

stance of 70 miles, where I think much good may be done. If only one soul is converted, it will pay him for his journey. He must expect to meet with opposition here, but I think that would not prevent him from coming. The church is asleep, and sinners are going to destruction for the want of faithful watchmen. I hope he will find his way open immediately, for whatever is done must be done at once.

END OF THE WORLD.

Question.—You believe that the Lord is to make his second personal appearance on earth next year. Will you tell me for what purpose he is coming?

Answer.—He cometh to JUDGE THE EARTH. Ps. xvi. and xxviii. "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The wicked shall be turned into hell, with all the nations that forget God. For the needy shall not always be forgotten, the expectation of the poor shall not perish forever." Ps. ix. 8, 17, 18.

Q.—What particular events will take place at his coming?

A.—"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." 1 Thes. iv. 16, 17.

Q.—Are all to be thus caught up?

A.—No, for the same apostle expressly declares that "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 in that day." 2 Thes. i. 8-10.

Q.—Will the earth be annihilated?

A.—No; but the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up." 2 Peter iii. 10.

Q.—What will be done with the melted earth?

A.—"Nevertheless, we, according to his promise, look for new heavens and a NEW EARTH, wherein dwelleth righteousness." 2 Peter iii. 13.

Q.—Will the new earth be inhabited?

A.—Yes. "Blessed are the meek, for they shall inherit the earth." Matt. v. 6. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and WE SHALL REIGN ON THE EARTH." Rev. v. 9, 10. "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." Dan. vii. 27.

Q.—Then I understand your belief to be, that next year, the year 1843, is the time fixed in the councils of eternity for the consummation of all the grand events spoken of by the prophets and apostles concerning the final destiny of all men.

A.—Yes. Sometime in the course of next year, being one thousand eight hundred and forty three years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of man," who "came 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." Daniel vii. 13, 14. Next year I expect to see that day come, spoken of by Malachi the prophet, "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." Next year I expect that unto those who fear the name of the Lord, "shall the Son 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." [See last clasp. Mal-

chi.] Next year I expect all the saints will see what John saw, when he was in the isle of Patmos, "A new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Next year I believe all the saints will hear what John heard. "And I heard a great voice out of heaven, saying, Behold 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. And he that sat upon the throne, said, Behold, I make all things new." Rev. xxi. 1-5. Next year I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. Next year I believe will "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?" 1 Cor. xv. 54, 55.

Q.—Why do you believe these events will transpire next year?

A.—Because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of time will terminate then.

Q.—How do you know?

A.—Because the angel Gabriel told Daniel that all the wonders which he had seen in the vision would be consummated in 2300 days, or years.

Q.—What right have you to reckon days as years?

A.—Because that was a common method of reckoning prophetic time among the Jews; and, moreover, we find by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled in precisely the same number of years as Gabriel said there would be days in their accomplishment. The streets of Jerusalem were to be built in troublous times, and to be finished during the first seven weeks of the vision. Well, we find that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jerusalem were completed, having been commenced by Ezra and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the three score and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 72 weeks, at the baptism of our Lord by John, when his Messiahship was distinctly announced by an audible voice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove and lighting upon him. But the grand event—that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision, and make it sure beyond the power of man to gainsay—that event, the angel said, it was determined should be fulfilled in seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." That event, Daniel was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commence at that event, which, remember, was to seal the vision and make it sure, not only in its great whole, but in all its parts and divisions—I begin, I say, at the crucifixion, and reckon back seventy weeks, in which there are just 490 days, and what do I find? I find the identical thing which the angel told Daniel should form the starting point of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the sealing event of Daniel's vision, fulfilled according to the chronology of the Bible, in just 490 years, reckoning a year a day. From this I think we are fully authorized to reckon the whole vision by the same rule; and therefore, just as surely as that Christ was crucified 490 years from the going forth of the commandment to build Jerusalem, just as surely will the seals vision be fulfilled in 2300 years from the same period.—Those 2300 years will expire NEXT YEAR, 1843.

THE TIME MADE SURE.

AT L. D. FLEMING.

JEREMIAH has always seen fit to seasonably admonish His people of every important crisis, and through them the word of warning has been

given to the world. This was the case in the days of Noah, when the flood came, which is specially referred to as a type of the coming of the Son of Man. In perfect keeping with His character in this respect, the Almighty has most distinctly shadowed out the great outlines of the world's history down to the day of judgment in the prophetic visions of his servant Daniel.

By the prophetic delineations presented through Daniel, we are taught that five great kingdoms should arise to supremacy in this world—that the four first should be earthly, and should come to an end—that the fifth should be the kingdom of Son of Man, established under the whole heaven, and be an everlasting kingdom—a kingdom that shall never end—that at its establishment all other kingdoms shall, as the chaff of the summer threshing floor, be blown away and no place be found for them.

In the second chapter of Daniel, in giving an explanation of the king's dream, the four earthly kingdoms are brought distinctly to view with their peculiar characteristics (ver. 13.) Then at the 44th verse, the fifth kingdom is brought to view. It says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

In the seventh chapter, the same four great kingdoms are presented again under the figure of four great beasts. The deviations of the fourth kingdom are delineated by the ten toes in the image, and the ten horns on the fourth beast. The rise of Popery is brought to view by the little horn that came up among the ten, and before whom three horns fell. Daniel also saw till the thrones were cast down, and the Ancient of Days came—the judgment sat—the beast was slain, and his body given to the burning flame—and one like the Son of Man came with the clouds of heaven, and they brought him near before the Ancient of Days, and there was given unto him dominion, and glory, and a kingdom. (the fifth again) which was never to be destroyed, but to be everlasting or eternal. Verses 9, 10, 13, 14. And Daniel says, verse 16, "Lo he told me, and made me know the interpretation of the things."

