

as buried in the sepulchre; it was the same Man, Christ Jesus, that arose from the dead and appeared unto his disciples. He had a real body of flesh and bone, "and Thomas was bid thrust his fingers into the holes the nails had made." The disciples felt him and handled him, and were satisfied that he was a body of flesh and bone, the very same Jesus. It was the Son of Man, that ascended up to God as Father, the disciples saw him going up with that same body, and there stood by two in white apparel, which said unto them, "men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts. 10, 11. Now let me ask, who can have the hardihood to deny the personal appearing of the Son of Man in the face of such positive declarations of Scripture. The very term, Son of Man, signifies nothing less than his real body. The Bible nowhere speaks of more than two comings of the Son of Man, which is his first and second comings, and both of them with a body of flesh and bone.

This is the truth, and you cannot deny it, whatever man may say about it will not alter the truth of it. The *Truth* is the *Truth*, it men say which they will, they may say it means this, that, and the other, but that will not make it so, God hath spoken the word, and he will not alter it to please any man, or any number of men; men often say a thing is so, and it means that, because they desire to have it so—but such people have little or no regard for the truth of God, for the glory of God, they do not speak or act "with a single eye to the glory of God, such people know not what they say, or therefore they affirm, therefore, if any speak, let him speak as the oracles of God." 1 Peter iv. 11. "To the law and to the testimony, if a man speak not according to this word, it is because there is no light in them." Isa. viii. 20. "But they do err, not being able to see Scriptures, neither the power of God." Therefore every honest heart, and every candid minded man, if he wishes to be convinced, let himself and to come at a right understanding of the truth, he must take God at his word. Let us now examine a few texts of Scripture on this subject. Job xix. 23—27. "And that which my words were now written, oh! that they were printed on a book, that they were graven with an iron pen and let in the rock for ever. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms shall destroy my body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another, though my reins be consumed within me." Job seems to have some idea of Christ's personal appearing, and he had strong confidence that he should see him, for he said, "with his eyes that he should see him stand upon the earth." He never had seen him stand upon the earth yet, but he said he knew he should see him, therefore, Job must be raised from the dead before he can see him, for he is to have a body of flesh, in which he shall see the Lord, for he says, in my flesh shall I see him, not that the flesh which the worms eat up, he knew although the worms should eat it up, he knew he should have a new body at the resurrection. Therefore just, it should be a body of flesh and bone, made immovable, and unto Christ's glorious body, see Phil. iii. 20. "Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ." 21 v. "Who shall change our vile body that it may be fashioned like unto his glorious body." This shews that Christ has a body, and all the saints, when raised and glorified, shall have a body like his. 1 Thes. iv. 16—18. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, with the trump of God. 2 Thes. i. 7—9. "When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints, and to be admired in all them that believe." These words clearly prove the second personal appearing of Christ to deliver his people and punish his adversaries. For the apostle declares, positively, that "the Lord himself shall descend from heaven, he will appear as the great God and our Saviour, Jesus Christ," see 1 Th. ii. 13—14. "Looking for that blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Here we see that the very same Jesus

who gave himself to be crucified for us, that very same Jesus is coming again. This is the blessed hope of the church, by this hope we ought to comfort one another, and exhort one another daily, so much the more as we see the day approaching, see also Heb. ix. 28. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear, (the same Jesus) the second time without sin (or sin offering) unto salvation," or to "deliver his ransomed ones with a perfect and everlasting salvation." 1 John iii. 2 "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, we shall see him as he is." 1 John ii. 28. "And now little children abide in him that when he shall appear (Jesus Christ himself) we may have confidence and not be ashamed before him (Jesus Christ) at his coming," see 1 Pet. i. 7. "He cometh with clouds, and every eye shall see him, (therefore he must be visible to every eye, and have a body that can be seen) and they also which peired him." Now who did they pierce? it was not the Holy Ghost, for they could not drive nails through the Holy Ghost, any more than you can drive nails through the wind. But it was the man Christ Jesus that was nailed to the cross of Calvary and shed his blood for the remission of sins, that same Jesus that was pierced, is the same Jesus that now sits at the right hand of God, therefore, it must be the very same Jesus that God will again send, "whom the heavens must receive, until the times of the restitution of all things, which God has spoken by the mouth of all the holy prophets, since the world began." Now if the foregoing texts do not prove the second personal appearing of Christ, then it will be impossible to prove from the Bible, that there will be a second coming of Christ, or a judgment day at all.

