

THE ADVENT HARBINGER, AND MIDNIGHT ALARM.

“At Midnight, there was a cry made, Behold! the Bridegroom cometh!! Go ye out to meet him.” Matt. xxv. 6.

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The Advent Harbinger.

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DAILY WAITING AND WATCHING FOR THE LORD'S COMING.

IT is a strange crisis in the history of the religion of Jesus, that makes it necessary to appeal to the law and the testimony, to show that it is not heresy to WAIT and WATCH for his revelation. Yet this is the hour in which we live, and the necessity which is laid upon us. The Advent Reform insists that the great day of the Lord hasteth greatly, and that it is high time to awake out of sleep—to lay aside every weight, to forget all party distinctions and animosities, and prepare for the coming hour of retribution. It appeals to all, who love the Lord Jesus Christ in sincerity and truth, to come into the glorious liberty of the gospel of the kingdom, and not be tenacious of the traditions and forms of true godliness, but rejoice more in the power thereof. There is room enough on the broad platform of love to God and man, for all christians to unite in the unspeakable hope of soon beholding their Redeemer. We understand from the Scriptures, that it is their essential duty and privilege to WAIT and WATCH for the coming of the Son of Man. But it is evident that we cannot WATCH for anything that we do not expect, or wait until the hour appointed arrives; we must, therefore, have a reason of our hope, and be

ever ready to give it, with meekness and fear. We feel truly, as the Lord hath said, that there is a covering cast over the face of all people, and a veil spread over the nations, that conceals them from the reality of hasting judgment. Oh, that He would now rend it, and enable us to perceive wondrous things out of his law, that we may patiently inquire of the living oracles, What is TRUTH? and what is the only safe position for those who would have a share in the glory of his coming kingdom? We will, then, give a few brief extracts from the inspired text, relating to the position of WAITING and WATCHING for the Lord, and we shall assuredly discover whether it is DISORDERLY and fanatical, or a return to the priceless teachings and example of the prophets and apostles. We read, “The Lord is a God of judgment; blessed are all they that WAIT for him.” “The Lord is good unto them that WAIT for him.” “WAIT ye upon me, saith the Lord, until the day that I rise up.” “The vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, WAIT for it; because it will surely come, it will not tarry.” “He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it: it shall be said in that day, Lo this is our God, we have WAITED for him, and he will save us: this is the Lord, we have waited for him.” “O Lord, be gracious unto us, we have WAITED for thee.” “The poor of the flock that WAITED upon me, knew that it was the word of the Lord.” “Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that WAITETH for him.” This is the testimony of the prophets, unto whom it was revealed, that not unto themselves, but unto us, they did minister. We will next inquire of the disciples of our Lord. They answer, “We, through the Spirit, WAIT for the

hope of righteousness by faith," "to serve the living and true God, and to WAIT for his Son from heaven." "We ourselves groan within ourselves, WAITING for the adoption, to wit, the redemption of our body"—"we, with patience, WAIT for it," and "come behind in no gift, WAITING for the coming of our Lord Jesus Christ." "The Lord direct your hearts into the love of God, and into the patient WAITING for Christ." "Ye, brethren, are not in darkness, that that day should overtake you as a thief; therefore, let us not sleep as do others, but let us *watch* and be sober." "The end of all things is at hand, be ye therefore sober and *watch* unto prayer;" "for our conversation is in heaven, from whence also we look for the Saviour;" and unto them that *look* for him, shall he appear the second time, without sin unto salvation." "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking* for and hasting to the coming of the day of God." "Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, *looking* for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Surely such testimony as this cannot be misunderstood; we will, however, in conclusion, further appeal to the Lord. He says, "WATCH, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning, lest coming suddenly, he find you sleeping; and what I say unto you, I say unto all, WATCH." "Be watchful, and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God; if, therefore, thou shalt not WATCH, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "Behold I come as a thief: blessed is he that WATCHETH and keepeth his garments." "Where your treasure is, there will your heart be also; let your loins be girded about, and your lights burning, and ye yourselves like unto men that WAIT for their Lord when he will return from the wedding, that they may open unto him immediately; blessed are those servants whom the Lord, when he cometh, shall find *watching*." In the mouth of so many witnesses, united with the direct testimony of the Lord, we feel that the question is established. It is, then, the only scriptural and safe position of his followers to WAIT and WATCH daily for his coming. To comfort one another with this glorious hope, and lift up our heads and rejoice, and so much the more as we see the day approaching. We feel that such a position and privilege is glorious. Truly, as the Master has said, it is blessed to wait and watch for him, to have the whole heart fixed upon it, and the entire life affected by its reality. It exemplifies the faith, that is, the *substance* of things hoped for, and the evidence of things not seen, and the test faith of this generation.

