

THE ADVENT HARBINGER,

AND

MIDNIGHT ALARM.

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

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EXPOSITION OF DANIEL 7th CHAPTER;

OR, VISION OF THE FOUR BEASTS.—BY G. STORRS.

In communicating instruction to the children of men. God is pleased to give "line upon line, precept upon precept—here a little, and there a little." The Saviour saith, John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them now." Revelation has been not only *progressive*, but the same truths have been repeated again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truth upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our Heavenly Father labours to impress our minds with truths connected with, and having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the *road* his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were acquainted. You enquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw: that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you

what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings":—at a distance beyond that, you will come to another monument, having on it "a bear" "with three ribs in his mouth":—passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl" and "four heads":—after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth," and "ten horns":—and lastly, you will come to another place, where you will see the same beast, with this difference—"three" of its "first horns" have been "plucked up," and in the place of them has come up a *peculiar* horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth." Your faith increases as you travel on. What next do you look for? Not the city, certainly. "No," say you, "I look for the leopard." Well, by and by you behold that, in the distance. "There it is," you cry; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for now, the city? No—you look for that "terrible beast," with "ten horns." You pass that, and say as you pass, "How exactly the man who directed me described everything." Now your faith is so confirmed that you *almost see* the city: "but," say you, "I have got one more sign to pass, viz. the 'horn,' with 'eyes'—then the city comes next." Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in

raptures, "there it is!" All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the "glorious city" next and—probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—the city," is now fixed in your eye, and onward you go, hasting to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head, upon his bed: then he wrote the dream, [thus it became a part of the Scriptures,] and told the sum of the matters."

V. 2 and 3. "Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, (waters, denoting "people." See Rev. xvii. 15,) and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be four kings, verse 17, or four kingdoms, as you will see verse 23. "The fourth beast is the fourth kingdom," &c.; which shows that the term *king*, in these visions, signifies kingdom.

V. 4. "The first was like a lion, and had eagle's wings:" Babylon, as described in this vision. We have already seen, chapter ii. 38, that Babylon was the first universal "kingdom upon earth;" aptly represented here by a lion—"the king of beasts,"—denoting the glory of that kingdom, and corresponding with the "head of gold" in the second chapter—the "eagle's wings," denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter 1, 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." See Isa. v. 26, 29, and Jer. iv. 7; also, Ezek. xvii. 3, 4. Daniel goes on to say—"I beheld till the wings thereof were plucked, wherewith,* it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoiler." See Jer. li. 48—56. The "three ribs" in its mouth may denote the union of Media, Persia, and Chaldaea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes reigned over 127 provinces. See Esther i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Grecia; "four wings" denoting the rapidity of its conquest under Alexander; the four heads its division into four parts after Alexander died, and his posterity were murdered.

V. 7 and 8. "After this I saw in the night visions, and behold a fourth beast dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns and behold there came up amongst them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." On these verses I shall remark when I come to the angel's explanation.

V. 9 and 10. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the book of God. There is nothing clearer.

V. 11. "I beheld then [When? Ans. When 'the judgment set'] because of the voice of the great words which the horn spake, I beheld, till the beast was slain, [What beast? Ans. The fourth beast, on which the horn stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very body [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith (xxxiii. 12.) "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." No transferring of its subjects to another kingdom. Then "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

* See the marginal reading.

Prov. ii. 22. Then God will "destroy them which destroy [corrupt] the earth." Revel. xi. 18. But—

V. 12 "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time." [Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175.] These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 and 14. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Thus we see the kingdom of God or of Christ is not set up till the "judgment sits;" hence no room for a temporal millennium before the judgment, and before the kingdoms of this world are destroyed. "All people, nations, and languages," that shall "serve him," are described OUT OF every kindred, and tongue, and people, and nation, &c.

V. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Not a "thousand years, but for ever, even FOR EVER and EVER." If any language can express unending duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean "three hundred and sixty thousand years." But that is infinitely short of "forever, even for ever and ever."

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld and the same horn made war with the saints, and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that

shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

There is but little dispute about what is here meant by the "fourth kingdom." No kingdom that ever has existed on earth will answer to it except the Roman kingdom. That has been, truly, "diverse from all kingdoms," especially in its forms of government, which were not less than seven—being at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires: Rome proper being in the Western empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter ii.; thus the ten horns are ten kings [kingdoms] that arose out of this empire, and are the same that John saw, Rev. xii. 3. "a great red dragon having seven heads and ten horns;" and, chapter xvii. 12, he is told—"the ten horns which thou sawest, are ten kings which have received no kingdom as yet;"—it was something still future, in John's time.

