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THE MIDNIGHT CRY,

ADVENT SOURCE COLLECTION
General Conference of Seventh-Day Adventists
WASHINGTON, D.C.
No. 701

—AND—

Herald of the Morning.

Devoted to the Exposition of Prophecy.

"Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five foolish."

In the 1843-4 movement, they "go forth to meet the bridegroom."

DURING THE TARRYING, CONFUSION, DISCORD AND DARKNESS REIGNS ON THE PROPHECIES.

In the 1873-4 movement, the cry is, "go ye out to meet him. And the bridegroom came, and they that were ready went in."

"AND WHILE HE TARRIED THEY ALL SLUMBERED AND SLEPT."

The 1873 and 1843 arguments are precisely the same in character the thread being picked up where it was dropped before the Virgins went to sleep.

BOSTON, MASS.

N. H. BARBOUR, - - Editor and Publisher.

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ADVENTIST
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OUR PAPER.

With this number, our edition has reached 15,000. The mornings mail, just laid on the table by the Postman, has letters from Canada, and from Kansas, from California, and from Vermont, from Florida, and from Maine, from Missouri, Illinois, and Michigan. This was the morning's mail; we always have one at noon, the largest of the day, and often a third one at five o,clock.

Our capital, for starting the paper, was a clear sense of duty, strong faith in God, and forty five dollars. The first edition was five thousand, but a brother advised the addition of another, after the type was taken from the press, I yielded, but with many misgivings, the number was so large, and the subject so unpopular, even with Adventists. But it touched a cord that vibrated through the land, from ocean to ocean; letters of congratulation, of thanksgiving, and of sympathy, poured in, some with money, and some loaded with "incense," (Rev. 8: 4.) "the smoke of which, ascended up before God."

With such a response, I ventured to print 10, 000 the second month; still however, with some misgiving, that number looked large, especially when I considered that Advent papers backed up by strong organizations, and in the field for twenty years, had not attained to that number. But it seemed as if every thing went ahead of me, and I was only a light weight dragging behind. The number for February was 12,000; and now, 15,000 seems too little. I can supply no more of the first two numbers; there are a few left, but if I should fill the orders of a single day, it would take them all.

There is no parallel in the history of a religious paper; little, apparently insignificant, and with no oganization at its back, it starts off with such an impetus that, in three months, it has subscribers in twenty six States, and an edition nearly or quite equal to any TWO of the old Advent papers. This looks like "a short work the Lord will make, on the earth."

I have been conscience stricken when looking at the hundreds of letters piled in corners of the room, full of heart throbs and burning thoughts of the weary scattered ones, and no eye but my own to see, or heart to be cheered by them. hence, we have enlarged the page at the expense of the margin, to make room for a few.

The transfer of the paper to Boston, Mass. was made after careful consideration, and I trust will prove for the best.

I would call especial attention to the article on the Jubilees. It is a new argument, but one of the strongest ever presented on Time. When the 1335 "days" of Dan. 12, expired, as in full years, they certainly have; (and we are living in a little fraction of time "the prolonging of the vision," as shown in a former article;) the force of that argument was spent; then it was that more light was required; and it came at the needed time. Suddenly, while walking in the street, the suggestion came, "The seventy years during which the land enjoyed her sabbaths, is a key; turn that key. Divide the time during which jubilees were given, by fifty, and the time during which there were NO jubilee years, by forty nine" It was evening, I hurried, I RAN through the streets: I began to shout and praise God before reaching my room, satisfied it would come out 1874, but I wanted to see the figures, O! if it only DOES come out so, the last doubt will disappear; and I will give myself anew; soul body and spirit, to the work.

When I put the figures down, just as they stand in the Bible chronology; just as they stand in the argument on "The two dispensations;" which shows they are equal, that the time under the twelve Tribes was 1843 years; and that therefore, the time under the Gospel, will be 1843 years; and that they all centre HERE, that they point to the "tenth day of the seventh month" of 1874 for the end of the longest period, my heart leaped with joy. Praise the Lord! the race is almost done, and [illegible] tory soon to come.

I would also call attention to the article on Division; some may think it censorius; but I am doing what I do, from a seuse of duty, and BELIEVE the last division, as mentioned in the parable of the ten virgins, is NOW taking place. And TRUTH must somtimes be spoken, even if it seem harsh. God forgive me if it be a mistake; I want to do right! Pray for me.

The moving to Boston, is attended with a little expense' and I am trying to get better type, for the next number, which, I hope will not be less than 20,000. Those who can spare the thirty cents, will please remember that these mites are all we have to sustain the work.

Do not send money for me to pre-pay postage in the United States; but pay your own post master three cents a quarter. Will friends of the cause, not only in this country, but in Europe, and Cape-Town, please send the address of those who can, and will, read on these subjects. We are anxious to send the paper to all parts of the globe, where it can be read.

Do not forget our change of address. Send all communications to [illegible] Boston Mass.

THE JUBILEE.

The jubilee was the year of redemption, and those who had lost their possessions were reinstated. "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 possessions." Lev. 25: 8—10.

This is the type of the restoration of our inheritance; lost in Adam, restored in Christ. "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Eph. 1: 14. And if the law is to be fulfilled, as Christ declares, this final "restitution of all things," is, in some way, to be associated with the ending of these cycles of sabbaths, or jubilees.

There were seven kinds of sabbaths, six of which, at least, are a part of a system of sevens, or multiples of sevens. The 7th day. Exo. 31: 15. The 7th week, Dent. 16: 9. The 7th month. Lev. 23: 24. The 7th year, Lev. 25: 3. The morow after the 7 times 7, viz. the 50th day, Lev. 23: 15. The year after the 7 times 7, viz. the fiftieth year. Lev. 25: 8.

These six, the Jews attempted to keep; while of the seventh, we read in the 4th of Hebrews as follows: "For he spake in a certain place, of the seventh, in this wise: For God did rest on the seventh day from all His works; and again, If they shall enter into my rest. Seeing, therefore, it remaineth that some must enter in, and they to whom it was first preached, entered not in, because of unbelief; For if Jesus had given them rest, then would he not have spoken of an other day. There remaineth, therefore, a rest, (keeping of a sabbath,) to the people of God." Here, we learn there was one great sabbath, to which the six days of creation, and the seventh one of rest, pointed; and to which the Jews failed of attaining. As these sabbaths were all based on this same type, and were all connected by a perfect system not fully carried out in the Jewish Economy; "Therefore, (in consequence of this failure on their part,) there REMAINETH a keeping of a sabbath, (not sabbaths, from week to week, but the one that REMAINETH, viz. the one they failed of keeping. THIS sabbath, "Remaineth to the people of God;" and will complete the system of which the others were only fractional parts. "Let us therefore, take head least some of us come short of entering that rest, after the same manner of unbelief."

As surely as that system of sabbaths was not fulfilled in the Jewish Economy, so surely it remains to be fulfilled; for "Not one tittle of the law can pass until all be fulfilled." And as the six sabbaths, kept by the Jews were all multiples of sevens, or of one into another; so the time that brings the seventh and last Sabbath, must be multiples of sevens, or the lesser sabbaths multiplied into themselves.

Each jubilee was a full year; "A jubilee shall that fiftieth year be unto you, ye shall not sow, nor reap that which groweth of itself, for it is a jubilee, it shall be holy unto you."