Oh, that the multitudes of earth were wise in this

their day, that they would *believe*, that in the coming hour of wrath it might be counted to them for righteousness. Noah believed, and was moved through fear to the saving of his house, while all the unbelieving world perished. The Saviour tells us, that it shall be even so when the Son of Man is revealed. The state of the world now fills up this prophetic measure, and although we may be called to endure, and WAIT, and WATCH a few days longer, yet we feel the strongest confidence that but a fraction of time remains. The sifting-time is nearly past, for the proclamation went out on the 21st of March, to all that were of a fearful heart, and such as were faint-hearted and weary of the cross have returned. We have also recently been brought down to the valley and the water, and tried there; yet still a handful remain whose course is onward, and soon we shall hear the SHOUT, not only the sword of Gideon, but the SWORD of the Lord, when he shall suddenly arise out of his place to shake terribly the earth.

DANIEL'S VISION IN THE EIGHTH CHAPTER.

"And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning.....I heard a man's voice, which called, and said, Gabriel, Make this man to understand the vision." Dan. viii. 15, 16.

THE Prophecies of Daniel have been very little read, and less understood, by the professing church for many years past; and those who now read and profess to understand the Book of Daniel, are ridiculed as a fanatical and deluded class of people. Many of our learned commentators and modern theologians positively declare, that the Prophecies, those of Daniel and John in particular, are dark, mysterious, unintelligible, and altogether beyond the comprehension of finite beings. But, blessed be God, we are not left to ourselves, or confined to the opinions of men—"We have a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 19—21.

Daniel was a holy man, a servant of the living God, a man of integrity and intelligence, and greatly beloved; and the God of heaven has, by the mouth of this prophet, given to the world a long chain of events, commencing with the reign of Nebuchadnezzar, and extending to the second coming of Christ, the day of judgment, and the end of this world. The first revelation of the events of futurity made to Daniel was communicated to him in relation to Nebuchadnezzar's dream. (Dan. ii.) That Divine communication assures us, that after the existence of four such kingdoms as those figured in that dream, the God of Heaven

would set up a kingdom which should never be destroyed; but that revelation gave no intimation of the changes which were to take place in those kingdoms, and the time of the reign or triumph of the various powers, as signs of the approach of that kingdom. This deficiency, however, was made up by the vision in the 7th chapter, where the various changes of the Roman kingdom are pointed out, the specific period of the little horn, as the forerunner of the kingdom of God, is distinctly named; the exact fulfilment of those 1260 days, when his dominion was to be taken away to consume and destroy it unto the end, then his body should be given to the burning flame. Now after all those events contained in the 2nd and 7th chapters had been communicated, and opened and explained to him, and he saw they carried him down to the end of time;—but yet a deficiency remained—no intimation is given in either of the foregoing revelations, as to the time when the end of all these would be. But the vision in the 8th chapter will supply this deficiency. This, unlike the former, commences with the Medo-Persian monarchy. The design of the vision of the four beasts was to give a connected chain of events, from the days of Daniel down to the little horn of the fourth beast, and his destruction at the second coming of Christ, and the last end of indignation.

We will now consider the vision of the 8th chapter, with which the 9th stands connected as a sort of appendix. I will endeavour to show—

- 1st. The nature of the vision.
- 2nd. The length of the vision.
- 3rd. The end of the vision.

