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[Please Read and Circulate.]

"COME OUT OF HER. MY PEOPLE." A SERMON, BY C. FITCH.

REV. 1STH CHAPTER, 1 VERSE.

"And after these things I saw another angel con down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylin the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unciesn and hateful bird. For all nations have drank of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven mying, come out of her my people, that ye be not partakers of her sine, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

flat verse, "And a mighty angel took up a stone like a great millstone, and cast it into the ses, saying" Thus will violence shall that great city Babylon be thrown down, and shall be found no more at all." And I saw another angel fly in the Rev. 14: 6. millet of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every tion, and kingdom and tongue and people; saying with a loud voice. Fear God and give glory to Him. for the hour of His judgment is come, and worship Him that made lieaven and earth, and the son, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great sty, because she made all nations drink of the wine of the wrath of her formiontion. And the third angel followed them, saying with a load voice, If any man worship the beast and his image, and searive his mark in his forelised or in his hand, the same shall drink of the wine of the wrath of God, poured out without mixture into the cup of Ilis indignation; and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever. & they have no rest day nor night, who worship the beast and his image, and whoseever receveth mark of his name, Here is the patience of the maints, here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, blossed are the dead which die in the Lord from henceterth: yes, saith the Spirit, that they may rest from their labors and their the do tollow them. And I looked and behold a white cloud, and upon the cloud one sat, like unto the Son of Man, having on His head a golden crown, and in Ills hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sockle and roup. for the time is come for thes to reap: for the barrest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped. And another angel came out of the temple. which is in heaven, he also baving a sharp sichle. And another angel came out of the altar which had power over fire, and cried with a loud cry to him that h the sharp sickle, saying. Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully size. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was tradder without the city, and blood came out of the win press even unto the horse bridles, by the space of a and and all handred furlangs.

What is Babyles!

What is the fail of Babylon' 3. What is it for God's people to come out of Baby

4. What will be the consequences of relating to do itt

What is Rabyles ! It is Antichrich: all these ? whom Christ will say at his His appearing. "These mine encases who would not that I should reign over them, being hither and slay them before me." It is avery thing belonging to the vine of the earth, which, at the appearance of one like the Sen of man on a white cloud, is to be reaped, and cast into the great wine press of the wanth of God. -

What then in Antichrist! I John & - Belo lieve not covery spink, but try the spirits whether they are of God, because many have prephote are gone out ture the world. Heavy have yo the Spirit of God: and not spiritual, ha life, his death, his resurrection.

every spirit that confesseth that Jesus Christ is come ficals, is of God: and every spirit that comfesseth not that Jesus Christ is come in the flesh, is not of God: AND THIS IS THAT SPIRIT OF ASTICHMEST whereof ye have heard that it should come, and even now already is it in the world." 2 John, verse 7. "For many deceivers are entered into the wor'd, who confess not that Jesus Christ is come in the flash. This is a DECHIVER AND AN ASTICHUST."

It must be admitted that a spirit which is of God, while it confermes that Jesus Christ is come in the flesh, will readily assent and conform to all the objects for which He came. To confers with the lips that Jamas Christ is come in the flesh, and yet to be oppased in heart and life to the objects for which me, is certainly to be Antichrist. The spirit there. fore which is of God, while it confesses that Jesus Clinist is come in the flish, will cordially embra and heartily enter into all the objects for which he was thus manifested. All else must be Antichrist. then was the end for which Jesus Christ was manifested in the fish? Luke \$4: 45, "Then opened he their understandings that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third days and that repostance and remis sion of size should be preached in His same among all nations, beginning at Jerusalem." This was elject of Christ's coming in the fiesh; and when Peter rebucki Illin for foreielling such thing concorring himself, Christ turnes and rebukel Peter, saying, "Get thee behind me Satan: for theu enverent things that be of God, but the things that be of men." Peter then was at that time Antichrist, in being op-posed to the associates of Christ in the firsh. But did Jesus Christ come in the firsh for no pur-

ese but to suffer! Hear Peter on the day of the Pen-Ghost, and fully qualified to set forth the objects of Christ's centing. Acts 2: 29, "Men and brethren, let Christ's cemirg. me freely speak to you of the patriarsh David, that he is both dead and buried, and his sepulchrs is with as unto this day. Therefore being a prophet, and knowing that God MED SWORN, WITH AN OATH, TO HIN, THAT OF THE FRUIT OF RIS LOUDS, AFCONDING TO THE FLENH, HE WILLD RAISE UP CHRIST TO SIT ON HIS THRONE: he, seeing this before, spake of the res urrection of Christ," dec. Here we are informed that God had sworn with an oath to David, that He would raise up Christ in the flesh to sit on David's throne. Christ was therefore to come in the flesh to reign David's throne, and was raised up from the dead with fiesh and bonce for that purpose, and in that name hoily ascended to heaven, and angels declared that He would so come again, in like manner as He went into heaven. Now, as Ilis ascension is personal, His coming must be pered

I-aish had prophesied, in his 9th chap., "Unto as a child is bern, unto us a Sen is given, and the government shall be upon His shoulders: His name shall be talled Wonderful, Counsellor, the Mighty God, the Everinating Father, the Prince of Peace: of the inerease of this government and peace there shall be no ead, upon the thrune of David, and upon his bingdom, to order it and to establish it with jurgment an publice, rnon asperron to an rongvan; the seal of the Lost of hosts shall perform this."

Again, Jer. 33: 15, "In these cays and at that to cause the Branch of righteensmess to grow up 1 11 into David: and He shall execute judgment and inhteensness in the land. In those days shall Judgh righteensness in the innd, in those days shall Judgh be aved, and Jerumiem shall dwell safely; and this mane wherewith He shall be called, the Lord our Rightrousses. For thus with the Lord, David shall IN A HAS TO SIT CPOS THE THROSE Of the h of Israel." With verse, "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my over reken with Dovid my servant, that he should not have a son to reign upon his throne."

Luke I: 31, "And the angel said un a ber. Feat not. Many, for then hast found favor with God; and b then shalt senceive in thy womb and bring facth a sen and shalt call his name Jawas. He shall be great and shall be called the San of the Highest; and the Lord God shall give used Him the theore of His father Da-vid, and He shall wige over the house of Jacob feet-er, and of His bingdom these shall be no end."

on, personal, so surely his coming must be. his so As he has taught, in the 19th of Luke, he is now gotte into a far country to receive to himself a king om and to return; and the shall so come again in the man ner as ye have seen him go into heaven." In the S9th Ps. we read, "Once have I sworn by my Holmess that I will not he unto Daval; his seed shall endure forey. er, and his shrone as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.