(To be continued.)

THE END OF TIME.

"And the Angel which I saw stand upon the sea and upon the earth, lift up his hand to heaven and swear by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer." Rev. x. 5, 6.

What tongue can speak, what pencil paint, or what pen portray the glory and sublimity of the second coming of the Son of Man "without sin unto salvation!" As far as the glories of the upper world exceed the poor pageants of earth, so far will that most awful scene exceed all that we can imagine of grandeur and sublimity.—Perhaps at the solemn hour of midnight, when half the world, at least, is sunk into the arms of forgetfulness, and imagination on wide spread wings is flying through boundless space, the seven thunders that speak the end of time, and the "dissolving of those things that are made," may utter their voice. The sons and daughters of vanity then, as in the days of Noah, will be marrying and giving in marriage. The voice of mirth and melody will be sounding through the halls of the rich and great. Many will be saying, to-morrow shall be as this day, and much more abundant: "the great bulk of mankind will be perfectly secure and unconscious of the mighty event that is just about to take place; all the great machinery of nature will be moving on with its accustomed harmony; and the scoffer will be asking, where is the sign of his coming? In that moment of ease and imagined security, how many will unclothe their sleeping eyes to sleep no more for ever!

How many that lay down with the sound of mirth and merriment in their ears, will be aroused by the voice of the mighty angel, sent to sound the funeral dirge of time. How many will be laying schemes for future days of ease and pleasure, or sitting pale and solitary by the midnight lamp, seeking the honor that cometh from man, while that God who is about to call a world to judgment, is entirely forgotten. Some will be sunk in beds of down, fed by the golden dreams of imagination, while others will be writhing and tossing under the lashes of a guilty conscience; a scattered few will be holding converse with their God, and looking for the appearing of their Lord and Saviour. In that dread hour will the voice of the Lord reach every sleeping ear. He that died before the flood, and he, above whose head the turf has not yet bloomed, alike will hear the all pervading sound; and he whose cold remains have lain for centuries beneath the rolling waves of the sea, will hear the voice and live.—Throughout this earth on which we dwell, that voice which spoke a world into existence, will again say to sleeping dust, arise! The sound will be as animating to all the long line of Adam's race, as that voice which said to a dead Lazarus, "come forth." It will extend to earth's remotest bound, calling the sleeping dust from every quarter of this ponderous globe. It will pierce the cold damp vaults of death, where human dust has been for ages commingling with its native earth. It will burst into atoms the proud monumental marble that marks the graves of princes; tear up the foundation of the mighty oceans—reach their deepest caves, and call the sleeping dead to rise to light, to life, and judgment.

Who can think for a moment of the strange and numberless changes that have taken place in the animal, as well as in the vegetable kingdom, since the creation of the world, without being struck with wonder and admiration at the power of that God who can again call atom to his fellow atom, and bone to its fellow bone! nation has risen against nation; armies have gone forth in all the pride and pomp of natural glory; human blood has been poured forth in hissing torrents; human carcasses have manured the fields, where subsequently grew the dark green corn, or yellow waving wheat, to support another generation of men, who have arisen to fill the places of those that have fallen. Perhaps the laurel that flourishes with such luxuriance in the fields, where once slaughtered thousands breathed their last, may draw its support from that organized clay, which here bled and died, and returned to its native element. But at the sound of the trump of God, all that ever constituted man will again be in motion, to claim affinity with its fellow, and complete once more the long severed body. Throughout the earth, ocean, air, the scattered members will be flying, and while all below the throne of God seems utter confusion, at his judgment seat all will be order and harmony.—The head will have joined the distant body, the foot, the hand, the arm, will all have taken their places, and body and soul once more

united, will stand in judgment before the Son of man.

With what horror and consternation will many of the living be struck by the awful cry, "There shall be time no longer!" The hero will pause in the midst of his half fought field, to listen to that sound which drowns the loud roar of the cannon for ever. The tongue of the orator will cleave to the roof of his mouth in utter astonishment; while the lips of scandal will cease to move, and ashy paleness gather upon the brow; the reeking dagger will drop from the hand of the midnight assassin, and he who has just breathed out his last expiring groan beneath his hand, will again start into life to meet his murderer at the bar of God. The slanderer, who wore the mask of friendship, and dressed his face in smiles, while with cool calculating malice he was aiming the death blow at all that could render life desirable, will hear the sound that calls him into light, and throw aside the covering that hides his black and fiend-like heart, and exposes him, in all his hideous deformity, to the gaze of the assembled world.