As they did not keep these sabbaths, while they dwelt in the land, Lev. 26: 35, God cast them out, and made it desolate, "Until the land had enjoyed her sabbaths." And this seventy years desolation of Jerusalem, is the key that opens up a glorious prospect for 1874.

"And them that had escaped from the sword, carried he away to Babylon; where they were servants to him, and to his sons, until the reign of the kingdom of Persia; to fulfill the word of the Lord, by the mouth of Jeremiah the prophet, until the land had enjoyed her sabbaths." 2d. Chron. 36: 11.

The land had not enjoyed her sabbaths BEFORE the captivity, "Because it did not rest in your sabbaths, when ye dwelt in it." Lev. 26: 35. And it was to have no sabbath AFTER the captivity, "until the times of the Gentiles, are fulfilled." Hence the land would NEVER have enjoyed its sabbaths, had not God made it desolate during that "seventy years." "For as long as she lay desolate she kept sabbath, to fulfill three score and ten years."

Here we learn that in God's plan, seventy was the number of sabbaths due to the land; because there was SOME definite number due, and none had been enjoyed BEFORE the captivity; and none since it has been in the hands of the Gentiles, and yet the land has had its sabbaths; for "she remained DESOLATE until she had enjoyed her sabbaths." And it was desolate 70 years. Hence, in that 70 years, we have the key of the whole system of sabbaths.

We used the argument drawn from the jubilees, in 1844, thus: the full period, or grand cycle, we argued, would be 49 times 50; or, 2450 years; which, beginning at the captivity,

606 before Christ, would reach to 1844 after Christ; because 606 added to 1944 make 2450. Hence we thought 1844 would be the year of Jubilee

This was certainly very simple, and beautiful, —one of Bro. Miller's "jewels;"—but it was wanting in one or two very essential features, We had no proof that 49 times 50 would complete the last great cycle; nor had we a "thus saith the Lord," to begin to reckon from the captivity. But NOW we have positive instruction as to where these cycles begin, and also of their number; making, altogether, one of the strongest Time arguments, ever presented, and pointing to the year 1874, as the closing year, in this great cycle which is to usher in the millennium, or Sabbath of rest.

These sabbaths of the land, began when the children of Israel entered their inheritance. "Speak unto the children of Israel, and say unto them, WHEN YE COME INTO THE LAND which I give you, THEN shall the land keep a sabbath. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyards and gather in the fruit thereof. but in the seventh year, shall be a sabbath of rest unto the land. . . . 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 jubilee to sound, on the tenth day of the seventh month. . . . And ye shall hallow the fiftieth year, and proclaim liberty through all the land, unto all the inhabitants thereof; . . . for it is the jubilee, and it shall be holy unto you." Lev. 25: 2—10.

Here is POSITIVE instruction where those cycles, or multiples of sevens, began. And yet, strange to say, there are those, in the Advent ranks, teaching that we should begin to count these sabbaths of the land, from the exodus out of Egypt; forty years before they had any land. And what is still more surprising, this teaching finds followers among some who seem to be ordinarily intelligent, on other matters. God says this reckoning of sabbaths shall be "WHEN ye COME INTO the LAND which I give you." THEY say, it should begin when the children of Israel left Egypt. And there are those who, after having this positive instruction, in Lev. 25; brought to their notice, still adhere to that position. Of course, I refer to our brethren who hold to the 1875 argument; for there is where they begin these cycles of "sevens."

Here, then, where the children of Israel enter their land, is where we must begin to reckon. But the next important question is, HOW are they to be counted? For the first six there was positive directions; but this one, like all the prophetic periods reaching to the end of the gospel of grace, is not given in such positive language as were those under the law, where men walked by sight, and not by faith. Shall we reckon 49 years, or 50 years to each cycle? "Thou shalt number seven sabbaths of years unto thee; and the space of the seven sabbaths of years shall be forty and nine years; and the FIFTIETH year shall be a jubilee." Hence, it required 49 and 1, to complete one jubilee. 49 and 1 make 50. And of course the next 49, and 1, would make a 100 years, for two jubilees. Hence, so long as there were to be jubilees, or sabbatic years introduced between those cycles of 49, fifty full years must be counted to each cycle. And this reckoning was maintained until the captivity; since which, during "the times of the Gentiles," there has been no jubilee, and no jubilee years set apart, nor is there to be, until the coming of Christ. Hence, this side of the captivity there is one unbroken round of sabbathless cycles.—This is a fact, there has been no sabbaths to the land, since that 70 years; and therefore none should be counted.

The fact that the land was desolate until it had enjoyed its sabbaths, and that it was desolate 70 years, proves that to be the number God designed for it, and hence, 70 cycles should span the whole sabbatic period. And as 19 of them passed before they were driven out, 51 would remain; for 19 and 51 make 70. Hence, 51 of these sabbathless cycles should reach from the place where the jubilees stopped, to where the last one is to begin.

From the time they entered their land to the captivity, was 969 years. And from the captivity to 1874 is 2499 years. Nineteen jubilee cycles is 19 times 50, or 950 years, 950 from 969 leaves 19. hence their last jubilee was 19 years before the captivity. The captivity occurred 606 before Christ. Nineteen years before, would be 625 B. C. From 625 B. C. to A. D. 1874, is 2499 years, or 51 of these sabbathless cycles; which, with the other 19, complete the 70, or full number.

Men may cavil at this, if they please, but the facts remain. Nineteen jubilee cycles, from the time God commanded them to begin to count, ended 19 years before the captivity; and 51 sabbathless cycles will end this present year.

Scoffing will not change the purpose of God; and just so sure as there WAS a plan on which these sabbaths were based, that plan will be consummated, and the jubilee trump will sound.

Now we begin to see why all the details of the law were so necessary, "See that thou make every thing according to the pattern shown to thee in the holy mount." The building is now coming together, and "without the sound of a hammer."

THE BIBLE CHRONOLOGY.

The chronology published in the "Midnight Cry," of 1873, is the only strictly BIBLE chronology from Adam to Cyrus, ever published. —I know how comprehensive is this statement, and what I am saying—I do not claim to have been the author, or even the compiler. It was advocated by Bowen, then by Elliott, of England, and lastly by myself. All others, whither by Scallager. Hale, Usher, Cunningham, Clinton, Jarvis, Bliss, Thurman, and a score of others we might name; without an exception, take Josephus, in different places, for more than FIFTY YEARS, to help fill out their chronology.

Josephus was very loose in all his chronological statements, and, in almost every instance, differs from the Bible. And these same writers reject him in other places; but accept him HERE because they think there is a gap in God's chronology, and, with them, it is Josephus, or nothing.

Of course they try to bolster him up with various theories, many of which are more faulty than Josephus himself. But I prefer BIBLE chronology, and we have it unbroken from Adam to Cyrus.

This chronology, with much other matter, is given in full, in a pamphlet published in 1873, and which I can mail for 15 cents. I also purpose to give it in a future number of this magazine.

By this chronology, the time from entering the land, to the year 1874, is 3449 years.

Thus, from entering the land, until its division by lot, was	6	years.
From division of land, until Samuel, was	450	"
Under the kings,	513	"
Captivity,	70	"
Captivity, to birth of Christ,	536	"
To which add - - - - A. D.	1874	"
Total,	3449	years.
The 19 jubilees, or 19 times 50, is	950	years.
The 49 times 51, is	2499	"

Which added together makes a total of 3449 years, or just the time from entering their land, to A.D. 1874.