Then Jesus Christ has come in the flesh to sit on David's throne, he is to sit upon it personally and forever. For at the sounding of the seventh trumpet. there shall be heard great voices in heaven saying, "THE KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and of his Christ, and he shall rougs forerer and ever." "Ile shall have dominion also from sea to sea, and from the river to the ends of the earth:" Ps. 72: 8. He said indeed at the bar of Pilate. "My kingdom is not of this world;" and for the reason that the earth which now is, is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; and as Christ's king dom can have no end, God has promised a new earth wherein dwelleth righteousness, and has said, "As the new heavens and the new earth which I will make abali, remain before me, so shall your seed and your name remain. See 65th and 66th chap, of Isaiah and 3d Peter 3d chap. In the new earth wherein dwelleth ighteousness, therefore, Christ will sit personally and eternally on David's throne, ruling the w orkl in rightousness, and of his kingdom there shall be no end. Thus as Paul said to the Hebrews, Christ, "for the jey set before him, endured the cross, despising the hame, and is set down at the right hand of God. He abo tells us that Christ is "from henceforth ex peeting until his enemies shall be made his footstool." The joy set before him, and for which he endured his sufferings on the cross, must be the joy of his sternal kingdom, when he shall reign in glory and blessedness with all his saints. Christ then was manifested in the the fiesh, and was raised up, and is now immortalized, for the express purpose of coming again, in like manner as he went up into beaven, to reign eternally over the entire world, on David's throne. Hance it follows that wheever is opposed to the PERSONAL REIGN of Jesus Christ over this world on David's throne, is ANTICHRIST; for though he may admit that Jesus Christ is come in the ficsh, he is opposed to the object for which he came, and therefore brist: for "the kingdoms of this world must be Antie se the hir glosss of our Lord and of his Christ, and he shall reign forever and ever."

We have therefore only to inquire who is OPPOS-ED TO THE PERSONAL REIGN OF CHRIST ON DAVID'S THRONE, in order to ascertain who is ANTICHRIST, or who is IN BABYLON, to be destroyed when Christ shall appear in the clouds of heaven to establish his kingdom.

Who then is opposed to the personal reign of Christ an David's three

Ist. The entire Roman Catholie church. The imitive church believed in the personal reign of Christ, and isoked and longed for it, and waited for his appearing, and loved it as the sportles had done before them. Justin Martyr, one of the primitive Christiane, declares that this was the faith in which all the orthodox in the primitive church agreed. But when the papecy came into power, they concluded to have Christ reign, not personally, but spiritually, and her on the pope entered into the stead of Christ, and rtook to rule the world for h m; claiming to be God's violgerent on earth. Innomuch therefore as the papiets with to retain their power, we find them all ued to the idea of Christ's coming to establish a mal reign. They are willing that Christ should reign spiritually, provided they can be his acknowl-edged agents, and thus bring the world to how down edged agents, and these tring the worm to now cover whelly to their distation, and use God's authority for their own aggrandizement. But to the idea of Chrud's coming to exclusion a personal regr, they are detiid only and bitterly houtle. They will not confers that Jason Christ has come in the fiesh to reign. They are willing to admit that he has come to onfor they will not award him his crown, and concen-taking his seat on the thread of David, whil how down and worship. Hence they are Act When the lovalites of old departed fo an and the same Card and wardipped inits and made these Brie depen-sion of the world to the religion of the er.c field Say areas. God charged them with the sin of who-adom toward himself. The Carbolics, while claiming to be person, pressing to the outh of God, to carry out the

the church of God, have always, when they could. locked for support to the secular power, instead of trusting God to maintain them. Hence God secures them of committing fornication with the kings of the earth: and the Romish church is called the great where that did corrupt the nations; drawing then." port her in her nameless and horid atominations But,

No. 2.

ed to the Catholic church only, opposed to the perstal reign of Christ? What shall we say of Protes-tant Christendom in this respect? Among all the sects into which the Protestant church is divided. where is one that is not decided y hustle to the B blo truth that Christ has been raised up to sit personally on David's throne ! Indeed where has such a notice originated, as that Christ is to have only a spiritual There is nothing in the Bible that furnishes reign! the least shadow of a foundation for such an idea. Peter has however given us a clue to the origin of the very thing. 2 Peter 3: 3, "For the time will come when they will not endure sound dectrine, but after their own lusts shalt they heap to themselves teachers, having itching ears, and they shall turn away the ears from the truth, and shall be turned to fubles." This is at present true of all seats in Protestant Chris The sound, scriptural doctrine of the per iendom. sonal reign of Christ on David s throne ustinot new he endured, and hence the teachers which the various sects have been heaping to themselves have turned away their cars to the groundless lable of a spiritual reign of Christ, during what is called a temporal ma ion uin, when they expect all the world will be converted; and each sect is expecting at that time to have the predominant influence. Each one of these sects is willing to rule the world, as the Papists have sone. con Christ, but no one of them is willing to have Christ come in person to rule the world for himself while they take their place at his feet to de his bidoing. nor are they willing to listen for a moment to what the Bible says respecting Christ's personal coming It is only here and there, among all the sects, that a place of worship can be obtained for the purpose of showing the people what is contained in the Bible repecting Christ's coming and kingdom. Nor are these seats honest in their pretended attachment even to the spiritual reign of Christ, for there is not a sect among them all, that will now allow Christ to reign over them in a spiritual sense, luasmuch as they do not as a sect make Christ's principles and precepts their rules of life. No one sect can be found, that does live by Christ's rules. They would call it ultra-ism to think of doing so. Besides, if they had been sincore in sheir desires for the spiritual reign of Christ, they might have sent the gospei into every dwelling on the face of the earth long ago. Christ said, by their fruits ye shall know them, and the fruit which he expected his true disciples to bear was obedience to his precepts. "It ye love me, keep my commandmente." His precepts were such as these: "Lay not op fer yourselves treasures on earth. Sell that ye have and give alms. Give to him that asketh of thee and of him that would borrow of thee turn not those away. Be merciful and do good, and lend heping for nothing again. Biese then that per-cute you. De good to them that liate you, and pray for them that By such itune they wave to despitefully use you" be known. The practical motto in this day is, by the creeds ye shall know them. If a man subscribes to a erthodes creed, and covenants to deny h most all us godiness and every workity had, h May alter th serve the devil with both lands, and yet be regarden as a good Christian. With a Provbyterian, or an E. piscopalian, or a Methedist, or a Bapt at Book of Die pline in his pucket, he may gird up all the energe-of his being to amore wealth, and live solely for purpases of personal aggrandizement, and yet pas professedly Chastian sects as a disciple, & follower o Him who on earth had not where to lay his head, and who has said to his followers, isy not up for yourselve. treasures on earth. Though the Bibie says, "They that will be rich fail into temptation and a mare, an into many faolish and hurtful luste which de m destruction and prodition," the various sects a ed Christonion expect that their men make the accumulation of wealth the object of the lives. And yet they profess to be desiring the music nal reign of Christ, and to be firing for the coaver-tion of the world to the religion of the er-r field Nay

principles of his own religion farever, and they are ready to fight against it with all their might. are living in the very state of things predicted by our Saviour, "And because iniquity shall abound the love of many shall wax cold." To such an extent has the fore of this present world abounded, in the hearts of those who say they are Christ's, that nothing is a unwelcome to the mass of them as to tell them that their Sassour, whom they profess to regard as their best friend, is soon coming to take his people to be wite bim.