This is the truth and you cannot deny it. For further information on this subject let us notice the circumstances connected with this event, and enquire for what purpose Christ will come again. Let us examine the scriptures on this point. "He cometh to raise the righteous dead, and change the righteous living from mortality to immortality," see 1 Thes. iv. 16—17. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air," see also 1 Cor. xv. 50—57. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 31 v. "Behold, I shew you a mystery, we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed: for this corruptible must be incorruption, and this mortal must put on immortality; corruptible shall have put on incorruption, and this mortality, then shall be brought to pass the saying, death is swallowed up in victory. O death, where is thy victory? The sting of strength of sin is the law. But thanks be to the victory, through our Lord Jesus Christ, the saying that is written," but where is it? "We shall swallow up death in victory. The Lord himself will wipe away all tears from off all faces," see also Hos. xiii. 14. "I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction," also, Eccl. xxxvii. 12. "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." 2nd. "He will come to destroy all the wicked by the fire of his wrath, see 2 Thes. i. 7. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," see Isa. lxvi. 15. "Behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire," see Isa. l. 3. "Our God shall come and shall not keep silence, a fire shall devour before him, and he shall be very tempestuous round about him." Isa. xlvii. 3. "A fire shall burn before him, and burneth up his enemies round about." Zeph. iii. 8. "Therefore wait ye upon me, saith the Lord, until

the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms to pour out upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy," see Nahum i. 2, 5, 6. "God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adversaries, he reserveth his wrath for his enemies." 5 v. "The mountains quake at him, the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire," see Mal. iv. 1. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," see Mat. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, the wheat will he gather into his garner, but he will burn up the chaff with unquenchable fire." Mat. xiii. 41, 42, 49, 50. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." So shall it be at the end of this world. 1 Thes. v. 2—3. "For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," see Jude 14—15. "Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him." 3rd. He will come to take his kingdom, which shall never be destroyed, and Christ and his people shall possess this kingdom, and reign for ever and ever, after the wicked are all destroyed. Dan. vii. 14. "And there was given him dominion and glory, and a kingdom; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed." Read Luke xix. 12—15. Read 2 Tim. iv. 1. Dan. vii. 18, 24, 27. Mat. xxv. 34. Luke xii. 32. Luke xxii. 29. 1 Cor. ix. 25. 2 Tim. iv. 8. Jam. i. 12. 1 Peter v. 4. You must examine these texts yourselves, as I have not room in this column to write them in full length. I will also give you a few more texts of scripture, which relate to the new earth as being the true inheritance of Christ and his saints for ever in the resurrection, glorified, immortal state. Read Psa. xxxvii. 9, 11, 22, 28, 29, 34, also, Prov. ii. 21—22. Prov. x. 30. Isa. lx. 21. Mat. v. 5. Rev. v. 10. 2 Peter iii. Read the whole chapter, over and over again, examine it well, and pray for the Holy Spirit as you read.

(To be continued in the next.)

IN THE CHRONOLOGY OF PROPHECY?