May the Lord enable me to speak the truth with soberness, clearness, and simplicity, that you may consider what I say, and come to a right understanding of these things. The first thing to be considered is,—

1st. *The nature of the vision.*

The description of this vision is distinctly given by Daniel in this chapter, in ver. 2—4. He commences by giving an account of the ram with two horns. “And I saw in a vision; and it came to pass, when I saw, that I was at Shusan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast, might stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great.” The angel informs Daniel, at verse 20, “The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia.” Thus it exactly agrees with, or is like, the breast and arms of the image, chap. ii., and the bear in the 7th chapter. Daniel sees nothing of Babylon in this vision; that was being away, and his attention was particularly

called to “the ram pushing.” It would seem that that circumstance was to mark the commencement of the vision. Ver. 5—8. “And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great, and when he was strong, the great horn was broken: and for it came up four notable ones toward the four winds of heaven.” The angel explains this in ver. 21, 22: “And the rough goat is the king [kingdom] of Grecia, and the great horn that is between his eyes is the first king.” For Alexander was not strictly the first king; but he belonged to the kingdom in its undivided state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was united in one, which union continued some years after Alexander’s death. The kingdom was divided as indicated at verse 22: “Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” Not in the power of Grecia united. Alexander conquered a part of Europe, and all Asia, in the short space of about twelve years; and the kingdoms under him may well be represented as running in the fury of its power, and touching not the ground. With an army of not more than 30,000, he overthrew Darius king of Persia, who had 600,000, and thus brake his two horns, or overthrew the Medo-Persia kingdom; then Grecia became a kingdom of universal empire. Alexander dies; and within twenty years after, four kingdoms come up in Grecia, viz. Macedonia, Thrace, Syria, and Egypt. Thus we see the vision is like the leopard of the previous vision, and the brass division of the image. The evidence thus far is so clear, that this vision is like the two previous ones, that some of our opponents have admitted that the angel has clearly shown us so. Verses 9—12. “And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.” The angel explains these verses thus, verses 23—25:—“And in the latter time of

their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand."

We will now carefully examine what power is represented by this "little horn." This evidently sets forth, beyond all contradiction, the Roman power, under both its pagan and papal forms. Let us now look at the character and acts of the little horn. It is of fierce countenance. See Deut. xxviii. 49, 50: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young." All admit the nation here spoken of is the Roman. The "little horn" has "understanding" of "dark sentences." In the text just quoted from Deut., we are told, the Romans are "a nation whose tongue thou shalt not understand." Dr. Clarke says, "the learning of Rome is proverbial." The "power" of the "little horn" was to be "mighty." How like Rome! The little horn was to wax "exceeding great." How appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It stands up against the Prince of princes. Our Lord was crucified under the reign of Rome. If it be said the "Romans did not put the Saviour to death, but that it was done by a Jewish mob," I reply, let the objector read, Acts iv. 26, 27. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." This settles that point. The "little horn" cast down some of the host and of the stars to the ground." Verse 10. Compare this with Rev. xii. 3, 4. "A great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven; and did cast them to the earth." All admit that this dragon is Roman; but who can fail of seeing its perfect agreement with the little horn? This little horn is to exist, until the second coming of Christ, and the judgment day, and be destroyed by the brightness of his coming, and given to the burning flame. See Dan. vii. 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints pos-

sessed the kingdom." Verse 27. "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." Therefore it is evident, that this desolating abomination will continue to the end of this world, and until the judgment day.

LET THE LORD SPEAK, AND NOT MAN.