The sportle John writes as follows: "Love not the world, not the things which are in the world. If any man love the world, the love of the Father is not in For all that is in the world, the just of the fash, and the last of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doth the will of the I abileth forever. Little children, it is the list time; and as ye have beard that Antichrist shall come, even now there are many Antichrists, whereby ere know that it is the fast time." Inasmuch as all these multiplied sects are opposed to the plain Bible truth of hrist's personal reign on the earth, THEY ARE ANTICHRIST.

John saw a sea of glass mingled with fire, and then that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on that sea of glass, having the harps of Gent The Greek word arithmos, here translated tumber, is also thus defined; a mob, a worthle-s mul titode, a henl; and some have suggested that these sects make up the number of six hundred threescore und siz, which is ascribed to the Antichristian beast and I confess that the idea of getting the victory over the worthless multitude of the beast, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mini that hath wisdom and understanding, then the usual idea of getting the victory over the Hebrew, or Greek, or Roman letters whos numerical value amounts to 666. These various Protestant sects have no occasion to take credit to them selves, on account of their profersed desires for con verting the world to Christ, for the pope is as loud in his professions of this sort as they, and far more consistent and persevering and efficient in his afforts But altogether Catholics and Protestants are determined on a suiritual raign, and each hopes in their fafiled millennium, to be the predomicating sect. If by the way either of these sects were to rule the world, it might as well be the Catholics as either, inasmuch as sects have always grown carnal and corrupt, in proportion as their power and influence and wealth increased; and there is not a sect among them ail, but would unquestionably become as corrupt, and as cruel and tyrannical as the Catholies ever were, he the time they had gained the same summit of great ness to which the Catholics did once obtain. not the sect nor the individual on earth that is worthy of being trusted with irre-punsible power. Many a sect, if told that they would become as wi the Catholics ever were, when once they should have the power-would be ready to exclaim with one of "are we dogs that we should do these things and yet like him, when once the power should be in their hands, would so straight forward and do them. None is worthy to reign over this worki but Christtione else has a right to reign, and he is coming in the plands of heaven for that very mirpose; while the Catholic and Prot whole professed Christian world, are determined that it shall be only a spiritual reign, when each particular sect w hoping to have the aspetilency.

One nos' unscriptural feature in all their plans, is to have the world given to a generation of Chrislians who have never known anything but peace and aterr, while the Bible says "it we suffer we shall reign with Him:" that we are "heirs at Ged, and oint heirs with Chrot. if so be that we suffer with Him, that we may be glorified together." that "blessed are they that are persecuted for righteousares sake, for theirs is the kingdom of heaven:" much tribulation we must enter into the kingdom of God; that these which were behraded for the witness of Jerus, and the word of God shall ri with Christ, and these John heard singing prame and saving, "then hast made us unto our God, hings and priors and we shall reign on the earth." withstanding all three scripture d eclarations respecting we who are to reign with Christ, when the king come of the world are His, and He shall reven forever and ever, it is now claimed that these shall pe orbi and reign without Christ, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering state; their hearts are the habitation of devils, th Christ's sake. There is no language that can ex able fully of such protended Biblical musilions as these. They are sum a, all three pretended Christia a recta, are partic all three preteners Contact Christ is coming ; opposed to the idea, that Christ is coming ; to in person, to take the day le to :lie sien that there is Bable evid lot believing that ile will come during the present

Jewish year. Against this they can find no express their indignation. If it could be deferred a thousand years or so, the idea might be endured. But to think that anyboly should believe that Chri coming the present year to take His sent on David's throne forever, this is intolerable. In these particulars therefore, the professed Christian world, Catholic and Protestant, are Antichrist. They will not submit to Christ's personal reign. They will not love His appearing, and especially not at present. Said a professed minister of the gospel, in the state of New Jer ser, "If Christ is coming to reign in this world, I'll not stay with Itim." Said another minister in New York, "if Christ is coming thus to destroy His ene mies. I'll not worship him " Said another minister in the state of Ohio, "God has no right to destroy the world at present. He had no right to make it to be destroyed at such a time." These men were all in dulging the very spirit of Antichrist. Thus I have 1.6. ed what Babylon or Antichrist is. It is every thing that rises in opposition to the personal reign o Chief on David's throne, and to the reveal d time for His appearing, and here we do find the professed Christian world, Catholic and Protestant on the side of Antichrist. They all say, let us take the kingdom, and let Christ, and the departed values that have sut fered with Him, to whom the kingdom has been prom ised, remain where they are.

What are we to understand by the fall of Baby lon? This is full expressed in scripture language "Dabylon the great is fallen, is fallen, and is become the habitution of decils, and the hold of every foul spirit, und a case of every unclean and bateful bird " Baby on is fallen into this dreadful state. No protestuat sect would think this language too strong to express the true state of things in the Catholie church at the present time; and the Catholics in their turn would say the same things of Protestants. We need not stop to show how the language applies to Catholiciam The justice of the application is sufficiently obvious But how is it with Protestant christendom? Howi she occupied? Is she not engaged, for her own aggrandizement, in every species of merchandize ascriber to Babylon, even to slaves and the souls of men? The spirit of oupression reigns, in greater or less portion of the leading sects, unrebuked; and a man may sel or buy his fellow-man, and then sit at the communion table, or even minister at the altar of God, and by the mass of Protestant christendom go sureproved. Lust for power is seen among all the sects, and lust for gold is practically regarded by the multitude of Christ's professed disciples as a virtue, and they may resort to any means for acquiring wealth, which not amount to positive transpression of human law. and yet stand in the church as accredited members. Things in this respect, in the professed church, are en tirely the reverse of what they were when as many were possessors of houses and lands told them to be distributed for the advancement of the cause of Christ. Sumptuous dwellings and apparel, and equipage, are sought atter by professed disciples of the meek and lowly Jesus, as though they were the supreme good: and you will see multitudes of such pretended hristians puffing and strutting about the world in their proud and lofty bearing, and looking down upon the humble follower of the crucified Nazarene, (who dares be singular enough to carry out the principles of the religion of the cross.) as though they could find no language sufficiently to express their contempt Speak to them about the coming of Christ to take session of His throne, and they show themselves sufficiently disgusted to spit in your face. Ask them to read anything on the subject, and they put on every possible expression of scorn. Even pretended minis ters of the gospel, in multitudes, manifest all these and come out now. Throw away that miserable feelings in relation to the coming and kingdom of Christ, and do their utmost to perpetuate and increase this state of feeling in their hearers. Mention to of God of none effect, and dare to believe the Bible. them the probability of Christ's coming in His glory during th e present Jewish year, to take the throne of the world; and express to them your belief that the as though they could tell what God means better than Bible fully teaches this, and they teel insulted that He has been able to express it in Ilis own language you should dare to mention in their presence a thing He has sworn with an oath that he would raise up the to them so utterly contemptible. They are ready to need of David to sit on David's throne; and the kingbold their breath and thrust you from them as with a dome of this world shall become the kingdoms of ou pair of tongs. Ask them if they have ever examined Lord and of His Christ, and he shall reign forer r and the Bible evidence of the imm