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I. We learn by the fulfilment of those predictions which shadowed forth the events which were to precede the coming of Christ, that that event is now at the doors. Among the discursive prophecies, we can find none unfulfilled, save such as are connected with the second appearing of our Saviour, and subsequent events. The glorious visions of the latter day glory of the church, which, for the last one hundred years, have been applied to the doctrine of a temporal millennium, are evidently only applicable to the earth redeemed, when, in the restitution of all things spoken of by the mouth of all the holy prophets, the saints of the Most High will take the kingdom and possess it for ever even for ever

and ever. Then 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 shall be an everlasting kingdom, and all dominions shall serve and obey him; and then the neck shall possess the earth. Also those predictions which have been supposed by some to predict the restoration of the carnal Jew to the land of Judæa, can only refer to the restoration of all of the faith of our father Abraham to the new earth, wherein dwelleth righteousness.

In the discursive prophecies, we find that we have passed down in fulfilment of each succeeding event, to the very termination of the last link in the chain of prophetic events.

We have passed through all the kingdoms symbolized by the different metals of the image seen by Nebuchadnezzar, (Dan. 2,) and are now at the very end of the toes of the image, and only waiting for the stone cut out of the mountain without hands, to smite the same image on its feet and break it in pieces, so that no place shall be found for any of the kingdoms of this world, when the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. We have also passed all the successive kingdoms, and their division symbolized in the seventh of Daniel; and are only waiting for the Ancient of Days to slay the fourth beast, give its body to the burning flame, and give the dominion, glory and a kingdom, to one like the Son of man, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. We have passed the kingdoms and powers symbolized in Daniel 8; and only wait for the horn that waxed exceeding great, to be cut off without hand, and the cleansing of the sanctuary. The events predicted in Dan. 11 and 12 have all been fulfilled in the history of this world, but the standing up of Michael, the time of trouble such as never was since there was a nation, the delivering of the people of God, found written in the book, and the awaking of those who were in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. We have passed all the events mentioned by our Saviour in Matt. 24, before the coming of the Son of man in the clouds of heaven. We have passed the only event mentioned by Paul, in 2 Thess. 2, to delay the coming of Christ, and only wait for the Man of Sin to be destroyed by the brightness of Christ's coming. And we have also the successive changes in the affairs of this world, brought to view in the Apocalyp of John, and only wait the first resurrection, the new heavens and earth, and the reigning with Christ for ever on the earth. We are therefore, near the judgment, and should be in momentary expectation of the coming of the Son of man.

II. The signs of the times admonish us of the nearness of that event. We have seen the fearful signs and great sights predicted by the prophets: the world

heaven and earth,—the blood and fire and pillars of smoke, and darkening of the sun and moon, foretold by Joel, to precede the great and the terrible day of the Lord. The sun has been darkened, the moon has withheld her light, and the stars have fallen like leaves from the vine, or figs from the fig-tree when shaken by a mighty wind, according to the word of our Saviour in Matt. 24; so that we may know, as he commanded us to, when we should see these things, the generation which saw the first of these events, May 19, 1780, will not pass away, till the Lord come. We have seen the heaping together of treasure spoken of by James, chap. 5: the unwillingness of men to hear sound doctrine predicted by Paul, 2 Tim. 4: the scoffers that Peter 2 Peter 3: predicted should arise in the last times, saying, Where is the promise of his coming? We have seen the perilous times, the departing from the faith, and the arising of false teachers, spoken of by the Apostles, who would bring damnable heresies and turn many unto fables. We are also under the sixth seal of Rev. 6: between the falling of the stars like figs from the tree, and the departing of the heavens like a scroll when it is rolled together: in the Laodicean state of the church: under the sixth trumpet, with the seventh just ready to sound, and the last woe ready to come quickly.

III We also find that we must be near the end of all the prophetic periods. The six thousand years from creation, according to the best chronology, expires about 1813—4. The seven times of Lev. 26: beginning with the captivity of Manasseh, according to the best chronologers, commenced B. C. 677: and must terminate about 1813—4. The great Jubilee, beginning with the seventy years captivity in Babylon, according to the chronologers, began B. C. 607, and must therefore terminate about A. D. 1813—4. And the 1335 days of Dan. 12: beginning with the first ecclesiastical war, when the daily had been taken away, and that wicked was revealed, which according to the best historians was about 598, must expire about A. D. 1813—4.