There has been much said and written to illustrate the love of God to man, and yet such is the weakness of our faith, that we are slow to believe and know that love. We can rely on no authority but the Scriptures, and no teacher but the Holy Spirit, to show us the sweet and holy privilege of the humble child of God. In seeking to know the fulness of this grace, which through Christ is freely given unto us, we have *rested*, with unshaken delight, upon the following precious words of our heavenly Father. All the metaphysical disputations of ecclesiastical science cannot change their simple meaning, nor the unbelief of the lukewarm lower their pure standard of grace and glory. Matt. i. 21, "Thou shalt call his name *Jesus*, for he shall save his people from their sins." Mark i. 8, "He shall baptize you with the Holy Ghost." Acts xiii. 52, "The disciples were filled with joy and the Holy Ghost." John xiv. 16, 17, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." Luke xi. 13, "How much more shall your heavenly Father give the Holy Spirit to them that ask him." Rom. viii. 9, "If any man have not the Spirit of Christ, he is none of his." 1 Cor. vi. 19, "Your body is the temple of the Holy Ghost, which is in you." Eph. v. 18, "Be filled with the Spirit." Gal. v. 25, "If we live in the Spirit, let us walk in the Spirit." Gal. v. 22, 23, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." 2 Cor. vii. 1, "Perfecting holiness in the fear of God." Heb. vi. 1, "Let us go on unto perfection." 2 Cor. xiii. 9, "This also we wish, your perfection." 1 Thess. iv. 3, "For this is the will of God, even your sanctification." 1 Cor. vi. 11, "But ye are washed, but ye are sanctified." 1 Cor. i. 30, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 John iv. 17, 18, "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world: there is no fear in love, but perfect love casteth out fear, because fear hath torment: he that feareth, is not made perfect in love." Luke vi. 40, "Every one that is perfect shall be as his Master." Col.

“And, above all things, put on *charity*, which is the bond of perfectness.” 1 Thess. v. 23, “And the very God of peace sanctify you WHOLLY; and I pray God, your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ; faithful is he that calleth you, who also WILL DO IT.”

In these last hours of conflict and of trial, when we are liable at any moment to bear the final decision, “he that is holy, let him be holy still; he that is filthy, let him be filthy still;” it is not safe to compare ourselves among ourselves, or measure our spiritual state by the example or precept of ANY, however gifted and lovely they may be in many things, but search the precious words of God’s revealed will, that we may know and experience the fulness of the love which through Christ is given unto us. C. S. M.

EXAMINATION OF ISAIAH II. & MICAH IV.

(Continued from page 23.)

Let us now inquire—Did the *many people* speak the truth? or, did they prophecy out of their own hearts? I think the latter. And to this state of an exalted church, and to what they would say about peace and security, for a thousand years, I think Paul clearly refers in 1 Thess. v. 3, “When they shall say PEACE and SAFETY; [the very thing that Isaiah and Micah tell us, the “many people” will “say” in the “last days”] then SUDDEN DESTRUCTION cometh upon them—and they shall not escape.” An awful warning this, to those who are saying nations are going to beat their swords into plough-shares, and their spears into pruning-hooks, and not lift up sword against each other any more, but all are to set under their own vine—having none to molest them or make them afraid.

But let us see what God says of these false prophets of peace and safety. Because the “last days,” church is thus exalted, and the *many* prophecy peace and safety, Isaiah says, ii. 6, “Therefore thou hast forsaken thy people, the house of Jacob, [the nominal church] because they be replenished from the east [or, as Lowth translates it—“Because they are filled with diviners from the east”—*German Neology, etc.* corrupting all the theology of this country] and are soothsayers like the Philistines, [promising peace when there is no peace] and they please themselves with the children of strangers:—Or, as Lowth translates it—“They multiply a spurious brood of strange children.”

Look at the so-called church of the present day. Who is she most *pleased* with, the humble, self-denying, cross-bearing members, who are crucified to this world: or the rich, the “respectable,” in the sight of the world, and those that can make a show? Which do they most regard? Is it not a fact, that the latter are more pleasing to an exalted church than the former? And are not the churches “multiplying a spurious brood of strange children?” Where is the world—its *praise* and its *frowns*?

They dare not speak out against a popular sin, nor defend an unpopular truth. Reputation is at stake, and every other principle must give place to that. Said an old pilgrim, not long since,—“When our church was small and poor, we were spiritual—lively in religion, and a happy band; but now we are numerous, fashionable, and like the world, and I do not feel at home.”