Lord, and they evidently feel degraded that you should think them capable of turning their thoughts of Durid a spiritual throne, and the coming of Christ to such a subject. pride, that God Almichty must not presume to speak spiritual reign. to them through His word? Why they are the professed disciples and ministers of Christ; but in truth and reality Antichrist. They are Babylon in its fallen hold of every foul opirit, the cage of every unclean and interial bird. They are in their own estimation quence, but if they remain what the of wast co nger, Jesan Christ will anther be afraid are a little lo ner ashamed to make them with the rod of his mouth. and with the breath of his lips to slay them. Nany

out devils, and in thy n derful to done many we works?" But Christ will only profine unto them, I never knew yon, depart from me ye that work iniquity. 3. What is it for God's people to come out of Babyion? "Come out of her my people, that ye be not partakers of her sins, and that we receive not of her God's word; and all the spiritual zers on the footplagues." To come out of Eabylon, is to be converted | cannot alter it. They may undertake to tell to the true scriptural ducirine of the personal coming God means by it, but God has given ILs own mean and kingdom of Christ; to receive the truth on this in His own language, and He will make it got subject with all readings of mind, as you find it plainly written out on the pages of the Bible, to love Christ's appearing and relaice in it and fully and faith fully to avow to the world your unshrinking belief in God's word touching this momentous subject, and to do all in your power to open the eves of others, and influence them to a similar course, that they may be ready to meet their Lord. Christ has said whose is ashamed of me and of my words in this adulterous and inful generation, of him shall the Sou of man he ashamed when he shall come in the glory of his Fathe with the holy angels. Who are you that you should be ashamed of what God has written in His word respecting the kingdom of Christ, and that you should wish to suiti ualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God? Stand up before the world and dare honestly to avow your belief in what the Alagighty Gol has spoken. Give up the hist of the flesh, and the lust of the eye, and the pride of life; wean yourself from the love of this resent world, and be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Be just as ready also, to receive and confess all that Goil has been pleased to reveal, touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be aslianed of the time of Christ's coming? Christ's coming?

Many are beginning to say, "we are satisfied that the usual notion about a spiritual kingdom of Christ and a temporal millennium is altogether groundless, and that the coming of Christ is doubtless near;" but they feel d very great reluctance either to express or to hold any belief respecting the time. It is very popul tar not to know anything about it, and a very c venient way of escaping reproach to be able to say we know nothing about it." Thousands are glad that they don't know anything about it, and are very fully determined they will continue to know nothing about it: and some, though they profess to have ex amined the subject. are hindered from getting any light respecting the time, by the conviction that if they receive the light they must avow it, and this will sub ject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness. Shame on these miserable skulkers. How will they bear the blazing light of Christ's face at His glorio They will want rocks and mountains to appearing! ide them in that hour. By this time many will begin to say with a sneer of contempt, "you are trying to make it out that none but Millerites can be saved." Hold one moment, for your soul's sake, and tell if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give Him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that. I frankly confess you can see what I cannot. Do you still complain that I should try to make it appear that you are not a christian? I have no such desire. I pray God that you may make it appear that vou are a christian. But I do say, if you are a chris tian, cone our or Basynon. If you intend to be found a christian when Christ appears, come out of Bahulon medley of ridiculous spiritualizing nonsense, with which multitudes have so long been making the word It contains the wisdom of the infinite God as it is and needs no alterations and emendations from men. ediate coming of the errr. And now away forever with your miserable trans 2 ndental philosophy, that would make the throne Who are these mighty some of to sit upon it a spiritual coming, and his reign a Thanks be to God, His kingdom can not he blown up into such spiritual bubbles as these. for a thousand, or even 365 thousand years, and then blown forever away into some etherial something, which same succeing infidel has defined, to be ottin on a cloud and suging Palms to all eternity. No Ne. been raised up in David's no. Jesus Christ has incortalized, and he shall come in that flesh glorified, "and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Hon: His dominion is an everlasting do in je m everlasting deof them may be ready to impairs, "Lord, Lord, have minion, which shall not pup away, and His his we not prophesed in thy name, and in thy same cast that which shall hat be destroyed. And the his

and dom ion, and the greatness of the hing under the whole heaven, s hall be given to the p of the mints of the Most High: and the sants of Most High shall take the kingdom and -hal pe the kingde m lorever, even forever and ever." TI. fultition it as He has caused it to be written. had meant something else and not this, He would h told us what He did mean. Just as though when that given us truth in symbol c language, and then terpreted it, that it might be fully understood, the i after all left it for men in their unstart folly, to prove llis own revelation. My send is pained w reflect how the word of God has been retide powerless upon the consciences and hearts of by the attempts which have been made to at er it in something else. And now a multitude of minist of all the multiplied sects of Ant chr st will begin say, "Thus saying, thou reproachest us also," will perhaps accuse me of dealing in wholesale a nunciation, when I reture to acknowledge them to the true ministers of Christ. All I have to say in. you are the true ministers of Christ, cons our BABYLON, and no longer be opposed to the coming Christ, as the lible declares he will chine, to take fi seat forever on the throne which God has sworn give Him. I do not say that you and your hear may not have been converted to Christ; but I do sa you have, it remains for you to show it by com out of Babylon, and by standing no longer opposed the reign of Jesus. God never will alter His word suit your carnal desires. He has written it, and as has written he will fulfil it, and it you are ashuthe of it, he will be ashamed of you. Dure you believ the Bible? Dare you preach it? Dare you bring on its plain testimony respecting the manner, the object and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? you turn away with a sneer and call it Millerism; an go on prating about a spiritual reign of Christ? tell you, if you continue in that course you will b reckoned with Antichrist, when the glorious Son David comes to take Ilis throne. "Come out of he my people, that ye be not partakers of her sins, an that ye receive not of her plagues."

4 It remains that I speak of the consequence refusing to come out of Babylon. Goil declares he downfall, and foretells her destruction in time to giv all Ilis people who may be in her, an opportunity t come out and escape ; and then, as a mighty ang would cast a millstone into the sea. God will cas down Rabyton and the shall be found no more at all And now many will begin to say, if I confess to belief in the personal reign of Christ, and that the reign is immediately to commence. I shall lose m reputation, my influence, my friends, my all that And liss not Christ said that you must do this? Has he not positively declared whosever he be of you that forsaketh not all the he hath cannot be my disciple." Do you say, I di that sears ago, and have been acouiring friends and reputation since, and did not expect to be called upon lay these down ? And because you have taken to the cross once, do you claim that that onght to is sufficient, and that it is too hard to lo it for a second time ! Has not Christ said in Lune 9: 24. " If any man will come after me, let him deny himmel! and take up his cross daily and follow me." once sacrificed all for Christ have you now accure something which is too dear to be given up for him Is it not he that endureth the ercos, to the end, see that denies himself daily, that shall be saved ? Do you begin to say, "I acquired this reputation for Christ and hoped to use it for Ilin, and that it is no to part with it?" Very well, if you acquired it to Christ, then show your succerity by being willing to eacrifice it for Christ when he calls, tou sough the birth of lease that God might be glorified in him then be willing to offer lasse on God's altar, that Gen may be glorified the more. Remember, yau can nee er glorify Gud in the use of that which you are unwil You will never use any ling God should take away. You will never use any-thing for God's glory which you do not held perfectly and continually at God's disposal. It is not for yo and me to say whether we will have reputation or not: but it is for us to say whether we will or not: and having done this, let the Lord decide a hat our reputation shall be. This he has decided already that we shall have our m mes cast out as e Will you take, and in this we ought over in rejoice. then, professed disciples of Jossa Christ, find the truth respecting the coming of the Lord, and hold it up, on-leave the results with God? Friends will be tried as mertified, and tool, themesives diserraced by you; you church will call you fanatical and for throw away your influence and curtail your useful ness: Solan will beart you with all manner of tations, and a wiched world will laugh you to a but can you not ondure as much as this for Ilim who has ondered ten thousand trues more for you? Just due as much as this for flim who