Having the reference on the fulfilment of all these prophecies, witnessed the appearance of all these signs, and the constant point of time when all the prophetic periods appear to terminate, sustained by the best historical and chronological evidence, we cannot be far from the ushering in of eternal realities. We ought, therefore, not to sleep as do others.

THE SIGNS OF THE TIMES.

The second coming of the Lord was to be immediately preceded by three classes of advent teachers: those who say, "My Lord delayeth his coming," Matt. 25: 48: those who say, "Behold the Bridegroom cometh, go ye out to meet him," Matt. 25: 6: and those who enquire, "Where is the promise of his coming?" 1 Pet. 3: 4.

The first were to put the world—or wise and foolish virgins—to sleep on the subject of the advent, by their opiate of a temporal millennium. The second were to break their slumbers by the midnight cry; and the third were to attempt to quell the excitement by their scepticism.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. 3: 3. The second coming was to be the subject of those special scoffs. It was natural to suppose that while the midnight cry was urged, the immediate coming of the Bridegroom, on the authority of the divine promise, it would provoke the infidel taunt, "Where is the promise of his coming?" The scoffers may be expected to increase in number and boldness, with every seeming delay.

They reason against the conflagration, not from revelation, but from what they assume as matter of fact, namely the permanency of our solar system—the long continued and harmonious action of the laws of nature. "Since the fathers fell asleep," say they, "all things continue as they were from the beginning of the creation." "'Tis madness, 'tis fanaticism,' to suppose that nature's laws will undergo such suspension as to allow of the world's dissolution.

It is in vain that we remind them of the deluge, a catastrophe as much above the laws of nature, as the dissolution of our earth by fire. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished." That scepticism, which refuses its assent to the prophecy of the future, rejects the history of the past.

The flood was brought upon the old world by the *word of God*—that *word* which controls all the laws of nature. "But the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men."

The first class are not called scoffers. They call the Saviour, *their Lord*, and assent to the doctrine of his second coming. They merely object to the time "My Lord delayeth," or is long in coming. And then in the 49th verse, intimates that they are persons of influence or authority in oppressive organizations—"And shall begin to smite his fellow servants." It is not said of these persons that they are drunkards: but that they "eat and drink with the drunken." How far the fashionable religious festivals of the day fulfil this prediction, the reader must judge.

Peter gives us the character of the scoffers, verse 31. "Walking after their own lusts." These who say, "My Lord delayeth his coming," are brought into very close communion with the scoffer.

All three of these classes are now teaching. This is a sign of the times, an indication of the last days, and of the immediate coming of the Lord. The midnight cry is sounding. His coming will be like the

succession of morning to midnight. Wake up, ye slumbering virgins. "Behold, the bridegroom cometh! Go ye out to meet him!"

"But and if that evil servant shall say in his heart"—(Reader, is this the sentiment of thy heart)—My Lord delayeth his coming, and shall begin to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder,"—sunder him from all his organizations in which he trusts, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

WILL THE WORLD BE DESTROYED SO SOON?

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"It would be very foolish for a man to spend many years in building a house, and then burn it up."

This was the argument of a young lady who could not bear to think that "all things shall be dissolved."

Such persons seem to forget that our habitation, which God at first called very good, is defiled by sin, defaced by the curse. When Paul wrote to the Hebrews, he could say of the earth, "which bringeth forth briars and thorns," it "is nigh unto cursing; whose end is it to be burned."

We believe that God is going to restore it, as a new one is made by melting an old one; "we look for new heavens and a new earth, wherein dwelleth righteousness." Then "there shall be no more curse," as we are told in Rev. xxi. 9. When a wise man finds his house defiled and broken, should we not expect him to make it over new? On this point, we find the following sentiment in a commentary on the second Epistle of Peter, by Mr. Wm. Adams, Rector of St. Gregory's Church, published in London, in 1660.