The church had multiplied a spurious brood of strange children, and such is the case almost universally. Yet she is saying, like the Laodicean church, “I am rich, and increased in goods, and have need of nothing.” Yes, she boasts of her schools, her colleges, her theological seminaries, her talented ministry, her richly endowed institutions. In her own eyes she sits “as a queen,” and is “no widow, and shall see no sorrow.” So has the world fallen in love with the church, that even the *soldiers*, with their guns, cannons, drums, and fifes, will all join with it in celebrating the *birth* of the Prince of Peace; and ministers are to be educated, at the *Military Academy*, to be chaplains in the army and navy! Truly, how much that looks like “*learning war no more!*”

Not only that, but our churches at Christmas, and other holidays, can have exhibitions in their meeting-houses that please the children of strangers about as well as the theatre! No wonder the church of this age is talking of conquering the world, when she herself has fairly gone over to the world, and has become like the intoxicated man, who thinks the ground rises up to him when he has fallen down to that. No wonder such a church is in convulsions on hearing the dreadful sound, “Behold the Bridegroom cometh.” She wish to see him! No,—she is pleasing herself with the *children of strangers*.

But let us enquire, what else does the prophet say of this “peace and safety” crying church? He says, verse 7, “Their land also is full of silver and gold, neither is there any end of their treasures.” See the thousands and millions that these churches have laid up in one form or another; either in the hands of individual members, or corporate bodies; if possible to show their contempt of him, “who though he was rich, for our sakes became poor;” acting as if their greatest desire was to be independent of God himself, and showing that they have no confidence in him.

Again, saith the prophet, “Their land is also full of horses, neither is there any end of their chariots.” Never could this prophecy be more strikingly fulfilled than at this moment. Within my own recollection, a pleasure carriage, especially in the country, was exceedingly rare, and was used only by some great man; now the prophecy is literally fulfilled.

Again, says the prophet, verses 8 and 9, “Their land is also full of idols, they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not.”

This is also true at the present moment. Any thing that a man makes to occupy the place that God should occupy, is his idol, whether it be a minister, a meeting-house, creeds, disciplines, organizations, apparel, or anything whatever. All such trust shows a departure from God. This kind of idolatry is seen in all classes at this time. "Therefore," saith the prophet, "*forgive them not.*"

The prophet next proceeds to show what is coming on such an exalted church, at the very time of her cry of "*learn war no more,*" *alias*, "Peace and safety." This he describes in bold and strong language; verses 10—21, "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats; [to do what? To be converted? No,—But] *to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH.*"

Thus, at the very time an exalted church is dreaming of great prosperity, Christ will "spew" it "out of his mouth," and God will "arise to shake terribly the earth." Therefore, adds the prophet, verse 22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Learn not to trust in man, which is the sin of the present age, in matters of religion. The people trust in ministers instead of trusting in God. "What does our minister think?" is the inquiry: not, what does the Bible teach? The word by which they are to be judged, and not by their minister's interpretation of it. Our Lord commands all to "search the Scriptures." This they must do for themselves, or reap the bitter consequences.

By an examination of this subject, we find, if I mistake not, additional evidence that we are in the "*last days*;" instead of a prophecy "unfulfilled," it is fulfilling before our eyes, and shows that the Lord is

"at the door." We shall be further satisfied of this, if we turn again to Micah, 4th chapter. At the very time they are preaching this "peace and safety" doctrine, the prophet says, verse 5, "All the people will walk every one in the name of his god," [walking in their sins, while thus professing to believe, that "the mouth of the Lord" hath promised them a state of peace unparalleled; but, notwithstanding this general state of imaginary security, there will be some whose full purpose is] "*we will walk in the name of the Lord our God for ever and ever:*" and, adds the prophet, verse 6, "**IN THAT DAY,** saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, **EVEN FOR EVER.**"

In the "halting" reference is had to Jacob, whose sinew shrank, after he had wrestled with the angel all night, and the angel touched the hollow of his thigh. The *real* church is considered by an exalted church, and the world, as but a poor lame concern; but God will take care to gather her in "*that day*" when a proud worldly church will be crying, "peace and safety."