remember then what must be the consequences of refueing to receive the truth and to abide by it. Babyten must be destroyed, and you with it. But, say multitude of professed ministers and Christians. don't expect to be damaed just because I don't believe in Milleriam." Now don't let the devil cheat you out of heaven through your fears of hearing a angle epithet of reproach. Does the Bible teach the per onal coming of Christ to sit on David's throne? Itas the Spirit of Christ which was in the prophets signified a time, when it spake before of the sufferings of Christ and of the glory that should follow? l'eter has taught.

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

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

tian stand for Christ, and hold out unto the end. I do not undertake to say how many in these profess Christian sects will be saved or lost, but I besitate not to say that every individual among them, who is found a true child of Ged in the end, will cease his opposithe terms of other in the end, while each with oppen-lion to Christ's personal reign, and be found at last faithfully defending the truth. Not one that is ever saved can remain in Babylon. Do not accuse me of a desire to cut you off from salvation. My only desire is to show you your danger, that I may induce you to insten your escape; but take care I beseech you, that you do not cut yourself off by remaining in Babylon. Do you say, "I am willing that Christ should reign as he pleasest" Are you willing so to embrace Christ and His truth, and so to let your light shine as to meet and unshrinkingly bear the cress? The offence of the cross has not eased in the case of those who will avow and defend God's truth; though it must be conreused that in the popular religion of the day, there is ne such thing as self denial; and this fact of itself prover that it is not the religion of Jesus. But cast off this ungoily world, carry out the religion of Jesur in all its principles, and from the Bible defend His perwonal coming in manner and time, Ilis personal and eternal reign, and do your duty in seeking to induce eternal reign, and do your duty in seeking to induce where to prepare for it, and you will not be long in inding the cross. Thus may the Lord help you, rea-der, to come out of Babylon, and be no more a partaker of her sine, that you receive not of her plagues

NOTICE.

Those brethren and triends wishing to obtain Se Those breaten and the accommodated by calling at Advant books, can be accommodated by calling at the house of Brn. Charles Frich, on the public square. Cleveland, June 14, 1843. A. A. SAWIN.

THE GREAT TENT is to be picked at Bufals on th 5th of August, where the brethres supers, by Divise pro-sion, to bold meetings ten or fifteen dark. Bro. Miller and present, and brethres filmes and Firsh are expected to att

17 The Losure and Sermon occupy the space distance for other matter, corresponding will be accedent of a st week. Be nore and read the Bermon, "YOME OUT OF BIRS, NY PROPERS," Budyton will more field-be year or parameters of her also. "Ho that conference has the distance Cross both come in the flow," not only to mare, but to RENAY PARADONAL-IA" ON PARTIE, "BU ANTICETERSY."

SECOND ADVENT CAMP-MEETING.

SECOND ADVENT UAMT-REDITION In Spring Scide, man Akron, Avgust 17. There will be a Scient Adviss Camp Merica, (if they an enation.) to begin an Theredory Law Merica, (if they and enation.) to begin an Theredory Camp Merica, Sci of a ron, on the Campan could be the same provinger of our art on the Campan could be the same provinger of our art on the Campan could be the same provinger of the same art on the Campan term of the same provinger of the bests, the a Camp Merica All the low Camp areas and the bests, and the same art of the same provinger of the bests and the campanet the uncertain. Bandway will be provided the ground for these area camp being there are provided the calculation and provide the art of the same areas and sevend and provide the art of Perkanse. Company, the same areas and aread and provide the art of Perkanse. trate, to red aufer-dern anteine offeren Neudann, -Brenhern Pitrin, Russen, Neudann, Adan, auf Perinada. Come up, bre-ine-der puthing busker yun. Remoaus-G. R. Party, W. F. Party, W. D

Bas p.- K. R. Bradler, R. L. Alvbress, G. Bachress, ara -T. A. Nalis, H. Baith, R. Cha

n: Fills-be Vire, J. Bill, R. Power, -V. Bartin, R. Pieren, J. B. Pretande, W.T. Ban, M. Babr, J. Kidder, R. Aber, W.J. Bart, E. Ad. I. Taplin, R. Berger, U. (2006).

A Dream and Vision.

The last Midnight Cry contains the resting and remarkable dream, written by an aged Baptist preacher l'ondoville, Vt. who has been look ing for the coming of Christ for thirty years past.

ing for the country of threst for thirdy years past. ••On Friday night, the ninth of February 1912, I thought the propie were envious one at another, killing and destroying one ano-ther,--cattle and property:--law auits com-mencing, costs arising, and I thought I arose form the does adduced I due for premulser. about evening time, and I thought I arose from the deal although I did not remember dying, but I saw the graves full of filth and corruption, and I looked at other graves to see the deal rise, but did not see them rise. I went into a house and I thought it was the resurrection, though I had been in the grave but a few minutes. I thought somebody came to the door and wanted to come in, for they were burning, and a certain person opened the door, and I saw him stand at the door as though be could not come in, and had like to fail backword. At last, he came in, and I saw the air red like fire. Then I spoke and and said, the time is come when the elements shall melt with forvent heat, and the world and all that is therein shall be burnt up. Then I went out and walked toward the south and I saw the heavens covered all over with clouds very black and tempestuous. Thun-ders were rolling, and the clouds descending lower and lower. Such a tempest I never saw before, and I was looking every minute when Christwould make his appearance. All at once there appeared a bright light in the cloud, and I spoke and said, "There is the bright and morning star," and I cried, Glury to God and the Lamb, Glory Allelulia: Glory Alle-luia, Glory Allelulia, and continued crying, Glory Alleluia, through the whole scene, while the clouds descended lower and lower while the clouds descended lower and lower until they come to the earth, and bright fork-ed lightning streaming in every direction, and thunders rolling, and all at once the angels stood on earth and sung glory to God with me, and I thought the inhabitants were almost all destroyed, and but a few left, and thunder the meth the store almost for defined for left. I thought the earth was cleansed from all sin and filth, and all was holiness to the Lord. NEHEMIAN FISHER."

lumediately following this interesting dream, an account of a revelation to a deaf and dumb woman now sixty years old, is given.