How little will it avail in that awful hour, that we have been honored of all men, that we have rolled in luxury and wealth, and feasted and pampered our bodies, while our souls have been suffered to perish for want of that bread which alone can cherish and sustain them! How little will it avail whether we have slept beneath proud monuments, which handed down our names to after times, or whether our dust has been reposing in some unknown corner of the earth, where no human foot but ours ever trod! Here will be the end of human grandeur, the closing scene of the drama of life. The poor man will have reached the end of his wearisome journey, and the pilgrim will throw aside his staff, to rest in the bosom of his family for ever; the humble Christian, who has long wielded the sword of the Spirit, and been girded with the armor of God, will hear the sound which says to him, thy warfare is ended, thy battles are all fought, thy foes are all conquered, smiling peace bids thee lay aside thine arms, and enter into the land of eternal rest.

THE KINGDOM DELIVERED UP TO THE SON.

1 CORINTHIANS, XV. 24—28.

We have been requested to give an exposition of this portion of the Scripture. We confess it is difficult to explain; and we have never seen an exposition that satisfied our own mind: nor can we hope to give one that will satisfy every one; nevertheless, we believe it was designed to be understood. Whether there is any defect in the present translation, we shall not say, but at the same time we think Wakefield's translation gives it a clearer sense, and harmonizes it with other portions of the Scripture, which appear to relate to the same thing.

Wakefield reads the first part of the 24th verse thus:—"Then will the end be, when God the Father delivereth the kingdom to him"—Christ.

Now, if the "end" spoken of is the end of this world,

as the previous verse seems to indicate, then Wakefield's translation must be the true one; for it was when the "judgment set" that Daniel "saw one like the Son of Man come in the clouds of Heaven, and came to the Ancient of Days; and there was given him dominion and glory, and a KINGDOM," &c.

The kingdom, then, is given to Christ at his coming, and that kingdom is to be an "everlasting kingdom."

With this introduction, and adopting Wakefield's translations of the first clause of verse 24, we will now give what appears to us to be the true sense of this difficult text. We include our explanations in brackets:—

"Then [when Christ comes] will the end be, [of worldly governments and the dominion of the devil over this world.] when God the Father delivereth up the kingdom to him, (Christ, according to Daniel vii. 14.) when he [God the father] shall have put down all rule, and all authority and power. [that opposes the reign of his Son; as he will do at the Judgment; as seen in Daniel vii. 9, 11: when the last beast was slain, and his body destroyed, and given to the burning flame.] For he [God the Father] must reign [with Christ sitting at his "right hand" on his "Father's throne"] till he [God the Father] hath put all enemies under his [Christ's] feet: (as he saith 110th Psalm, 1st verse—"Sit thou at my right hand, until I make thine enemies thy footstool;" and) the last enemy that shall be destroyed is death. For he [God the Father] hath put all things under his feet [when death, the last enemy, is destroyed.] But when he (God the Father) saith, (as he will when the last enemy is destroyed,) All things are put under him, (Christ;) it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then [after that, as before] shall the Son also himself [as well as all other intelligences] be subject unto him that put all things under him, that God may be all in all. (as he always was: the Father governing all things by Jesus Christ as he "made the worlds by" him. God having "appointed" his Son "heir of all things," gives them into his hands at the time appointed, but the Son after that continues subject to the Father, and thus God is "all and in all," while Christ reigns in the kingdom given to him "for ever, even for ever and ever.")

SALVATION FROM SELF.

Many have prayed to be saved from their enemies—some to be saved from their friends: but he that is saved from himself, need suffer no fear from foes or friends. His salvation is certain and complete. It is the great deliverance which the Lord Jesus came to effect for us. Every sin against God, and crime against man, springs out of selfishness. It is the fountain of all bitterness. It is the great upas, shedding wickedness and woe over the world. The gospel lays an axe at its root. That instrument designed and wrought in Heaven's wisdom, strikes for the uncompromising extermination of this tree of evil, root and branch. The plan for human salvation, is a plan for the destruction of human selfish-

ness. All the mighty enginery of redemption is levelled against this rebellious and destructive principle in the depraved soul. The exhibitions of Divine love, in creation, in providence, and in the mission and death of the Redeemer, are the grand influences plied against it. He that yields to these, is redeemed. He that resists, is self-destroyed—self-damned.