The prophet adds, verse 8, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Compare this with Ezekiel xxi. 27, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

At Christ's coming, then, the first dominion shall be restored, and the kingdom shall come to the daughter of Jerusalem, the true church;* and Christ takes possession of that kingdom, which is an everlasting kingdom, and shall never pass away. See Daniel vii. 13, 14.

SECTARIANISM THE MOVING PRINCIPLE OF THE CHURCH IN THE PRESENT DAY.

"To what sect do you belong?" is the question generally asked us before they will receive our message; we tell them we belong to no sect, but to the body of Christ: but they seem to think it indispensably necessary to belong to some party. But if I had a desire to become a member of society, I should then be at a loss to know which sect to join; for if I were a Baptist, the Methodist would not hear me; and if I were a Methodist, then the Baptist would not believe me; therefore it would be necessary for me to belong to them all, to make the message effectual.

But I look upon sectarianism now as one of the great evils in the church, which has caused so many to

* See Gal. vi. 26, "But Jerusalem which is above, which is the mother of us all"—all true believ

depart from the faith, and turn away their ears from the truth unto fables. The present system of theology tends to corrupt the church, instead of purifying it; while they teach for doctrine the commandments of men, making void the law of God through their traditions. One sect makes one code of laws, and another sect teaches laws quite contrary, each condemning the other—each sect crying up their system as the best and most consistent. Many think, because I will not join any of the sects, I am about to raise up a new one. With regard to a new sect, we trust the position of the present sects will be sufficient to show the difference between christianity and sectarianism, and convince all that the love of any sect more than Christ, is a denial of him. The sects are more fearful of losing their members than they are of losing the Spirit of Christ. If the sects do not wish to lose their members, they must feed them with that bread which cometh down from heaven. While many are saying, I am of Paul, and others, I am of Apollos, etc., I am saying, "there is one Lord, one faith, one God, and Father of us all." All true believers are one bread and one body,—one family on earth. All those who are led by the Spirit of God, they are the sons of God. "Therefore, if any man have not the Spirit of Christ, he is none of his; for God sends forth his Spirit into the hearts of his children to guide them into all truth, and teach them to deny themselves of all ungodliness and worldly lust, and to live soberly, righteously, and godly in this present world: looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ."

R. W.

"We have the Bible in our hands, and we are amenable to no other tribunal. We own no authority in the church but that of Christ and his apostles, and even this is not obligatory beyond the limits of inspired truth. We disavow all traditional and ecclesiastical decisions; we receive them as the opinions of men, but reject them as the counsels of God. It is an usurpation of the prerogative of him who is King in Zion, for any man to give direction in spiritual matters, by virtue of his own dictation, or the mandate of an ecclesiastical superior. Divine truth is the private property of no man, but free to all, as the solar beams, or the circumambient air. The impotence of man, to monopolize the power of scripture doctrines and institutions, is not less than to chain the winds of heaven, or to bind with iron fetters the billows of the sea. The laws of religion are as unalterable in the hands of men, as the laws of nature. The greatest philosopher presumes to be no more than an interpreter of natural laws. What more can the highest dignity presume to become in reference to supernatural truth? In scripture our whole safety lies; the path is clear, and the skies are bright; but the instant we wander from it, we are bewildered in a forest of words, a tempest of passions, and a whirlwind of ideas."—ROGERS'S *Lectures on the Revelations*

THE GREAT DAY OF THE LORD IS NEAR.