"About forty years ago, while upon her bed at night, and in her sleep, two shining ones, as she described them by signs, stood ones, as side described them by signs, slood before her. One held a trumpet, and the other a book, like the Bible, in his hand. They told her about God, and how she must love him. She saw Jesus Christ, and it was love him. She saw Jesus Christ, and it was explained to her how he had suffered, and was the Saviour of the world. It was told was the Saviour of the world. It was told her that she was a sinner, and that she must repeat and give her heart to Christ, and he baptized. She had a view of the city of the New Jerusalem, and of the devil and the pit of hell; and while she stood looking at the devil, and while she should bound at the devil, and those in torment, others were brought to be cast into the pit. Some of the persons she knew. She was instructed that all wicked persons that die in their sins go to this place, and all those that repented and loved God, went into the beautiful city. The minister that was to baptize her was pointed out to her-his dress and manner. It was told her that he would lay his hand upon her head, at the water, and pray.

This is a sketch of what was communicated by her, not at once, but at three or four different times, as related to me by her own wister, with whom she lives.

She told her sister, at one time, the shining She told her setter, at one time, the shining ones were coming again, and her sister re-quested that she would ask permission that she might see them. She did; but they re-plied, her sister had a book the told her all about these things, and that her uld re-but that they were sent to her accurate was deaf and domb. This was the first the that she knew the Bible to be different from any other book that she saw in the bouse. A number of ministers who lived in the vici-nity called to see her, but neither of these eemed to be the one described to baptize her. At last one came,-a Baptist minister, I be-At last one came, —a Baptist minister, I be-lieve, —a strangor in the place. As soon as she saw him, she appeared greatly elated with joy, and expressed, in her way, "that's the maa." Her experience was told to the minister and preparations were made the next Sabhath for her haptism. They had been careful to keep from the minister that is most told have he would law his hand on her it was told her he would lay his hand on her It was togener as words iny min man, on mer head when he prayed at the water. Ber when the time came, and the blessing of God was to be impliced so it was: he turned and said to the actionary, that he should lay his hand on the head of the candidate, that she might know he was proying for her.

understands what it means when She Christians meet to worship God, and expresses great sa isfaction in meeting with them, though she cannot hear what they say. When great sa isfaction in meeting say. When though she cannot hear what they say. When I commenced lecturing there, she did not understand what it meant. She saw the chart, and knew there was something new in the preaching. Her friends could inform her but little except the hurning of the world and the wided. This are sourced to use to be and at first she seemed to reject it, and ex-pressed decided unbelief, but sfterward she was wore calm, and manifested an interest to know about it. Soon, in a dream and vision, this subject was presented to her. She was made to believe that what I was preaching was true. The whole scene of the judgment, the burning of the world, the destruction of the wicked, and the resurrection of the saints, to neet the Lord in the restriction of same, to neet the Lord in the air, passed before her. In the morning she felt very happy, and ac-quainted her iriends with what she had seen, to the joy of many, and astonishment of others. S.C. CHANDLER.

Is IRELAND the Second Advent cause has its advocates. A work entitled "Practical Reflections on the Second Advent," by Rev. Hugh White, A. M., curate of St. Mary's parish, has recently been republished in this country from the sixth Dublin edition. Speaking of the frequency with which the personal and risible coming of the Lord is alluded to in the Scriptures, the author says:

sult of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is in Scripture brought be-fore the believer's view, as an event which he ought to keep in constant recollection, to stimulato him to incessant watchfulness and untiring patience, in running the race set be-

Again, speaking of the Scriptural motive to be hely and watchful, he says:

"The object presented to the eye of the believer, as the motive to stimulate him to be always waichful-always rendy, is not his own death, but the second coming of the Son of God! Behold the Bridegroom cometh, go you forth to meet him? The happingss he is led to anticipate is not so much derived looking forward to the day when from shall depart, to be with Christ, as to the day when the Heavenly Bridegroom shall come, to celetrate Hisespousis with his beloved Bride, the Church—and they that are ready shall go in with Him to the marriage, and shall know, by blissful experience, how "Blessed are they by hlissful experience, how which are called unto the marriage support of the Lamb!"

"Nor must one obvious, but not unimp tant, observation, be omitted-that if the Redeemer considered such an exhortation suit able, at the period when he hunself was upon earth, knowing as he did, the vast interval of time that must clapse before He should revis-it it, with what an immense accession of force must the suitableness of such an exhortation apply to us, on whom, indeed, the ends of the world seem to have come-to us, whose providential lot is cast in a period apparently tinguished by so many of the spiritual signs which characterize the latter days of the history of the Church of Christ."

From Pattaneterita, Bro. Lite's writes. He is far from feeling faint-hearted.

"The believers in the Second Adgent in this city wax stronger and stronger. We do not fear to trust God's holy world. The enemies of the cause, I perceive, are

now and then endeavoring to make out that the whole Second Advent cause is dead. But let them rest assured that it is not dead yet. Nay, more, that it never will die. It fives now, it will live with the Lord comes, and then it will live forever. For in that day it shall be said, "Lo, this is our God; we have wind for his, and he will save its this is the Low, we have waited for him, we will he glad and rejoice in his salvation." My the longing desire of my heart is, "Come, Lord sus, come quickly."

man, a little work of 48 pages, entitled

cries out, Fly, lingering moments, FLY ! Oh. FLY !! The world is losing its charms and its hold-and the very distinguished marks of the Almighty entrees, are inore and more legibly seen ! O, for faith, hope, love, and patience to wait to the end.

Glory be to God for the prospect of gain-ing the Harbor."

On the restoration of the Bible after its prohibition in France, it required a search among the booksellers of Paris four days to find a single Bible.

The meeting in Rochester has been attended with deep interest. Multitudes have said, "good is the word of the Lord," and many sinners are rejuicing in hope.

MILLER'S LECTURES.

LECTURE II.

THE SECOND RESURRECTION.

lessed and holy is he that both part in the first resul-rection; on such the second death both no powers but they shall be pricess of God and of Christ, and shall request the inn a thousand years.—Rev. 20: 11

The term 'blessed and holy' is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of Ged, or inheriting the fruits of the divine Spiril; and very often the word blessed is used stand-Scriptures, the author says: ¹ and sure that any individual, who has not made the subject a matter of previous investigation, would be surprised at the re-the load the subject a matter of the surprised at the surprised a world, Say ye to the daughter of Zion, Be-hold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them the holy people, the re-deemed of the Lord; and thou shall be called, Sought out, A city not forsaken.' Isa. 30: 18. 'And therefore will the Lord wait, that he may be gracious unto you, and therefore will may be gracious unto you, and therefore will he be exalted, that he may have mercy upon your for the Lord is a God of judgment. Blessed are all they that wait for him.' Dan. says, 12: 12; Blessed is he that waited, and cometh to the 1335 days.' John says, Rev. 14: 13; Blessed are the dead which die in the Lord.' 'Write, Blessed are they which are called to the marriage supper of the Lamb.' 'Behold, I come quicklyt blessed is that keepeth the sayings of the prophecy of this book.' 'Blessed are they that do his com-mandments, that they may have right to the tree of life, and may enter in through the tree of life, and may nave in through the gates into the city.' By these passages 1 show you that all the children of God are in-cluded in this blessing, and not the martyne only, as some will have it. The text thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word resurconcentre the traine source chain. The word real-rection significs to revive, or resuscitute, or bring to file signine, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything leaver more than a union of soul and body, and deliverance from natural death. The word resurrection is nowhere used in the figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg leave to attach different sense, we must beg leave to attach to it the simple meaning, coving to hip frame the grare. I know some have supposed that regeneration is resurrection; but I enhant betteve this unless they show some role. I know some pretend to show os, in John is 25, Verily, verily, I say onto you. The have is coming, and now is, when the dead shutt hear the value of the Son of God, and they that have shull live, as a rule; but is order that hear shall live,' as a rule; but in order to make this a rule, they must prove that Christmonant regeneration; until this is shown,