"Toward the latter end of the world, charity shall wax cold, piety be nipped with a frost, and faith almost starved to death, and the world thus benumbed, shall be set on fire. It is perfection, not abolition, which is the mutual appetite of heaven and earth. This world shall have, not a destructive, but a perfective end. The world shall be re-polished, man immortalized, and in all, God shall be glorified."

O what a glorious hope to all true believers, but awful to scoffers, who now make light of these things! Reader, are you looking for the Lord, or are ye a scoffer?

"THE DELUDED."

"We do not doubt your sincerity," say many, "but we esteem you deluded." Well, be it so. A short time will unerringly disclose. No doubt much sympathy has been evinced by those with whom we have been associated in time past; but their perception is blinded—the great truths of the kingdom, its nature and character, they do not understand. The glorious theme of the personal second advent of Christ, affects not their heart. They cannot divine why we should embrace such views: but we do not wonder that those who cannot take God at his word, whose minds are not influenced by the Bible, are thus perplexed. But we will let that pass. We know, for ourselves, we have acted from a conviction of duty, which we could not, as honest men, evade—from a consciousness of right, engraven on our hearts, as with a pen of steel. We have openly avowed our faith—have plainly given to the world the reason of our hope. And have they been met? Have they been satisfactorily answered? Has the "absurdity" of our views been shown? We answer, No! All past "refutations" have tended only to strengthen our faith, to confirm us as to the correctness of our position—every review has failed to swerve us from our purpose—the denunciations from the pulpit and the press have fallen powerless at our feet. The truth has appeared more glorious, more firmly grounded and rooted by the unrelenting opposition which has been arrayed against it.—The eye of our faith rests on the immutable word of God. The more we study its blessed pages, the more established we become.

The coming of Christ, and setting up of the everlasting kingdom, are the next great events in the chain of prophecy. These fundamental principles in our faith, remain unshaken. The mighty fabric has been reared with a basis as firm as the pillars of heaven—it will stand as fast as the adamantine hills, wanting only for its entire completion, the top-stone to be brought forth with shouting, crying, Grace, grace unto it.

If a better theory can be adduced, if the prophecies can be more satisfactorily explained, why is it not done? Every effort has proved a failure. As many different views have been given by our opponents, as there have been departures from the premises we occupy. In conclusion, we would say, we rest, as heretofore, on the word of God. A more harmonious view of Scripture has not been given. It cannot be done.

KNOWLEDGE SHALL BE INCREASED.

The Scriptures assure us, that at the time of the end, knowledge shall be increased, in reference to the words of the book, or vision of Daniel, which we understand, does not consist in the whole truth being perceived at once, but a gradual development, unto the end. It is also said, that the wicked shall do