But it may be said, it requires a multiple of one PERFECT jubilee into itself, or 50 times 50, to carry out the seventh sabbath on the same basis of the other six. This is true; and if our reckoning is correct, and the system perfect, we shall find that the time between the last jubilee where the sabbaths to the land were stopped, and the great Jubilee, there will be just this arch, or multiple of the sixth sabbath into itself.

But in multiplying 50 times 50, we of course include fifty jubilee years, and hence include the last, or great one. But as that cannot be measured, and we are only trying to measure TO the last one, but not to include it, the last year of the last fifty, must not be counted.

50 times 50 is 2500; leave off the last year, which only carries us one year into the great sabbath, and, there remains as before, 2499.

Each of these seven sabbaths are independent and yet a part of a system. Six of them were kept under the law and have passed away, and one, the seventh, "remains to the people of God." Of those six, two were for the land, and four for the people. They are all of equal authority, and rest on the one foundation. The fact that God rested on the seventh day, makes them all equally sacred. And the commandment to keep the seventh DAY, is, and never was any MORE binding than to keep the seventh week, month, year, or fiftieth day, or fiftieth year. "Ye shall hallow the fiftieth year, . . . for it is the jubilee, it shall be holy unto you; ye shall not sow, nor reap that which groweth of itself. Who annulled five of these sabbaths, and retained the sixth? and how arbitrary to despise five, and hold to the one. I fear some have brought upon themselves a bondage that cannot give life. If men keep the law they shall live by the law. But if they fail in FIVE points, they fail in all. These six sabbaths serve as shadows of good things to come, and were fulfilled in the dispensation of types. "But there remaineth a keeping of a sabbath to the people of God."

The fact that those six sabbaths were embraced in one part of the sabbatic plan, proves that, belonging together, they are of equal authority. If there had been only fifty, instead of seventy of these great cycles, there might be reason in keeping every part until the whole was complete. But there were 19 of these cycles set apart during which these lesser sabbaths remained in force; then came the great sabbathless cycle, of 49 times 51, or 50 times 50, of Gentile rule, during which all sabbaths to the land, at least, have been impossible. And the four, which were for the people, have not been kept.

If the trump of jubilee is ever again to sound, the evidence is conclusive, that it will sound at the end of these great cycles, which are twofold, viz., The 70 cycles from the

time they enter their land, and the great jubilee cycle of 50 times 50, beginning with their last jubilee year, both of which ends with 1874. And if there is a system on which these seven sabbaths are based, 1874 is doubtless its termination. Hence, on the 10th day of the seventh month of 1874, we are compelled to look for the sounding of the trumpet which calls the rightful heirs to their inheritance. "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 to sound throughout all your land."

"The land shall not be sold FOREVER, for the land is mine; for ye are strangers and sojourners with me." (Lev. 25.) And we are rapidly approaching the time when "the REDEMPTION of the purchased possession" will be consummated. Abraham saw this, and was glad; his prophetic eye [illegible] which hath foundations;" and though, like us, "a pilgrim and a stranger in a land which he afterwards should possess;" and though "he died without having so much as to set his feet upon," yet he believed God, and it was "accounted unto him for righteousness." And when the trump of jubilee shall call the ransomed back to their inheritance, "many of them that sleep in the dust of the earth shall awake;" Machpelah's cave will open, and Abraham step forth, and, with all the faithful, receive the reward of his faith.

THURMAN'S CHRONOLOGY.

Brother Thurman makes the time of one complete jubilee cycle 49 years, instead of 50; even while they were in their own land, and God commands them to count the fiftieth year. He also begins to count these sabbaths of the land when they leave Egypt, and claims that they synchronize with his 1875 chronology.

Now admit his two positions, viz, That 49 years is a full jubilee cycle, and that we should begin to count when they leave Egypt, instead of "when ye come into the land which I give you," still the year 1875 does NOT synchronize, by his chronology, with a jubilee year. For, from leaving Egypt, to the captivity, he makes 1054 years; and from captivity to 1875 inclusive, 2433 years. (See his Chronology.) These numbers, 1054, added to 2433, make 3487, which, divided by 49, one of his full cycles, give SEVENTY-ONE, and eight years over. Hence, from his own standpoint, the result is simply this, viz: Seventy-one of these cycles ended in 1867, and 1875 is just EIGHT years into his 72nd cycle. Therefore, 1867 should have been the year of jubilee; and indeed he so preached in 1867. And without changing the whole thing, and taking out eight years from some part, he has no right whatever to look for a jubilee year until the close of his next cycle, or A. D. 1916.

The above are the simple facts in relation to the so much talked of 1875 chronology, and its synchronizing with the jubilees. The 70 years, during which the land enjoyed her sabbaths, the key to the whole system, is converted into 71 and 8-49ths. And so far from the year 1875 being a jubilee year, it is eight years too far, or forty-two years too near. But from the Bible standpoint, beginning to count where God says begin, and counting a full cycle of 50 years, so long as there was a 50th year set apart, and NOT counting those 50th years since they have ceased to be set apart as jubilee, and the land which had enjoyed her sabbaths had no claims to them, and 1874 closes the grand total. And wether 1875 will be the first, and 1876 the second year, into the final great Sabbath or Millennium, if 1874 brings that sabbath, I shall be satisfied. Indeed, I do not look for deliverance on the 10th day of the seventh month of 1874, I only look for "The sign of the Son of man in heaven," and the end of probation under the Gospel. All the types of our deliverance point to spring, and possibly it may be the following spring. But I believe "THE END," so often referred to in the Scriptures, viz., The end of the Gospel, the end of the world. (age,) "the end of the days," will be on the 10th day of the seventh month of 1874. And that it is there, the blood of sprinkling will have accomplished its purpose, and the trump of jubilee call the sleeping saints from their dusty beds. "The dead in Christ shall rise FIRST." How long first none can answer; perhaps forty days, perhaps six months; or it may longer. But, beloved, "The end of all things is at hand; let us watch and be sober." And whatever is before us, grace will be given sufficient for every need.

"THAT DAY AND HOUR."

Is the time of the Second Advent a proper subject for investigation?

If Christ meant to say, "Of that day and hour no man is ever to know," then it is one of the secret things of God, and "Secret things belong unto the Lord our God." But, if the time is revealed, "Those things which are revealed belong to us and our children forever."

One thing, at least, is certain; when Christ was on earth, no man, or angel, nor even He himself, knew the time of his second advent. The question, then, narrows itself down to this, Has the time been made known since Christ left the earth? As a direct revelation, I should answer, no! The Book of Revelation, made about sixty years after the ascension of our Lord, is the only prophecy containing definite time written since the Christian era; and in that there is no definite time reaching to the Second Advent. Then, if it was not known when our Lord was upon earth, and has not been revealed since that time, the negative have the question, you will perhaps say. But don't be too fast; may it not have been revealed before, and yet so as not to be understood at that time? I say, yes! And if I can make this apparent, and maintain my position, then of course the fact that it was not known at the time our Lord makes that declaration would not militate against it being known at some future time.

Of course every one knows that "but of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," (Mark 19: 32,) does not NECESSARILY mean, that they shall NEVER know. If so, then it follows that the angels will never know, or even Christ himself. How, then, is He to come, "with all the holy angels?" Ah, but they may not know until a few minutes before they start. Yes, I grant it. Then, by the same license, we may know a few minutes before they start; and the position that our Lord meant that no man should ever know, falls to the ground. In fact it is not tenable any way. For to argue that Christ is never to know till he finds himself here, would be foolish, since He is to come "as he ascended into heaven," and there was time consumed as He ascended, "and a cloud received him out of their sight."