We cannot adom it as any proof. We shall, therefore, consider the word resurrection as coming up out of the grare, and pass to the word first. "The first resurto the word peer. The enints is The resurrection of the enints is Wherever rection." first as it respects order and time. Wherever the word respects order and time. Wherever the word resurrection is used in connection with life or domination, the one unto life Is a arreat, a little work of 42 parces, emitted "The Abrahamic Coremant the Grand Har coming in his kingdom, now to be expected every moment," by R. Hetchnosen, has just been published: said to be an able production. Ers. R. E. Laro, writing from Cabotrille, Mar. expresses the feelings of many days bettern and size ters. "Never was 1 stronger in the faith of the Advent 'at the door than 1 arm new and have been for several works. My eager poul often

a thousan's years before the rest of the dead. If we are correct, then, Christ will come informe the millennium instead of afterwards. as some believe; and the millennium is a state opersonal, and glorious, and immortal reign expressional, and glorious, and immortal reign loved city, is on the earth during the thousand on the new earth, or this earth cleansed by years, or how could this wicked host encom-fire, as it was once by water; and it will be pass it about they have not climbed the inew dispensation, new heavens, and new carth. This will be our next proposition to prove. And, first, we will examine the 20th in consider no less a being than the Lord Jeansel or angel come down from hearen -this angel i consider no less a being than the Lord Jeanse that fire came of the world-for that was in the Christ; for it only can be said of him-whating the key of the bottomless pit and a transform of the world for the world of the world is world world for all erea: chan in his hand. See Rev. 1: 19, it an sive for evermore, amen, and heve the fire; for our of dis a consuming tire. Heb. Leva of heil and of deuth.' And Christ only is power to bind Statan. "That he might destroy him that had the power of death, that which is the deril, and Batan, and bewnd k are, and shall be tormented day and night he laid hold on the dragon, that old serpent, which is the deril, and Batan, and bownd him which is the deril, and Batan, and bownd him which is the deril, and Batan, and bownd him which is the deril, and Batan, and bownd him which is the deril, and Batan, and bownd him which is the deril, and Batan, and bownd him which is the deril, and Batan, and bownd him which is the deril, and Batan, the thown him that hey are to spination. It can only be understood in w topsand years.' I suppose this verse needs is given; and the last that God has seen fit to we tay and shall be tormenting the works of the wicked, soul and body, is thousand years.' I suppose this verse needs is given; and the last that God has seen fit to we tay and an it explains itself in the comention of the wicked, soul and body, is given; and the last that God has seen fit to we tay and the same for it explains itself in the comention of the wicked, soul and body, is down herea. I have on the new earth, or this earth cleansed by he hind hold on the draig ont. that be series in condemnation of the wicked, soul and body, it housand years.' I suppose this verse needs is given; and the last that God has seen fit to a literal sense, for it explains itself in the event into eventaining torment. In the next igures used; as dragon and serpent, often used as figures, are explained to mean the deril and Batan. If the thorsend years had different point of view, or some circumstance not before clearly described. And I sau, in the word of (iod, in a mystical or figurative plained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. It werse: 'And laway; and there vision and I shall therefore understand it literally, and the that he showld deceive the allow were to place upon it the most simple construction, and I shall therefore understand it literally pit'-by bottomices pit, I have shown, by the proof on our first verse. that it is hell; see upon him, that he showld deceive the nations no more, till the thousand years should be proved upon with the upon some and years should be it and him that sat borning fire.' 12th it and hear the dead, small and great, title season.' This passage must be underupon him, that he showid accele the nations no more, till the thousand years should be fulfiled; and after that he must be loosed a title scason." This passage must be under-stood in its simple, plain meaning; no mys-tery in this. At verse: "And I saw thrones, stood in its simple, plain meaning, no mys-tery in this simple, plain meaning, no mys-tery in this simple, plain and indigenet was green unto them—here we have a prophecy of the fulliment of a promise that Chrisi made to his disciples, in Matt. 10: 29, And Jysus said unto them, Verily, I say unto you, that ye which have followed me in the re-generation, when the Son of man shall sit in the throne of his glory, ye also shall sit in the throne of his glory, ye also shall sit in the throne of his glory, ye also shall sit upon welve thrones, judging the twelve tribes of Israel—and I saw the souls of Jesus, and for the word of Gold, and which had not wor-shipped the beast, neither his image, neither had received his mark upon their foreheads. For in their handis; out they liced and regred with Christ a thousand years.³ In this de-serption we have the whole family of the redocemed for all that had not worshipped the beast or his image, or received a mark, and, beast or his image, or received a mark, and, in one word, all that were not the servants of in one word, all that were not the servants of Salan or ain, lived and reigned with Christ a thousand years. This verse: 'But the rest of the dead lived not again until the thousand years were finished. This is the first resur-rection.' The rest of the dead means the wicked dead, who do not have part in the first resurrection; lired not again, showing con-clusively that it is a matural life and death spoken of. The first resurrection is the spoken of. resurrection of the saints at his coming. Then comes in our text, which has and be explained in the lecture. The verse: And when the thousand years are expired, Satan ahall be loosed out of his prison. We may reasonably expect that, when Satan is let reasonably expect that, when Satan is let hose, all the danned spirits are let loose with himt and it has been strongly implied these the propheters. I the here and a lifte there is an at the body, at the end of the theusand years. But weres: 'And shall is a state and if the second of the theusand years. But weres 'And shall is a state and if the second of the resurrection of the strongly implied the saints,' as main the body, at the end of the strongly implied the saints,' as a state of the four quarters of the four winds of heaven, when the second the weiched for they shall be ashes under the sevident tail their of the second is and the saints,' as Mainchi tells us: 'And ye shall the ashes under the need of the saints,' as weithed is the saints,' as weither the their works, the out of the book of the strong of the thousand years speken of in the text is the weiched if or they shall be ashes under the miss networks, the out of the book of the strong of the thousand that, shall be done shall trong done the strong of the thousand that, shall the done the see Eachel, chapters 3H and 3D-ste gather is as the so battle. For God himself is not him specific e-this is their means are of Christ', then we was the shall be on the earth. It is a state of his brethren, 'We must all stand done the strong the strong of the thousand that, as it he commencing of the thousand that, as the commencing of the thousand the grave a shaden are according to that the his door. We must all stand the the present age, are teaching us to expect the grave, they could all the shall be more the is no battle. For God himself is with his people to defead them; and he de-strong the whole number of the wicked; for the strong the wicked how, the samely of the sea, is work shall be made manifest; for the strong the whole number of the wicked; tor the strong the whole number of the weiked; tor the express the whole class of the people named; whill receive a reward. If any man's work hose, all the damned spirits are let loose with

