* shall be taken away [*sur*, removed, turned aside] to set up the abomination that makes desolate, 1290 days.

Appendix C — Are We Seventh-day Adventists, or Seventh Day Baptists?

It's the sanctuary truth that identifies us: "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people."[34]

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. … The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them."[35]

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary degrading … the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."[36]

Appendix D — Brief Biographical Details of Individuals Mentioned

Andrews, J. N.: Adventism's first post-1844 scholar and theologian.

Ballenger, A. F.: Former Seventh-day Adventist minister who left the church, opposed sanctuary teaching.

Barnhouse, Donald Grey: Pennsylvania pastor, founder of *Eternity Magazine*, prominent participant in the 1950s General Conference dialogues with non-Adventist theologians.

Brinsmead, Robert: Australian leader of an independent ministry eventually supportive of Desmond Ford's "reformationist" theology.

Bruce, A. B.: Conservative 19th century Scottish theologian.
Conradi, Louis R.: For decades, leader of Seventh-day Adventist work in Europe.
Cottrell, Raymond: General Conference scholar who co-edited the Seventh-day Adventist *Bible Commentary*.
Daniells, A. G.: General Conference president 1901-1922.
Fletcher, W. A.: Australian conference president who left church over sanctuary doctrine.
Ford, Desmond: Former Seventh-day Adventist minister and college professor who founded the independent ministry known as Good News Unlimited.
Froom, L. E.: Prominent General Conference scholar and historian.
Gilbert., F. C.: Jewish convert to Adventism who became pastor and General Conference leader.
Grieve, R.: Australian conference president, left church, sanctuary doctrine opponent.
Haskell, S. N.: Adventist pioneer missionary and Bible teacher; strongly supported Ellen White.
Hilgert, Earl: Andrews University Seminary teacher, left church over opposition to sanctuary doctrine.
James, Norman: Son of an Adventist college professor who supported Ford.
Johnson, O. A.: Prominent Bible teacher loyal to Ellen White.
Jones, A. T.: One of two young ministers whom "the Lord sent with a most precious message."
Lindsell, Harold: Prominent Evangelical scholar of the 1960s.
Loughborough, J. N.: Post-1844 Adventist pioneer.
Olson, W. H.: An independent critic opposed to Adventism.
Prescott, W.W.: Initially opposed 1888 message, later proclaimed it powerfully in Australia (1895). Lost conviction of sanctuary message when he accepted "new view" of "the daily."
Richards, H. M. S., Sr.: Founder of The Voice of Prophecy.
Smith, Uriah: Editor of the church paper, *The Review and Herald*, in Ellen White's time; author of *Thoughts on Daniel and the Revelation*.
Snide, Harold: Seventh-day Adventist college professor, left church due to sanctuary doctrine opposition.
Starr, G. B.: Missionary to Australia, contemporary with and supportive of Ellen White.
Waggoner, E. J.: The other of these two (Jones and Waggoner).
Walvoord, John: Baptist pastor and theologian, professor at Dallas Theological Seminary.
The Author of This Outline: Formerly Presbyterian, became Seventh-day Adventist in 1929, attended Southern Junior College (Collegedale) 1933-35 while Snide taught there, graduated Columbia Union College 1939, ordained as pastor 1945, missionary to Uganda and Kenya 1945-65, graduated with M. Th. from Andrews University Seminary 1965 (had Hilgert for professor), pastor Southeastern California Conference, sent back to Africa as Adventist All Africa Editorial Consultant 1979-85 (during which time wrote this Outline), serves now as member of the editorial board of the 1888 Message study Committee, and local elder in home church in Northern California Conference.

1. *Daniel: The Key to Prophetic Revelation*, pp. 184ff; Dallas Theological Seminary
2. See Cottrell's February 9, 2002 booklet, *The "Sanctuary Doctrine"— Asset or Liability?*, San Diego Adventist Forum). [return to text]
3. *The Founders of the Seventh-day Adventist Denomination*, pp. 60-62
4. Froom, *Movement of Destiny*, p. 248; 1972 ed.
5. Letter, Nov. 22, 1909.
6. Seventh-day Adventist *Encyclopedia*, p. 369.
7. *Selected Messages*, Vol. 1, pp. 164-168.
8. *2,300 Day Prophecy*, pp. 44, 51, 52.
9. *Early Writings*, pp. 74, 75.
10. Early Writings, p. 74; *Selected Messages*, Vol. 1, p. 164.
11. *Selected Messages* Vol. 1, pp. 164-168.
12. Seventh-day Adventist *Bible Commentary*, Vol. 4, p. 881.
13. Ellen White, *The Great Controversy*, p. 50.
14. *Ibid*. p. 54.
15. Isaiah 16:12; Ezekiel 28:18; used derogatorily in Ezekiel 21:2.
16. Seventh-day Adventist *Bible Commentary*, Vol. 4, p. 881.
17. *The Galilean Gospel*, p. 96.
18. *The History of the World*, p. 617.
19. *The Great Controversy*, p. 50, 54 (emphasis added).
20. See *The Great Controversy*, pp. 61, 74, 75.
21. Keil, p. 8
22. See Psalm 74:1, 3, 10, etc.; 79:5; 80:4; Zechariah 1:12.
23. Psalm 74:22, 23; Isaiah 52:5. See also Obadiah 16; Nahum 3:19; Habakkuk 1:17.
24. Exodus 25:8, 40; Psalm 20:1, 2, 6; Hebrews 9:11.
25. See *Glacier View Manuscript*, p. 79.
26. *Ibid*., p. 67.
27. *Ibid*., p. 129.
28. *Ibid*., p. 129.
29. *Ibid*., p. 395, 396.
30. *Early Writings*, pp. 74, 75.
31. *Special Testimonies*, Series B, No. 7 pp. 57, 58.
32. *The Great Controversy*, pp. 49, 50.
33. *Ibid*., p. 54
34. *The Great Controversy*, p. 423
35. *Ibid*., pp. 488, 489
36. (*Special Testimonies*, Series B, No. 7, p. 17 [*Evangelism*, pp. 224, 225])

June 10, 1945
Elder J.S. Washburn
#404½ W. Washington St.
Hagerstown, Md.