If Christ did not mean that they NEVER were to know, he doubtless did mean just what He said, viz., That no one knew the time. Children generally get the true meaning of simple words, and it is often well to become as little children, to get the truth. Your little daughter says to you, "Papa, I have hid my dollie away, and nobody but me knows where it is." Perhaps you look a little while and find it. Would you say to your child that she had told an untruth, because you had found it? Did she mean that nobody would ever know? Such a construction would not only be doing your child an injustice, but it would be a clear misapplication of words. And yet those who dislike to hear the coming of Christ talked about, are not ashamed to put such a forced construction on the words of Christ.

Can't you conceive of circumstances where it could be said no one of a party knew the distance to a certain place, and without further revelation or instruction, know at some later time? Suppose you were told, in going to a certain place, that when you came to a well defined landmark, it would be five miles from that to your destination. Now you start on your journey; you don't know how far it is, but you have perfect confidence that you will know, at the proper time, and without further instruction. So have we. "The wise shall understand." They did not, when those words were uttered. Daniel was a wise man; and he heard a certain saint answer the question, "How long shall it be to the end of these wonders?" And yet he said, "I heard but I understood not." And the angelic messenger told him "to go his way, for the words are closed up and sealed until the time of the end." But he goes on to inform him, that from a certain event to transpire, it should be so long. Do you see anything very contradictory in all this? That nobody knew, not even the angels, who were the month-piece of the Spirit, and nobody could know until a certain time, and then "the wise" should understand? Men who don't want to know, never will know. God don't force this kind of knowledge. "If thou search as for hid treasures, then shalt thou find the knowledge of God."

That the above is true, and the correct understanding, is clearly taught by Peter. He informs us that the prophets searched diligently to know "what and 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." Peter is talking of what we are talking of, viz., Time.

"Unto whom it was revealed that not unto themselves, but unto us did they minister." "Go thy way, Daniel," you are used as the mouth-piece of the Spirit, but only to minister to somebody else, and you are writing what you cannot, but THEY will understand. There were more than prophets, who desired to look into these things, which if we are come to "the time of the end," are freely open to us. "Which things the angels desired to look into." (1 Peter 1:12.) But no man, or angel, knew, or were to know, until "the time of the end." Then, "knowledge was to increase," many to run to and fro, and the wise understand.

"For as a snare shall it come upon all them that dwell upon the face of the whole earth;" is another passage often quoted by those who oppose the investigation of prophetic periods. (By the way, this is a strange charge to bring against professed Christians. "Those who OPPOSE the investigation of prophetic periods." And yet this is what a large part of the Christian world, and perhaps one-half of the Advent people, are doing.)

Is this a false charge? They will tell you it is. But what are the facts? The object of this paper is, "To search DILIGENTLY, what and what manner of TIME the Spirit of Christ, which was in the prophets did signify when it testified beforehand, the sufferings of Christ, and the glory that should follow." The object of this paper meets with strong opposition from the class named, and we are accused of various wicked things, one of which is, "Setting the time for the coming of Christ." While the facts are, nothing can be farther from our thoughts or intentions. We are "searching DILIGENTLY to know what and what manner of time the Spirit of CHRIST, which was in the PROPHETS, did signify;" and give what we think those prophecies "signify," and the reasons for thinking so. In what, then, does the wrong consist, if not in searching? You do not find those who oppose this taking it up themselves or searching diligently to know what and what manner of time is signified by these prophets. But you do find them without sympathy for those who do search. And the above passage from Luke 21: 35, with kindred ones, are often in their mouths. "As a snare shall it come upon all that dwell upon the whole earth." Now read the context.

"Take heed to yourselves, least at any time your hearts be overcharged with surfeiting, drunkenness, and the cares of this life, and so that day come upon YOU unawares; FOR, as a snare shall it come upon all THEM." Here are two classes, YOU and THEM. Take heed least YOUR hearts be overcharged, and so it come upon you, unawares, for as a snare shall it come upon all THEM that dwell upon the whole earth. "Watch YE, therefore, that YE may be accounted worthy to ESCAPE all these things."

Some persons seem incapable of exercising common sense in relation to Bible subjects, while on other matters they have their thoughts about them. I will put a parallel to their rendering of this.

The small pox is coming to your town, and I say to a certain class of citizens, "Take heed to yourselves, least any of you become exposed, and so that disease attack YOU, for it will attack EVERY PERSON that dwells in the whole town. Watch ye, therefore, that ye may be accounted worthy to escape that disease. If your physician should talk thus, you would say he was a fit subject for a lunatic asylum, or else he was joking. And yet men will put such a construction to the language of our Lord. And what for? Why, to prove that it is coming upon themselves as a snare. If that is the object, they can do it in an easier way, and without misconstruing Christ's words. Let them ask themselves, if their hearts are overcharged with surfeiting, drunkenness, or the cares of this life, for one class will be found in that condition. "And as a snare shall it come upon all THEM that dwell upon the face of the whole earth." But, beloved, "Watch ye, that ye may be accounted worthy to escape all these things, and stand before the Son of man."

DIVISION.

"Mark those who cause divisions," is a text from which many a sermon has been preached. It was the cry in Luther's day, by the priests of Rome. It was the cry in 1843, time, when God was calling out this "waiting" people, and we are hearing it again. "Mark those who cause division." Good men and bad, devil and angel, can choose a good text from which to preach.

There is a division taking place among Adventists; and it is spreading from one end of the country to the other, on the TIME question; and if the parable of the ten virgins is to be completed by this people, as literally as it has been fulfilled thus far, this division must be *consummated* BEFORE CHRIST COMES.

Let us look at the parable again. It follows the 24th of Matt., and the signs which carry us down to the last generation and coming of Christ, and is certainly located at that point of time. "THEN shall the kingdom be likened unto ten virgins who took their lamps and went out to meet the Bridegroom." (There is not a man in the world, who has no theological theory to support, whether he believes the Bible or not, but will tell you the above is a fair grammatical rendering of the sense conveyed by the language of our Saviour.) Well, no matter! The Advent people have filled that parable so perfectly, that all who want to see, can see it; and those who do not want to see, could not be made to, if it were given in letters of light.

"THEN," viz., at that time, the kingdom of heaven should be likened to virgins who took their lamps (Bible,) and went forth to meet the Bridegroom, and five of them were wise and five were foolish. And while he tarried, they all slumbered and slept." We did take our Bibles, in that 1843–4 movement, and go out to meet the Bridegroom. He did tarry, and we have all been in darkness in relation to his coming. And the utmost confusion has reigned on the

prophetic periods, and other prophecies, since that tarrying. Why will men reject facts to escape conclusions to which those facts will take them? There is not a person in the Advent ranks but knows that when the time went by, we split into innumerable fragments; and, that confusion on prophetic subjects has obtained, and does to the present day. Witness the leading writers on prophecy, and find two that agree.

"And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." Night means darkness. "And the darkness he called night." Hence, the time we entered into that darkness, was where the "night" of that parable began; and it certainly does not end until the Bridegroom comes.

"*Midnight*" means the middle of the night. You may kick against this definite meaning, but you will only "kick against the pricks." If you have a theory that turns midnight into morning, you had better renounce your theory.