wickedly, and none of the wicked shall understand, but the wise shall understand. This surely teaches, that those who are wise, according to the acceptance of inspired truth, will understand the burden of this vision, which relates essentially to the coming of the Son of Man in the clouds of heaven. There is no reason then for us to be discouraged and faint in our minds, for **THIS PROMISE** will assuredly be fulfilled. The truly wise, who are led by the Spirit of God, will be led into all truth, and before the Lord appears, will know or understand the time appointed. Though the vision has tarried after our first expectation, yet the prophet gives a second clue of encouragement, unto which time we are to wait, and beyond which it will not tarry. The apostle, also confirming it through the Spirit, says, "yet a **LITTLE** while," etc., and then adds, that, "the just shall **LIVE** by faith," in this second assurance. Many have runned to and fro, through prophetic **TIME**, and not only the wise, but the unwise, and the opposers of our faith, have rendered essential service to the truth, through criticisms of chronology, and corrected translations of the original, although in their hearts they meant not so. In a late work of Dr. Jarvis's (an acknowledged linguist) in opposition to our views, he gives the following correction of the English translation of Matt. xxiv. 36, "But of that day and hour *maketh known*, no man (instead of knoweth) no not the angels of heaven, but my Father only." We have also consulted other unquestionable authorities, which confirm this criticism. This reading entirely alters the meaning of the passage, which has been the great weapon, offensive and defensive, of unbelievers. It is exactly opposite to the almost universal sentiment, that no one can ever know anything about the day or the hour, and unbelief which has been too long cherished, even by Adventists. We have often feared that it was the foundation of sand, on which lukewarm thousands have built their hopes of peace and safety, while the thunders of the last tempest are muttering in the distance. If no one "maketh known" the day or the hour, but the Father, surely in his revealed word, we may expect to find that knowledge. We are commanded to search and know his will, and by his prophets he complains, "Yea, the stork in the heavens knoweth her **APPOINTED TIME**, and the turtle, and the crane, and the swallow, observe the **TIME** of their coming, but my people know not the judgment of the Lord;" also, "my people are destroyed for lack of knowledge, BECAUSE THOU HAST REJECTED KNOWLEDGE. I will also reject thee." Let us then be careful that we may not at last be found among the number "who are willingly ignorant." In receiving the above translation, and considering the harmony of the prophetic types and periods, the conviction has pressed upon us, with a new and unspoken power, that the knowledge of the inspired word will be so increased and developed, that the exact time may be understood and received, by faith in God. In the case of Noah we find a

for this expectation, for when the time was

nearly fulfilled, the day was signified to the believing few, who accordingly entered the ark and were saved. Let us then leave the things which are behind, and reach forth unto those things which are before, and seek diligently to know the whole counsel of God, for even the secret of the Lord is with those who fear him.

THE SEVENTH MONTH.

About a year since, I read Bro. Miller's view of the types of the Mosaic dispensation, of which, he says, "you will find all the ceremonies of the typical law, that were observed in the first month, or vernal equinox, had their fulfilment in Christ's first advent and sufferings, but all the feasts and ceremonies in the seventh month, or autumnal equinox, CAN only have their fulfilment at his second Advent." I have found it to be so sweet and glorious a privilege to wait and watch daily for the manifestation of Jesus, but I have been slow of heart to receive ALL that the prophets have written, which has been supposed by some of our brethren, to relate to a definite and still future date. Yet my whole heart says, the will of the Lord be done. Let God be true, though every man should prove mistaken; and let the TRUTH stand, though the heavens fall. Since our devoted Bro. Snow has been with us, I have been led more seriously to consider the meaning of these shadows of things to come, and to understand that the body, or substance, is of Christ. When he was with his disciples he taught them, that he came to fulfil the law, and that every jot and tittle must have its accomplishment. We find that the time and circumstances of his death, minutely correspond with the type of the paschal lamb, even unto the day, and the hour of the day in which it was slain. If he accomplished such a definite fulfilment in his first Advent of the type before given, why should we doubt the conclusion that the types of the seventh month "CAN only have their fulfilment at his second coming?" We have believed and fully expressed that the **TIME IS REVEALED**, and that it is the duty of every one to search and understand, as the ancient prophets did, see 1 Peter i. 11. "They searched, what, or what manner of time, the Spirit of Christ, which was in them did signify unto whom it was revealed, &c." We should, therefore, submit to the leadings of the Father's unerring providence and follow Christ and his truth, and not settle down in the error of our opponents, and say the exact time is sealed, the prophetic mine exhausted, and wisdom must die with us. No, truly, for God hath appointed a day in which he will judge the world, and of that day and hour maketh known, none save the Father, and the wise shall understand. Let us then not look back into Egypt, but listen to the voice from the pillar of fire, which reproves our sadness, saying, "wherefore criest thou unto me? speak unto

Christ.—The harvest is the end of the world; let the *tares* and the *wheat* grow together till the harvest—the *tares* are the children of the wicked one, and the *wheat* are the children of the kingdom.

Church.—For a thousand years we shall have no trials, temptations, or afflictions.