The explaining angel then goes over the whole ground again with great minuteness, and closes as follows:—"And the kingdom and dominion and 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."

In the eighth chapter we learn that Daniel had another vision or view of the same general subject, only it commenced not with the Chaldean Babylonish kingdom, as did the king's dream and Daniel's former vision, for the very good reason that the Chaldean kingdom was then crumbling to pieces and nigh its end. Hence he begins with the Medo-Persian kingdom, which is followed by the Grecian, represented by the Ram and He goat. And at the ninth verse, the little horn or Rome is brought up again, which, from verses 3, 24 is evidently the same as that mentioned in chapter viii, we are informed that this power shall be broken without hand, viz. in a supernatural manner. Here again we are brought down to the establishment of the fifth kingdom.

Now it is evident from what we have seen, that the king's dream, and Daniel's views, as described in chapters vii and viii, were all parts of one and the same vision, or the vision repeated. But now an enquiry arises, "How long shall it be to the establishment of the Fifth Empire?" Such is the enquiry in the 13th verse, "How long shall be the vision?" In verse 14 we are told, "Unto 2,300 days; then shall the Sanctuary be cleansed." Daniel was anxious to know the meaning of the vision, and he heard a voice call and say, "Gabriel, make this man understand the vision." Gabriel, then proceeds to do as he is bid. See verses 15 to 25. At verse 26, Daniel is told to shut up the vision, for it should be for many days. He then says, "And I was astonished at the signs, but none understood it." Now what was it that none could understand? It was evidently in reference to the time; for all the rest had been particularly explained. Then, the anxiety which Daniel now had, was to know concerning the 2,300 days.

In the ninth chapter, we shall find a solution to this last obscure point. Daniel says, verse 12, "While I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, touched me; and he informed me, and talked with me, and said, 'O Daniel, I am now come forth to give thee skill and understanding.' At the beginning of thy supplications,

the commandment came forth, and I am come to show thee; therefore, understand the matter, and consider the vision." What vision was here meant? Why, of course the vision that had been presented in three different forms; and which had all been explained except the 2300—the 2,300 days. It was this, concerning which Daniel was now receiving skill and understanding. Now for the solution given by Gabriel. He says, verse 21, "Seventy Weeks are determined" upon thy people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, (of the 2,300 days) and to anoint the Most Holy."

Now let it be constantly borne in mind that this is Gabriel's explanation of the vision—the 2,300 days. In the 24th verse, we are informed that 70 weeks, or 490 days, or years, of the 2,300, were determined upon Daniel's people, and upon the Holy City. This was to extend to the cutting off of Messiah, which fact was to seal up, that is, to make sure the vision. The next inquiry is, Where are we to commence the 70 weeks? See verse 23. Know, therefore, and understand, that it is from the going forth of the command to restore and to build Jerusalem. Now turn to Ezra vii. 7-13, and you will find the decree of Artaxerxes (Longimanus) for restoring and building Jerusalem. This was before the birth of Christ 467 years. To this add the age of Christ—thirty-three years; and we just exactly get the 70 weeks or 490 years, from the time that Ezra left the river Abaxa, to the cutting off of Messiah, the Prince. See Ezra viii. 31. Now this fact was to make the vision sure. It also proves that we are to understand the vision in mean a day for a year. Here, then, we find ourselves placed upon invulnerable ground; it is a remarkable fact that the 70 weeks cover the whole ground, where any dispute or obscurity exists in reference to our chronology. All commentators admit that the 70 weeks were fulfilled at the death of Christ, and the 70 weeks began beyond doubt a part of the 2,300 days. The length of time from the birth of Christ to the death of Christ, is 467 years, and we have 1843 left, which will fill up the 2,300 days, or years.

The death of Christ, therefore, is the point of calculation from which the 70 weeks are to be reckoned. It is a point of time supported by Astronomy, and Prophecy. But, in reference to this, we have other great reasons for confirming these calculations. There is a point which stands out as a high mark upon the voyage of this vision of time—the power of Popery was broken, and the Holy destroyed. BERTHOLD, a Frenchman, under BONAPARTE, entered Rome, deposed the Pope, and led him into captivity, where he died in 1809 year; since which time the civil power of the Pope has been cut off, except in the small state which Bonaparte retained. It should be remembered that the Beast (Popery) had laid down the Church for a time, and was ending of time, which is forty-two months, or 2520 days or years. See Daniel vii. 25, Rev. xii. 2, 3, xii. 6, and xiii. 5. Now if we calculate back, 1,260 years from 1793, it comes us to 1793, at which time the Bishop of Rome began to exercise his power as head of all the churches, by the authority of the Emperor Justinian, who is evidently the point of time where we are to commence the time, times and a half, or 1,260 days.

The Roman Bishop was constituted head of all the churches by the Emperor Justinian, A. D. 534. But the Pope was not established in his see, until A. D. 539, at which time the siege of the Ostrogoths was raised, which left the Catholics in the peaceful possession of Rome. The historian says, speaking of the siege, "One year, and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents, and tamely passed the Milvian bridge." This was A. D. 538. See Gibbon's Rome, Vol. 3, p. 87, Harpers' Edition.

This fulfillment of prophecy is most clear. No event has occurred either before or since 1793, that might by any construction be looked upon as a fulfillment of that prophecy, viz. the taking away of the Papal power. Now read Daniel xii. 11, "And from the time the daily (the daily abominations of Paganism) shall be taken away, and the abomination that maketh desolate (Popery) set up, shall be 1,260 days." The abomination of Paganism was taken away, A. D. 508, which was just 30 years before Popery was established. Speaking of the war that resulted in the overthrow of Paganism, Gibbon observes that it was "the first war that was waged in the name and by the disciples of the God of Peace."