"AT MIDNIGHT, there was a cry made." A "cry" precedes the event to which it calls attention. "Then those virgins arose and trimmed their lamps," viz., searched the Bible on this question, as they are doing to-day.

This 1873–4 cry, which is a counterpart of that of 1843–4, WAS MADE, or began to be made, "AT MIDNIGHT," viz., half way between 1844 and 1874. And as the 1843–4 movement began in 1828, and was a "going forth to meet the Bridegroom," and lasted about fifteen years; so this 1873–4 cry was made "*at midnight*," and it is, "Go ye out to meet him," and has continued about an equal length of time.

But why is it that men will take a position perfectly untenable, for the sake of escaping conclusions to which facts are forcing them? I mean those who would make the "cry" occur at the appearing of Christ, or perhaps a few moments before. When Christ comes, it will be morning. Midnight and morning never come together, either in nature, or in any *natural* parable. If any *man* should make an illustration so unnatural, he would be called a fool. And yet they would put this unnatural construction on the parable of our Lord. Does it look reasonable, that a midnight cry is to be made in the morning? or just at Christ's appearing, and have all the balance of that parable crowded into a few moments of time? "Then all those virgins arose and trimmed their lamps, (a pretty time that would be for wise, or foolish either, to begin to trim their lamps, or search their Bibles,) with Christ coming "as the lightning."

And the foolish said unto the wise, give us of your oil, for our lamps have gone out; but the wise answered, saying, not so, least there be not enough for us and you; but go ye rather to those 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."

Here is the division to which I referred in this heading. "*And while they went to buy.*" They go away, whatever that may mean, and whether the parable is correctly or incorrectly applied, there is a DIVISION between those who go out to meet the Bridegroom. And that division is a voluntary one, and comes BEFORE the Bridegroom comes.

As in the 1843–4 movement, *definite time* was the FOUNDATION, the MOTIVE POWER, and the LIGHT, which was shining from our lamps; and now a part of the Advent people say that there is no definite time in their Bible, and they never expect to know the time, unless it is by a new revelation, and they are going to wait for some angelic messenger from heaven to give them that light, or sound the midnight cry. This looks like going to them that sell, because the Bible don't contain light enough for them. At any rate, there is a division going on all through the land, on the question of Time, the question that brought us out One party claims that the lamp is full, and the light is shining. The other, that there is no light there. They have no doubt but what the Bridegroom is *near*, but as far as having any light, or a lamp which shines clearly enough to see where, or *how* near, they boldly assert that their lamp gives none.

Well, friends, I guess the parable is coming out all right. May God hasten the division, since it must be; but pray earnestly that you may be found on the right side. For not one tittle of His word will fail until all be fulfilled. And this division seems to be about the last act, for the next thing which follows is, "And the Bridegroom came, and they that were ready went in, and the door was shut; and afterwards came also the other virgins."

Depend upon it, friends, those who propose to wait for light outside of the Bible, go too far. Everything necessary is here. "That the man of God may be *thoroughly* furnished unto every good work;" even that of going into the marriage feast. God pity those whose lamps have gone out, and are looking elsewhere for light.

Some may feel that the spirit of this article is too positive; but, men and brethren, we are too near the end to fool away time. I tell you, with a house on fire, a man generally talks in earnest. We have no time to talk sweet, and feed with milk, and lay foundations. CHRIST is coming in judgment, and it is too late for men to creep towards the truth. If they expect to get into the kingdom, they must leap, and put forth every effort. The dividing line is being drawn. Everything speaks it! Chronology proves we are already in "THE DAY OF THE LORD." A few fleet moments remain for us to make our final decision. God help those who are out of Christ to flee for their lives, "and tarry not, in all the plains." If men will shut their eyes to all the mass of evidence in the signs of the time, the condition of the nations, and the direct Bible evidence that the Gospel of grace is about to end, then they must meet their doom. And leaning on your churches or preachers, or one another, will be a poor refuge from the storm. "Come out and be ye separate."

TWO DISPENSATIONS.

That under the twelve tribes, and that under the twelve apostles. God has arranged the warfare of Zion in two parts; the literal seed, and the spiritual, the typical, and the anti-typical; the covenant of bondage, and the covenant of grace; the Old Testament and the New. And the first advent of Christ is the pivot upon which the whole system turns. These two covenants, or testaments, are beautifully represented by the two cherubim, with wings stretched from the sides of the house to the center, over the mercy seat; and the glory of the God of Israel was above the cherubim. 1st Kings 6: 25.

These two cherubim were types of the two dispensations, or covenants, or Old and New Testament. The signification of "cherub" is, fullness of knowledge. So are these two Testaments. "That the man of God may be thoroughly furnished unto every good work." They have the whole truth, all that we can know of Christ. And like the two cherubim, stand on either side of the mercy seat. One was before, and pointed to a Messiah to come, while the new dispensation points back to His death and resurrection as the basis of all the glory that is to follow. And these two dispensations, like their types, the cherubims, are exactly equal; thus dividing Zion's warfare into two equal parts. And I can show a clear Bible argument, that when the Gospel dispensation has continued as long as did the first, it also will end.

The first dispensation and the twelve tribes, continued just 1843 years. And with this present year, upon which we have now entered, the Gospel will have continued just 1843 years, and Zion's warfare will be completed. A strange coincidence, to say the least, that our year 1874, (1873 Jewish time, does not end until the spring or fall of 1874; depending on whether we are reckoning Jewish ecclesiastical or Jewish secular time,) is the terminus of the seventieth jubilee cycle, and also should complete, and make the second dispensation just equal with the first. There is a beauty and fitness in all this, which men have little appreciated. For God's plans, like the parts of a building, fitted by a master hand, come together without the sound of a hammer.

The twelve tribes of Israel, are used to represent God's people, as well in the new as in the old dispensation. It is the twelve tribes of Israel that the twelve apostles are to judge. It is the twelve tribes from which the sealing is made up in Rev. 7.

At the death of Jacob, the patriarchal age ended, and the children of Israel represented God's people. And it was then the scepter, a symbol of authority, was conferred upon the tribe of Judah, which was not to depart till Shiloh come. (Gen. 49: 10.) From the death of Jacob, to the coming of Christ, was 1843 years. While Jacob lived, he represented his own household; when Christ, the true seed, came, He represented his own house. Hence, you see, the measure of the tribes, as the representatives of Israel, is fixed between those two dates, the death of Jacob, and the coming of Messiah. And it was during that time the scepter was to remain with them. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and unto him shall be the gathering of the people."

During that period of time, while they represented God's church and kingdom, He was continually chastising them. Their punishment in Egypt was because they sinned against God "in their youth in the land of Egypt," Ezekeil declares, 23d chapter. "The law was given by reason of transgression," the apostle declares. They suffered in the wilderness for their rebellion; and for the same reason, nations were left in Palestine "as thorns in their side." They were oppressed by their kings, and eventually by Babylon, Medo-Persia, Greece and Rome. Still they remained the kingdom of God, his holy nation, until Shiloh came; then that kingdom was taken from them, and his people called by another name. But Zion's warfare goes on under the Gospel. Christ was the chief corner stone laid in Zion, and now, "if ye receive not chastisement, then are ye bastards and not sons."