Apostle.—Through much tribulation we are to enter into the kingdom.

Church.—For a thousand years *prior* to the end of the world *all* will be of one heart and one mind—holiness shall dwell on every tongue.

Apostle.—There shall be scoffers in the last days, saying, “Where is the promise of his coming?”—*Faithful Watchman.*

THE ABRAHAMIC COVENANT.

Holy Scripture plainly teaches that there was but **ONE** covenant made with Abraham, relating to the **LAND OF CANAAN**. God did promise, Gen. 12:7, to give that land to Abraham's seed. Gen. 13:15, 17, God did promise the land to him and his seed, as far as he could see. Gen. 15:18, God did promise to give to his seed the land from the river of Egypt, to the great river Euphrates. Gen. 17:8, he promised all the land of Canaan to Abraham and his seed for an everlasting possession. Now did God ever fulfil either of these promises to Abraham or his seed, the literal Jews?—I think not. God never gave to the Jews one foot of land as their own. But did not God tell Abraham he would bring them back from bondage to that land, after 400 years? He did; but he did not say he would give them that land. He let it out to them as husbandmen. See **Matt. 21:23**. “Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them likewise. But, last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.” But he forbid their ever selling that land for ever. See **Lev. 25:23**, “*The land shall not be sold for ever, for the land is mine; FOR YE ARE STRANGERS AND SOJOURNERS WITH ME.*”

The Jews never had any other title to that land than that of tenants or husbandmen. They refused to pay the Lord the annual rent or tithes, and offerings, and God took the land from them, and scattered them amongst all nations. God's covenant with the Jews has been violated, and they have now no right or title to the land, either in this world or that to come. They can only gain a title by becoming Christians. This, it appears to me, is a plain principle, and I think susceptible of being sustained against any opponent.—Ed.

“O YE OF LITTLE FAITH.”

Want of faith is the root of all sin. A want of confidence in the God who created us, whose wisdom, benevolence, and power shine upon our daily path, and in whom we live, and move, and have our being. A distrust and unbelief of the word of Him who formed and finished this beautiful earth for our convenience, and said, “While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease.” This is our folly, madness, and death. Although the generations of earth have ever since proved the immutability of these promises at every breath, yet they will not believe, nor trust their indulgent Parent one unfulfilled promise. The promise (“spoken of by all the holy prophets since the world began”) of his last coming to reward his believing children, and restore our fallen inheritance to its original beauty and holiness, is now a stumbling block and offence. Although it is **THE FAITH** of our dispensation in these last days, yet the world cannot receive it through **UNBELIEF**. Well might our suffering Redeemer exclaim, “O fools and slow of heart to believe all that the prophets have spoken;” and again as he wept, “If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”

THE BIBLE INTERPRETER IS ITS AUTHOR.—It is plain we cannot attain to the understanding of Scripture either by study, or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his word. There is no other interpreter of the Word of God but the Author of that Word himself, even as he has said, “They shall all be taught of God.”—Hope nothing from your study, or the strength of your intellect; but simply place your trust in God, and in the guidance of his Spirit.—*Martin Luther's Letter to Spalatin.*

HOW LONG, O LORD.

How long, O Lord, our Saviour,
Wilt thou remain away?

Our hearts are growing weary
Of thy so long delay.

O when shall come the moment
When, brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?

How long, O gracious Master,
Wilt thou thy household leave?

So long hast thou now tarried,
Few thy return believe.

Immersed in sloth and folly,
Thy servants, Lord, we see;
And few of us stand ready
With joy to welcome thee.

How long, O heavenly Bridegroom,

How long wilt thou delay?
And yet how few are grieving
That thou dost absent stay!

The very Bride her portion
And calling hath forgot,
And seeks for ease and glory
Where thou, her Lord, art not.

O wake thy slumbering virgins;
Send forth the solemn cry,
Let all the saints repeat it,
“The Bridegroom draweth nigh!”

May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see.