The position of Adventists has now become a trying one. The faint, the fearful, the half-resolved, will tremble and wither under accumulated obloquy, or quail beneath persecutions and temptations which will now grow fiercer to the end: so that none but those who "cannot be shaken will remain." "He that endureth to the end shall be saved," Matt. x. 22. "We are children, and heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together." Rom. viii. 17. "If we suffer, we shall also reign with him." 2 Tim. ii. 12. "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10. James i. 12, says, "The man that endureth temptation, and "is tried, shall receive the crown of life." This crown, St. Paul and Peter tell us, shall be awarded in the day that "the chief Shepherd shall appear," "unto all them that love his appearing." 1 Peter, v. 4; 2 Tim. iv. 8. To obtain it, we must "strive," being "temperate in all things" 1 Cor. ix. 25. As the time has passed, by which many ardently hoped to "see the King in his beauty," our opponents begin to wax bold, and say, "The days are prolonged, and every vision faileth." But we can with confidence respond, "*The days are at hand and the effect of every vision.*" Ezek. xii. 23. Let any man of a sane mind, and unperturbed vision glide down the four great prophetic streams of Daniel 2nd, 7th, 8th, 11th and 12th chapters, and tell us, if he can, what bend is yet to pass—what lighthouse on the bluff. The concurrent testimony of scripture and history force me to the conclusion that the lingering fragments of the metallic image are now waiting for the annihilating stone to sweep them from being—that three of the four great beasts (empires) were, but are not, and the body of the fourth will soon be given to the burning flame—the last event covered by the 2,300 days, the cleansing of the sanctuary, which, in harmony with the other visions of Daniel, must be the end of the total subversion of earth's dynasties, and the succeeding of Christ and his saints, joint heirs with him, to universal and everlasting dominion—the close of time, and ushering in of eternity!

Then let him tell from Rev. ii, and iii., in which age of the church we live in—from chap. vi., seal was opened last—and from the 8th and 9th chapters, how many of the trumpets we have yet to hear. If he can prove that we are in that state of the nominal church described in Rev. iii. 15—17, that the events under the 6th seal (Rev. vi. 12, 13) are not passed, and that the fifth and sixth trumpets (Rev. ix.), in contradiction to almost all commentators) do not apply to the Mahometans, and have not sounded: then we may expect longer time. But our learned ministers have nearly all abandoned their efforts to prove these things; thus tacitly acknowledging that the nominal church, in her last state, waits to be spued out of God's mouth, that the tumult of closing time shall speedily be hushed by the silence of the seventh seal, and the fearful clangour of the third W and last trumpet is about to announce "the mystery of God finished"—the demolition of all earthly kingdoms, the wrath of God Almighty come, and to startle the wicked from revelry, and the careless from slumber.

The whole world, physical, political, and religious, above, beneath, and around us, is replete with the signs of the hastening crisis—gracious preludes of glory to the christian—but merciful warnings of approaching wrath to the wicked. Luke xxi. 25—27. Add to these the description of the "last days." The exalted popularity, ease, wealth, and pride of the nominal church, (Psalm ii.; Micah iv.) the perilous times, the form of godliness, but practical denial of the power, the great and constant "learning" (of the ministry) without ability "to come to the knowledge of the truth," their corruption of mind, and reproach concerning the truth; (2 Tim. iii.) the non-endurance of sound doctrine: the heaping of teachers "after their own lusts," to please their "itching ears" with flattery and scholastic eloquence; turning their ears from faith unto fables; (2 Tim. iv. 3, 4.) scoffers and mockers walking after their own ungodly

lusts: (2 Peter, iii. 3, 4; Jude i. 8) the heaping up of treasures; the defrauding and oppression of the labourers; living in pleasure, wantonness, and luxury, (James v.) Thus from the harmonious testimony of fulfilled prophecy, the signs of the times, and the description of the last days, the conclusion seems inevitable, that we are in the very extreme of time; and the prophetic periods bind this triple evidence as with links of steel. And now while God "waiteth to be gracious, delighteth in mercy," and bears with the ingratitude, indifference, and rebellion of man, we will endure with patience and in kindness, labour to the extent of our ability for the salvation of our dear friends and neighbours, knowing that "in due time we shall reap if we faint not." O, be entreated, my dear fellow-mortals, to see where you are, and look at things as they are—time receding, probation closing, perdition rolling at your feet, the judgment about to sit, eternity rushing in! O, fly to bleeding mercy for refuge—your eternal all may hinge on the decision of the moment!