a shout, with the voice of the archangel and as, the children of Israel, the whole host of shall be burned, he shall suffer loss; yet he the trump of God: and the dead in Chint Jacob. 9th verse: 'And they went up on the himself shall be taxed, so as by file.' We shall rise first.' And then our context and breadth of the earth'--that is, this army of see, by these texts, that the books of every text show that the blessed and holy are raised Gog and Magog were raised up out of the suras, the children of Israel, the whole host of Jacob. 9th verse: 'And they went up on the breadth of the carth'—that is, this army of Gog and Magog were raised up out of the aur-face of the earth, thatonly being the breadth of a globular hody—tand compassed the camp of the saints about, and the belored city'—plain-ly showing that the New Jerusslein, the be-lowed city is on the aerth during the threadth of the saint about, and the set of during the threadth of the saint about the New Jerusslein, the beloved city, is on the earth during the thousand years, or how could this wicked host encomverse: "And I saw the dead, small and great, stand before Goil; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." This is the same as Daniel saw, 7: 10, 'A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and tea thousand times ten thousand stood before him. The judgment was set, and the books were The judgment was set, and the books were opened. It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his contex, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of his is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and an one before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. be on the earth during or in the millennium. 18th verse: 'And the sea gare up the dead which were in it; and death and hell delinered up the dead which were in them.' I conclude the apostle, after he had seen the rightcous dead raised, small and great, and stand before God, and anw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and heheld the wieked dead given up by those elements and places wherein they had bear continged huring the millennist nering they had bear they ha

by those elements and places wherein they had been contined during the millennial period, to be judged in the flesh, every man according to hisworks. This only can reconcile some of those con-tliciting passages (or seemingly so to us) con-cerning the resurrection; and I cannot see any impropriety in thus understanding these encoderst for it the common means of prophecies; for it is the common manner of

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man's works will be open, as well as the book of life, in the first resourcetion; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged which were in them, and they were judged or every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the fifsh. By the sea, drath, and kell, I unthe firsh. By the sea, drath, and Acti, i un-derstand the sea, grave, and place of punish-ment. The sea and the grave would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. "And they were judged every man according to their works." They had chosen, in this life, to stand on their works; they had endeen, refused to believe in a Mediator; they had not followed his commands, neither had they pro-fessed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the carth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who were the children of that wicked one who sick his brother. They had prositinted their bodies to whoredom, and sacrificed to Bac-chus and Venus their first fruits. They had professed damnable hercsies, and filled the world with their delusive schemes and sects. They had werehinged the accurate and sects. They had worshipped the creature, and ne-glected prayer to the Creator. They had hlled the world with their lies and abominations, and gloried in their shame. 14th verse: "And death and hell were cast into the lake of fire. This is the second death.' By death and hell | understand the body and acata and set i understand the body and spirit. 12th verse: "And whosever was not found written in the Lamb's book of life, was cast into the lake of fire." "But the fearful and unbelieving, and the abominable and mur-derers, and whoremongers and sorcerers, and belowers and all lines that here that and idolaters, and whore mongers and sorecrers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brim-stone, which is the second death,' Rev. 21: 8, Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idoland whotemosters, and mutaerers, and too-aters, and whoseover loveth and maketh a lie,' Rev. 22. 14, 15. Then our text says, 'Bleased and holy is he that hath part in the first resurrection.' This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should ded in faith in Jeus Christ, and who should live with him at his coming; on them the sec-ond death should have no power, that they shall be priests of God and of Christ, and shall reign with him a thousand years.' To be priests unto God and unto Christ, is

to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his block, celled by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Roy. 3: 9, 10, 'And they sung' a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every

redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nations and hast made us unto our God kings and priests, and we shall reign on the carth.' See, also, Rev. 1: 6, 'And bath made us kings and priests unto God, and his Father.' Again, ct. 2: 9, 'Ye also, as lively stones, are buy privitual house, a holy priesthood.' It ye a chosen generation, a royal priesthood, a holy nation, a peculiar people.' The passages to which I have cited your minds, prove, beyond a reascaable doub, that the thousand years spoken of in the test is between the two resurrections; a state of

for me to show the negative. I call on all of you to show where we may find the evidence —that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to hinself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with then, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the earth. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place thousand years should or could obtain a place in our faith, having the word of God as our evidence. I cannot tell. Some say that thu prophets speak often of times or things which have not been fulfilled in our day, or under the present dispensation, and which would bu too gross to be admitted into a state of im-mortality. There may be such--yet I find no difficulty in understanding all those parsages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one housand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannut be admitted to mean any state this side of the state of immortality; fur Peter says plainly, 'Yet, nevertheless, we look for a new heavent and a new earth, wherein dwelleth righteousness.' This would be a new state surely--nothing gross or vile in this kingdom, whoever may be king; and John expressly says, "They lived and reigned with Christ a thousand years,' and also, 'This is the first resurrecby what rule shall we call it a thousand tion. years?

years? Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes--that is, at Christ's second appearance? And whoro in the world are we to learn that the kingdome ut this world are to be destroyed before the coming of the Ancient of days? Do we beui this world are to be destroyed helofe the coming of the Ancient of days! Do we be-lieve that the anti-Christun beast, or mystical Babylon, will be on the earth during this nil-lennial reigh? No, it cannot be yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the matriage supper of the convinced that the mainings supper of the fierceness and wrath of Almighty God, and the supper of the great God, are even which must take place before the millennium? And if so, who can believe that after tho marriage of the Lamb to the beidet after she is arrayed in linen clean and white, which is the rightcousness of the saints; after they the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day—Christ will not be with her in person? None. But our text tells us he will live and reign with them, and they shall be priests to God. Again, while in this state of mortality and trial, we are called the servants and ministers of their bur them in the millengial blocks.

trial, we are called the servants and ministers of Christ; but then in the millennial blessed-ness, we shall be called prisets of God and of Christ. Yuu may ask, why this distin-tion in the language 1 asswer, there is a great difference between the kingdom of Christ, as it was established when Christ was here on carth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be and in feet are, imperfect. Hypocreties be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy bath man tares. But the kingdom of God, no man. tares. But the kingdom of God, no main-mays Christ, can see, or enter, without being born of God. Mere they tinay deceive the sestingle which guard the kingdom of Christer but in the kingdom of God there shall in an wise enter into it anything that defileth-neither whatsoever worketh abomination or whether the king they which are written in maketh a lie; but they which are written in the Lamb's brok of lifa.' Here the children the Lamb's bools of lifs." Here the children of the kingdom are parasecuted, tormented, perplexed, east down; tast in the kingdom of their enemies are all slain; they are comforted, glorified, justified, excited; and not a dog to move his torgue. Here they weep, but there will rejoice: here they air noal repent; they there will be holy, withou: fault, before his throws. "Blessed and holy is he that hath part in the first resurrection." Amen.

TERMS.

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