But the conditions were different; under the first dispensation the chastisement was conditional; if they would repent, God would exalt them to reign over their enemies. While under the Gospel, the better God's people live, the more they suffer. "If the world has hated me," said the Master, "it will hate you; if they have persecuted me, they will persecute you." The warfare goes on, but the conditions are changed. Suppose the case of a criminal; he tampers with mercy, and breaks the laws year after year; he is reprimanded by the judge, and punished time after time; punished and forgiven, and again punished and forgiven, but with no permanent benefit. At last, after ten years of such continued chastisement, the judge declares that now his punishment must be unconditional, and must continue until he has received "double." Such a sentence at first might appear very blind. When will it end? His friends begin to inquire, and find that he had been punished just ten years, conditionally, but now it is unconditional, and must continue until he has received double. They would at once say, when he has had ten years more, he will have received double, and his appointed time will be accomplished.

This is precisely the way God has arranged the chastisement of Zion, and the *cover* under which he has put the time of that warfare. While he had a a kingdom, the chastisement of his people was conditional. That kingdom was taken away, but there is a set time when it must be restored, and until that time shall come, they must remain without protection, "And serve other rulers, day and night, where God will show them no favor" as a nation. And how long must this unconditional punishment go on? Until they have received double, God declares. How long had they been punished prior to the taking away the kingdom? 1843 years. The time is about up. Christ is coming to deliver His people, to restore the lost inheritance, to break every yoke, and let the oppressed go free. And Paul says, "Comfort one another with these words." "Comfort ye; comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, (appointed time in the margin). Cry unto her that her APPOINTED TIME is accomplished, and her iniquity pardoned, for she hath received, at the Lord's hand, double for all her sins. Isaiah 40: 2.

Why this rejoicing because she has received double, and what has that to do with her "APPOINTED TIME?" Because when her set time is up, God will remember her. "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea the SET time is come." God does everything on time, and has declared the end from the beginning. But where did he set the time for Zion's warfare, and declare that He would not restore her to favor until she had received double? By the mouth of Jeremiah the prophet, I answer. The same one who gave the key to the great Sabbath Cycle, or jubilee, which also brings the restoration of the inheritance at the same point of time.

In Jeremiah 16: 11 to 18, you will find that God would cast off his people "into a land they knew not, neither they nor their fathers," and therefore not into Syria or Babylon, for their fathers came from those lands. This casting off was to be where they should serve other gods, (rulers,) day and night, and where "He would not show them favor." Then follows the promise that He will bring them again into their own

land which he gave unto their father. "Abram was heir to the world," and they that are Christ's are joint heirs with him. God goes on, in Jer. 16th, and says, he "will send for hunters and hunt them out of the holes of the rocks, and fishers shall fish them," viz., "They shall come again from the land of the enemy," "and the sea shall give up its dead." He will bring them again, in these various ways, "And FIRST, I will recompense their sin and their iniquity DOUBLE." (Verse 18.) Here, then, is the prophecy, and the "set time."

He will bring them again, "and FIRST, he will recompense their iniquity and their sin DOUBLE." Then we hear Isaiah, whose lips were touched with hallowed fire, as he looks down the vista of time to where God is about to have mercy upon Zion, because the "TIME, yea the SET time is come." (Psalms 102: 13.) And these comforting words are spoken: "Comfort my people saith your God, and say unto them, that their appointed time is accomplished, and their iniquity pardoned, FOR they have RECEIVED double, for all their sins."

If, under the first dispensation, God's people were chastised 1843 years, conditionally, and Zion then passed under other conditions, where there could be no lifting up of her down trodden sons and daughters until the *time*, yea the set time shall come, then may we look for that deliverance, when "she has received double for all her sins." And if that warfare continued 1843 years under the first dispensation, then when it shall have continued 1843 years under the second, she will have received "DOUBLE," and God's word for it, "her appointed time will be accomplished." And "when the Lord shall build up Zion, He will ap pear in his glory." Psalms 102: 16.

The Bible chronology, on which all these times and seasons are based, we propose to give in full in a future number. According to that chronology, the time from Adam to the death of Jacob, is as follows: Adam, to end of flood, 1656 years. Flood, to death of Terah, and covenant with Abram, 427 years. From the covenant to the birth of Isaac, 25 years. Birth of Isaac to birth of Jacob, 60 years. Birth of Jacob, to his death, 147 years. Total, 2315 years. Here, at the death of Jacob, ended the patriarchal age, and that of the twelve tribes begin; from which, to the Gospel dispensation, was 1843 years. Thus,—

From death of Jacob, to the law,	198 years.
From law, to sending of spies,	1 year.
From spies to division of land,	45 years.
From division of land, to Samuel,	450 "
From Samuel to captivity,	513 "
From captivity to Cyrus,	70 "
From Cyrus to Christ,	536 "
From birth of Christ to Gospel,	30 "
Total,	1843 "
From A. D. 30 to 1873 inclusive, is,	1843 "

1873, Jewish time, ends in 1874 of Roman time.

Thus we have arrived at a point of time when Zion has passed through her two stages of warfare, and "has received double, for all her sins." And on the word of God we can declare that her appointed time is accomplished. These things do not fit, nor will they come out together by any other chronology than "*The Bible chronology.*" And by this, we find the two dispensations ending in 1874. We find the 70 cycles, from the time they entered the promised land, ending in 1874. We find a jubilee, or sixth Sabbath, multiplied into itself, from the last one kept under the law, brings the end in 1874. (See article on Jubilee.)

And now there seems to be but one thing to settle. Was A. D. 30 the point where the double, or second half, began? That it began with the Gospel dispensation, we have positive proof in Zach. 9th. "Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; lowly and riding on an ass, and upon a colt, the foal of an ass..... As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of the pit in which there was no water. Turn you to the strong hold, ye prisoners of hope; even to-day do I declare I will render double unto thee." They thought when the Messiah came, their punishment would end, but they rejected him, and hence, Zion must pass through another probation, another long warfare, a second half. "Even to-day, do I declare, I will render double unto thee." Double means the addition of an equal quantity.

THE CHRISTIAN ERA.

The opinion obtains to a very wide extent, that our common reckoning is not true, and that the birth of Christ should be placed five years earlier than the year 1. And this opinion rests solely on the statement in history, that Herod, the king, died four years before the Christian era. It will be remembered he died while Joseph and Mary, with the infant child Jesus, were in Egypt. If that statement in history, that Herod died four years before the Christian era, is true, then our reckoning is five years out. The above is the argument *for*. I will now give the argument *against* that view.

Cæsar Augustus was emperor of Rome when Jesus was born. (See Luke 2: 1.) Augustus Cæsar died in August, A. D. 14. On this fact all historians agree. Tiberius Cæsar was the successor of Augustus. "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, ..., the word of God came unto John, the son of Zacharias, in the wilderness, and he came into all the country about Jordan preaching the baptism of repentance." Luke 3: 1–3.

The following diagram will help the reader:

Augustus Cæsar Died A. D. 14	While the 15 year of the reign of Tiberius,— would be A. D. 29

Hence John did not begin to preach until the year 29 of our common reckoning. Now if Christ was born five years before Christian era, then He was 14 and 5 are 19 years old when Augustus Cæsar died. And John did not begin to preach until the fifteenth year of Tiberius, his successor. Hence, Jesus was 19 and 15, which is 34. Was in his 34th year when John began to preach. How will this agree with Luke 3: 23? "Now when all the people were baptized, it came to pass that Jesus also being baptzied, the heavens were opened.... And Jesus himself began to be about 30 years of age."