AN APPEAL TO THE UNCONVERTED.

Doubtless, to many of you, the world seems alluring, its charms manifold, its scenes captivating: but **BE NOT DECEIVED**, listen no longer to the song of the siren—it charms but to allure, and affords not true happiness—the spell will soon, **VERY SOON** be broken, and then not a vestige of consoling thought or happy reflection will be realized. O, we treat you, be not paralyzed by this world's influences, but be constrained by the excellencies of religion—the preciousness of Christ, the beauties of another world, the glories of the everlasting kingdom, not to set your affections on things of earth, but enlist yourselves as volunteers in that large company which is already marshalled, expecting soon to join the "innumerable multitude."

Be assured, salvation is still proffered; mercy's hand is still extended. Will you submit to Christ, and become the rich recipients of his love? Religion is entitled to your warmest sympathies—to the affections of your whole heart. O, yield to its claims. The Saviour, who died to save you, is now an intercessor. The door of mercy is now opened; but when the Bridegroom has entered in, the door will be shut. Is there one who will reject the free offers of mercy **NOW**, and be shut out from Christ's presence for ever? Solemn thought!

You have the prayers of the Israel of God—continual intercession rises from many a heart in your behalf. While we pray, **THY KINGDOM COME**, we are not unmindful of your well being. While we look forward, with joyous anticipation, to the consummation of our fondest hopes and highest aspirations, our hearts are pained with the reflection of your coming doom.

It is a devout saying, that "if we expect to live *with* Christ in heaven, we must live to him on earth." Then how important, that we obtain a preparation for the coming of the Lord. If we would exult with unmingled happiness in that blessed clime, we must submit to Christ, stand entire in him, and be ready, waiting for the solemn revelation of a coming day! Be impressed, your earthly career will soon be terminated, "the great day of the Lord is near, it is near, and hasteth greatly!" Then embrace the Saviour, live to God, wholly consecrated to his service; enjoy the fulness of the gospel of Christ, and **ALL WILL BE WELL**; when the Saviour comes, you *will be like him*; when *He, who is our life, shall appear, we shall appear with Him in glory*. Be summoned to no other than to a high and holy destiny.

And, in closing, let me earnestly intreat you all, kind friends from those who know but little of earth's tribulation, to those whose brow is furrowed by age, by cares, to reflect on the untold realities of the future state, and pursue no farther the track which will inevitably end in the **SECOND DEATH**.

You are not yet bereft of encouragement; there is at least a ray of hope yet lingering, unwilling to depart; cherish it, cherish it; and let nothing deter you from shining among that bright constellation, that shall shine as the brightness of the firmament, as the stars for ever and ever. And with the kind assurance of our best wishes for your present peace, and future happiness, I now

close this appeal, commending you to God for his blessing and heavenly benediction to rest upon you.

DO WE REALIZE IT?—We have reason to believe that many who profess to believe that Christ is at the door, do not realize it. This doctrine must be taken to heart with a living faith, to understand its power. When we feel a continual consciousness of standing in the presence of the Lord, and his coming glory, the circumstances that bind us, and the whole machinery of earth, will appear to us as the dust of the balance, and the necessary preparations our only purpose and strife. When the Son of Man cometh, shall he find this faith among Adventists? Shall any of this consecrated band faint and grow weary through long watching, or sink under the trials incident to all who are mere sojourners—pilgrims, seeking a better country? If we really believe that we are to be with Christ so soon, we shall most intensely realize that our home is not here. All the unsettled anxiety of the stranger's heart, the earnest desire to attain our desired haven, and the indifference to the passing allurements of the way, will be increasingly ours, as we get a nearer view of our glorious inheritance. Then let us not sleep as do others, nor faint, nor grow weary, for "we have need of *patience*, that after we have done the will of God, we may receive the promise; for yet a **LITTLE** while, and he that shall come, will come, and will not tarry." And again, "the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Let us then not cast away our confidence, but *live by faith*, for "blessed is he that *waiteth* and cometh to the end of the days."

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