Dear Brother Washburn:-

Received your letter yesterday, and glad to learn you are at home once more, and I hope that you had a pleasant time during your stay at Takoma Park.

Am enclosing with this copy of that article, rather interview I had with Sister White. I should say this to you about that interview. Please remember, that Sister White did not write this. She started to tell me some things. I recognized at once that what she had to say was important. The way she began to speak. So I got a pencil and put down what she said. Then as soon as I was able, after she finished telling me, I transposed what she said, that I had written on the paper while she was talking, on to a typewriter, and the enclosed is the result. Sister McEnterfer her secretary and nurse and traveling companion was present, I feel certain when we had the interview.

I felt it was necessary for me to give you this explanation, so in case you should have occasion to say anything to any one about it, you would have the matter straight, and no one, neither you nor I, would have any misinformed come back.

I do not know of but two other persons but you and I who have this document. So I thought it might be well for you to know this.

Always glad to hear from you. May be some time I can send you an article or two that might be of interest to you.

Sincerely your brother in Christ,
[signed] F.C. Gilbert



Following is the letter of explanation written to J.S. Washburn about how an interview with Sister White (also included in *this* document) was recorded.

An Interview with Sister White at St. Helena, June 8, 1910.

There was a reproof given to Daniells and Prescott at the time of the General Conference at Washington. Prescott wanted to work himself and his ideas into the minds of the people. If he did, I know that he would work himself out. We have a testing message to give to the people, and we do not want to get the people stirred up about a little item that does not affect our salvation. What they are doing is to try and work up a lot of jots and tittles.

I was shown Prescott's case, and saw that he ought to be engaged in better business. There was a paper presented to us that he was looking over, and he was working over it and trying to find something that was different from what other people had. There was nothing in it that was of any effect to the people; and therefore they ought to spend their time in spreading the message, and in doing the work that should be done in the cities.

They had to be getting up something new, and of course by doing so they would not give the older brethren in the cause any chance to say anything that these older brethren knew about the early days of the message. In the work they are doing they are taking up hours and hours of the time of the people, and it all does not amount to anything. We have a life and death question to settle, and what is needed is to teach the people how to meet this great vital testing message.

When they did not accept my message of reproof I knew what they would do and I knew what Daniells would do in getting the people all stirred up. I have not written to Prescott because his wife is so very sick, and so did not feel like writing to him at the present time. Daniells was here to see me, and I would not see him on any point, and I would not have anything to [page -2-] say to him about anything. About this daily that they are trying to work up, there is nothing in it, and it is not a testing point of character.

What we want is to know about the things which are vital, and which affect our salvation. There is no need of anything of this kind being taken up at all with the people; they will get the people off the real vital work of the message, and there is nothing of any consequence in this thing they are agitating.

I have just been writing to Elder Daniells to get the work done in the cities. This is the work that ought to be done, and they are not to bother with these other things. When I was at Washington there seemed to be something that just encased their minds, and I could not seem to touch them. We are to have nothing to do with this question of the daily; we are to have our minds on more vital points of the message.

When I gave them my message and saw the way they treated it, I knew that the Lord would work against them. I knew they would work against my message, and then the people would not think there was anything in my message. They are taking the minds of the people off the testing message for this time. I have written to him, and told him that he was showing himself not fit to be President of this General Conference. He was showing that he was not the man to keep the Presidency.

If this message of the daily were a testing message the Lord would have shown me. These people do not see the end from the beginning in this thing. This work they are doing is to divide the people of God, and to take their minds off the testing truths for these last times. I utterly refuse to see any of them who are engaged in this work.

The light that was given me of God is that Brother Daniells has stood in the Presidency long enough. He was there as long as God wanted him there. When he comes here and switches the people off as he [page -3-] has, the Lord has no more use for him as the President of the General Conference, and I was told not to have any more conversations with him about any of these things. I would not see Daniells about the matter, and I would not have one word with him. They pled with me that I would give him an interview, but I would not give him any at all. They

have stirred up the minds of the people about these things.

God is testing these men, and they are showing how they are standing the test, and how they stand with regard to the Testimonies. They have shown by their actions how much confidence they have in the
Testimonies. I was told to warn our people not to have anything to do with this thing they are teaching. They are to give no attention to it at all, as there is nothing in it that amounts to a single thing; they must have something that no one else has. There is no test about this matter; there is no life and death question about it, its purpose is simply to distract the mind, and to divert the attention away from the truth for this time. You see there is nothing to it, and the light that was given to me was that I was forbidden of the Lord to listen to it.

I have expressed myself as not having a particle of confidence in it. I saw how that they had a paper in their hands, and they wanted to get a hearing on this question at Loma Linda; but I saw I had nothing to do with it, and there was nothing to be done about it.

I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it. The time has come when his Presidency should come to an end. He has been in too long. This whole thing they are doing is a scheme of the devil. He has been president too long, and should not be there any longer.

F. L. Gilbert