You see if that statement in history is correct, Luke is altogether out in his reckoning. And I am not yet prepared to renounce the inspiration of the Gospel by Luke.

Of course our wise men and astrologers have seen

the discrepancy between their historian and Luke: but of course they cannot admit that a historian might make a mistake as to the year of Herod's death, and so they try to harmonize Luke to the historian, instead of the historian to Luke. They claim that Tiberius reigned cotemporary with Augustus THREE years. No one historian has attempted to make it more than three years. Well, granting that, though it is not true, Tiberius was not crowned, nor in any sense of the word, did he reign until a number of weeks after Augustus died. But admitting all they claim, that he reigned three years in company with Augustus, and still it leaves Jesus thirty-two years old when he was baptized. And Luke, too, if not five years out in his reckoning, I shall hold to Luke's statement a little longer, even though I have to come to the awful conclusion that a Roman historian has made a mistake as to the year that Herod died. The statement is said to be supported by the fact, that a lunar eclipse occurred the year of Herod's death; but there was a lunar eclipse in Palestine each one of those four years. Hence, the present reckoning of the Christian era is the true one, if the Bible is true. And if the Bible is not true, I do not claim to be very correct in anything, for all my calculations, and all my hopes, are based on the immutable word of Jehovah.

"THE IMAGE OF THE BEAST."

WHAT IS IT?

"Saying to them that dwell upon the earth, that they should make an image of the beast which had the wound by a sword, and did live." Rev. 13: 14.

Papacy represented the Roman world until 1798, when the beast received a wound, and one of its "heads," (governments,) viz., the papal government, died. In 1800, or two years after "the deadly wound" was given, papacy was restored; but it no longer represented the Roman empire; in that character it had "power to continue forty and two months," then came the change, since which it has only been "an image" of its former self. True, it has been a "head," or government of Rome, but its claims were only a reflection of its former greatness.

An image must have a likeness to the original. The original beast was church and state; so has the image been. The original beast was the Roman government; so has the image held government at Rome. The original beast made great and blasphemous claims; so has the image. In fact, it has represented the original in every point, so far as an image can represent its prototype. "That the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Here is what the "image" was to do; and if it has accomplished that work, we shall know the application is correct. In the first place, papacy as the "forty and two months" beast could continue no longer than that period of time; and yet papacy must continue till Christ comes; therefore it must exist in some other and new character. And it has existed in a new character, and been a perfect image of the old forty and two months beast. This, at least, looks plausible. Now for the proof. Has it done the work God said the image would do? It was to both speak, and to cause that as many as would not worship it should be killed.

This is a symbol, and hence, we expect the speaking and killing to be symbolic. Its speaking is great acts; and certainly the declaration of INFALLIBILITY is speaking very loud. Killing, also being symbolic, must refer either to political or ecclesiastical death, as these are the only ones mentioned in Revelation. Excommunication from that church is ecclesiastical death. And the "image," (this being a symbol, its work must be symbolic) "has caused that all that would not worship the image should be killed," (ecclesiastical death). More than two-thirds of the Roman world have been excommunicated. Nearly all of Italy, Victor Emanuel and his army, Dollinger, and nearly all of Catholic Germany. In fact, "*all that would not worship him.*"

How clear and simple is truth. Papacy must hold some place in prophecy. It has made great pretensions since "times and laws were taken from its hand," but it was all show; the sting no longer existed. Even its bulls of excommunication excited only a smile of contempt from those against whom they were hurled. It was not so once; there was a time when excommunication by the pope was not only ecclesiastical, but social, political and literal death, and it made kings and emperors tremble. But that was when the papacy stood as the representative of the iron scepter of the Roman empire.

THE TWO-HORNED BEAST;

WHAT IS IT?

Having learned what "the beast," of Rev. 13th, was, it is an easy matter to determine who the two-horned beast represented.

"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. 13: 11.

It is an easy thing to explain prophecy, after its fulfilment; and very difficult, if not impossible, before it is fulfilled. If it has come to pass, we have only to find the events in history, and make the application, when, if it is the true one, the facts and the prophecy will agree to the utmost nicety; allowing, of course, for the language of symbols. Where it says "beast," we may substitute kingdom; where it says "horn," we may read "part." Ten horns, ten parts; two horns, two parts. Where it says "heads," we may substitute governments.

The beast of Rev. 13: 1–10, we have proven to be the Roman empire under its papal character, as it existed for 1260 years. The Roman, or fourth beast, had ten horns (parts) and seven heads, (governments,) and was represented by papacy, while the papacy, in its civil character was its head. It must be remembered that papacy has existed in two distinct characters, church and state, and in prophecy is sometimes spoken of under one, and sometimes under the other of these characters.

The papal head, which had continued forty and two months, received a deadly wound in 1798, and then that head died, and ceased to represent the Roman empire. From 1800 to 1870, it has been only "an image of the beast." The two-horned beast is some power which has existed in two distinct parts, and has been associated, more or less, with the existence of the restored papacy, or "image." For it should say to them that dwell upon the earth, that they should make an image to the beast that had the wound by the sword, and did live; and he had power to give life unto the "image." (ver. 15.) Now if we can find a power which fills this picture, we shall certainly find

the power which is represented by the "two-horned beast."

"The image" was set up in March, 1800, viz.: The thirty-five cardinals of the church of Rome met at the city of Venice, elected a new pope, and restored the papacy to life. And it fell, as all will remember, on the 20th of September, 1870, a few days after the battle of Sedan. And if I remember right, there was a power in Europe which has existed in two parts, or dynasties, and which was supposed to hold the destiny of the papacy in its hand, both in 1800 and 1870.

When Garibaldi entered the states of the church in 1868, with the view of taking Rome, and hurling that "image" from its seat, if I remember, No. 2 of this two-horned beast, said to that republican army, "Thus far shalt thou go, but no farther. *The pope must remain master of Rome.*" The image must live. "He had power to give life unto the image." Ver. 15.

I also remember that the first part, or No. 1, of that power, which was to exist in two "parts," was the ruling spirit in Europe when the image was made, in the year 1800. That he had conquered Venice, and made it a republic only three years before, and by his permission, or instigation, those thirty-five cardinals met there and "made the image." "He should say to them that dwell upon the earth, that *they should make* an image to the beast that had the wound by the sword, and did live, and he had power to give it life." I remember this same "horn," No. 1, held the papacy in his hand, as it were; gave him Rome, or took it from him, confiscated or restored the church patrimony as and when he pleased, until he himself went down, at the battle of Waterloo. I remember, so long as the second horn had power to give life, the "image" lived. But when he himself went down at Sedan, and the source from which the image received its life no longer existed, the image immediately crumbled to dust, and fell from its pedestal.

Has the pen of inspiration drawn a good photograph? Do you recognize the picture? If so, I need not call their names.

Some have objected that as it is a two-horned beast, the two horns should have existed at one and the same time. But this objection has no weight. The Roman beast "had seven heads." Then they must all exist at one time, you will say. And yet we read, "Five have fallen, one is, and the other is not yet come." These symbols, as seen by the prophet, were full and complete, while the development of their details is a progressive work. Daniel saw "a ram having two horns, and the two horns were high, and the higher *came up last.*" Then the lesser one came up first, did it not?

Having proved, by the correspondence between the facts of history and the language of the prophecy that the two-horned beast represents the two Napoleonic dynasties, as separate horns, we will now make a more general application of the prophecy.

This two-horned beast "comes up out of the earth," and its horns were like those "of a lamb." A horn means *civil power*. The horns of a lamb are mild, harmless. The two Napoleon dynasties came up as *republics*, the mildest form of government known on earth. One in 1800, the other in 1848. "They spake as a dragon." Rome, under the imperial government, or head, was called a "dragon." (Chap. 12.) These two republics both changed to empires. "He, (the two-horned beast,) exercised all the power of the first beast before him." The *first* beast is the "forty and two months" beast, viz., it is the Roman empire, in the character of papal Rome. Napoleon overran the territory of the old empire, and at one time exercised a power equal to the popes. He had emperors and kings in his ante-chamber at Dresden; he divided up the states of Europe, giving Spain to one brother, Holland to another, took Italy to himself; conquered Egypt, and a part of Syria, and had it not been for England, would doubtless have consolidated the old Roman empire.

"He maketh fire to come down from heaven, in the sight of men." Bear in mind, this is symbolic language. A "beast," "horn," "image," "fire," all have their interpretation. "Fire from heaven," means the judgments of God. "The fire of his wrath.' Napoleon was the scourge of God upon the nations, during the ending of "the second woe."

Those miracles which he has power to do, saying to them that dwell upon the earth that they should make an image. . . . and he had power to give life unto the image." It is not a real "beast," performing real miracles, but symbolic. And we are informed in what the miracles consisted, viz., giving life to an image, so that it could both speak and kill.

He causeth all, both rich and poor, both bond and free, to worship the first beast, whose deadly wound was healed, viz., papal Rome.

In that reign of terror, or communism, all religion and religious restraint was swept away for a time. Napoleon broke that spirit of anarchy, and restored religious order, and gave life to the image, and thus, by reviving what had been swept away, "he caused all, both rich and poor, ... to worship the beast whose deadly wound was healed."

OUR FAITH.

It is common in the Episcopal church for the congregation to rehearse their creed. I will give a brief statement of my faith.

I believe in the Lord Jesus Christ, the only begotten Son of God.

I believe He is the "First and the last," and the ONLY creation of God. That all things which followed were created by, and through Christ.

I believe He will come again, as personally as He left the earth.

I believe the earth will abide forever, as the inheritance and home of the saints.

I believe we are living at the end, the VERY end, of the Gospel dispensation.

I believe the only change which will take place when Christ comes, is a change of dispensation, and NOT the burning of the world.

I believe God's people will be raised from the dead, those who are sleeping, and the living changed, as was Elijah, and taken to Christ their living head.

I believe the "Sign of the Son of man in heaven," will appear this coming autumn; that then the Gospel will have ended, God's Spirit

be withdrawn, and a reign of terror, such as this world has never yet experienced, be inaugurated.

I believe that time of trouble has already began, and in progress in its incipient state, since last September.

I believe the six thousand years from Adam ended at that time, and that we are now "IN THE DAY OF THE LORD," and that probation and the Spirit of God lingers a little fraction of time, to fill up certain jots of prophtecy, and that a few months will usher in the "Time of trouble" in all its dread reality, and that this state of things will continue for YEARS, before the age of peace, and millennial glory will commence.

I believe in the midst of all this trouble, when all existing political and social organizations are shaken to the center, and all confidence between man and man has fled from the earth; that Christ and his saints will organize a kingdom, "which shall break in pieces and consume all these kingdoms, and stand forever."

I believe the "battle of the great day of God" belongs to, and will take place IN that day, and not prior to it. And hence, the battle will occur AFTER Christ has inaugurated his kingdom, and NOT before he comes.

I believe this kingdom will be as literal and real, as have been the four which have preceded it, viz., Babylon, Medo-Persia, Greece and Rome.

I believe the immortalized saints will be "kings and priests, and reign on the earth," and the "meek shall inherit the earth."

I believe that the majority of mankind today, are impressed with the fact that present institutions are old and crumbling, and passing away. That the churches are far more blind than the world; that their great organizations for "CONVERTING the world" stands in the way of their seeing this truth.

I believe this present message, "The Midnight Cry," that is now going like a whirlwind, is the last message of the Gospel, the last note of warning to the world, the churches, and to the Advent people, or "virgins," represented in the parable of Matt. 25.

I believe one-half of the "virgins" will reject this message; I believe the dividing line is now being drawn, and that the saying, "My Lord delays his coming," and smiting of fellow servants, is coming from our own ranks.

I believe Isaiah 66: 5, belongs to those who will be living when the "END" comes, and will have its fulfilment in the Advent ranks this coming summer.

HINSDALE, N. H.

Dear Brother Barbour:

I received your magazine, and am very thankful for it. I am glad you are giving the Cry, which is a portion of meat in due season; the subject of Christ's second coming being near at hand, has been interesting to me for a number of years. I heard the first proclamation of it in 1842–3, in Salem, Mass. I have heard Bro. Preble preach on the Bible prophecies a good deal, and liked him very much; and Bros. White and Whiting, two men who came out of the tin shop at Templeton, Mass. I believe they were all alive on the coming of the Lord, but where the two last named are I know not, but hope they are holding on to God, and the blessed hope of Jesus' soon coming, although the vision seems to tarry. I have been in many good meetings since those times. I, and my companion and her sister, feel it is good to watch, and wait and pray, looking for the blessed hope.

A. THOMAS.

Dear Brother:—I would add a few words to what my husband has written. Though we have never been personally acquainted, yet, the writings of the old "'43 veterans" have a peculiar interest to me, having been *called of God*, I believe, at *that time*, "*To go forth to meet the Bridegroom.*" I have read your paper with deep interest, and must say, I *felt better after reading it*, than I did after reading the "Discussion of Barker and Whitmore."

My heart is made *sad*, when professed *Adventists* undertake to prove from the *Bible*, that the "*Time* of our Lord's coming is not revealed in it! If we have not *yet understood* it, God *means something* in those *wonderful numbers*, and somebody *will know something about it*, in the final end! Praise God! for the *Advent glory* that has shone on our pathway, since we've been *looking up*—believing "*redemption is near*"—and I have felt some of the *halo* of *that same light* since reading your little sheet. I pray God to give you all the grace and wisdom that you need, to give the "Household meat in due season." If *some* have been *presumptuously positive*, it *won't do* to "*draw back* to *perdition*." 'Tis *true*, if we give up "definite Time," we give up *all* that *makes us* the representatives of the parable of the "ten virgins," and all that would separate us from the denominations we came out from, and we should eventually *slip down with them.*

They told me, after '43 passed, that I must take one of three positions—"come back to the church and confess my delusion—go back to the world—or go on into fanaticism." I told them I *could do neither.* I had started out to *meet the Bridegroom*, and am going on, and on, till I *meet* "Him whom my *soul loveth.*" Praise God! I feel *just so now!* Though the last day of the year '73 has rolled away, there are some fractions to be filled up, and I hope, *some more souls sealed unto the day of redemption*, and *some more virgins waked to get on the wedding garment.* O, to be without spot or wrinkle! *Filled with the Spirit*—"*The Bride*"—"*the Lamb's wife.*" Glory to his name! I hope to be found among *that company*;—all washed in the blood of the Lamb! The Lord guide you by *His own Spirit.* None can claim *infallibility*; (but Pio-Nino)! but if you give what light God gives, in the MEEKNESS of JESUS, it will help the virgins to keep awake, and prepared to stand through these last day perils.

Your sister,

SYLVIA B. THOMAS.