The 'first great commandment' annihilates self. The second makes selfishness its own condemnatory judge, and its own executioner. The whole law of God and selfishness are antagonist principles, never reconcilable. The precepts of Christ declare the impossibility of obedience to God and of Christian discipleship, in any who do not wholly relinquish itself. "Ye cannot serve God and Mammon." "Whosoever will come after me, and deny himself and take up his cross and follow me; for who soever will save his life shall lose it; but ~~whoever~~ shall lose his life for my sake and the gospel's, the same shall save it. Vain the effort to be a Christian and yet to sustain a selfish interest. Self, will raise its claims and interpose its obstacles against the Christian course, so long as it is not absolutely denied—crushed—exterminated. While there is one point of self-interest not broken off from, that point will hold its subject from following Christ fully. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Some things may be done in obedience to christian faith, without the full renunciation of self. The wicked Herod "did many things" that John taught, but when the dancing-girl asked it, he beheaded that holy man. So with the unconsecrated professor; he does what he can without sacrificing self; and when his selfish interests requires, he betrays Christ—as Judas did.

The precept enlightens and assures the understanding; the Cross subdues the heart. When the soul, conscious of its last condition, looks upon the Son of God "lifted up" on the Cross, and discerns in him the Lamb of God whose sacrifice takes away its sins, and apprehends the Divine love that gives forth such an offering for its redemption—its selfishness perishes—self is crucified with Christ—and the yielding heart responds to this exhibition of God's love.

"Nay, but I yield, I yield, I can hold out no more,

I sink, by dying love compelled, and own the conqueror."

Then the believer loves God with all the heart, and his neighbour as himself. Then is fulfilled the great design of Him "who died that they who live should not henceforth live unto themselves, but to Him who died for them and rose again." Then may such a one say; "I am crucified with Christ; nevertheless I live—yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me.

LOOK AT THIS!—It is said if Christ does not come this year, the preaching of the Second Advent will do a great deal of harm. But we wish to ask, which will be the most safe side to err? too look for it too soon, and prepare for it, or put it too far off, and have it overtake us unexpectedly, and in an unprepared condition?

KEEP IT BEFORE THE PEOPLE.

Keep what before the people? The subject of Christ's second coming. Our opponents tell us we need not dwell so much upon that subject, for there are subjects of more importance which ought to occupy our attention; but the Bible does not tell us so. It is true they had much rather hear or think upon almost any other subject than the Second Advent, but we believe there is no other of so great importance at this time: it is now Midnight, and we find the professing Church is asleep, and we fear many of them will be found in the dark and asleep when the Bridegroom comes. The Midnight Cry must be given. It is high time to awake out of sleep: those who are awake cannot hold their peace when they see so many thousands sleeping on the brink of destruction. God has told us to cry aloud and spare not, and we dare not keep silence to please our opponents, though we may offend many: we consider it our duty to obey God rather than man; when Satan tells us to be silent, we cry the louder—Behold, the Bridegroom cometh! The great day of the Lord is near, and hasteth greatly! Awake thou that sleepest, consider your latter end! Prepare to meet thy God!!

Many complain of us for creating disturbance in the churches, and breaking the peace of the public mind. Others by threatenings and flatteries endeavour to make us cease our operations. But we do not intend to be deterred from our duty by such means. We fully believe that God has called us to this indispensable work, and laid upon us this solemn charge, therefore we dare not and we will not hold our peace, lest the blood of souls be found in our skirts at the last day. We shall not be blown out of the field by the breath of mortal. The work in which we are engaged is a grand and noble enterprise, sanctioned by God; we are therefore fully persuaded that neither men nor devils can overthrow it. God has set his seal to our efforts, and crowned our labours with abundant success, and thousands through this Midnight Cry have been brought to experience the truth of Christianity. To God be all the glory. Therefore we intend to keep it before the people, and cry aloud, and sound the alarm, whether they will hear or forbear. "He that taketh warning shall deliver his soul." He that taketh not warning, his blood shall be upon his own head. What will be the doom of the unfaithful watchman? "Who, when he see the sword coming, and blow not the trumpet, and the people be not warned, the sword come and take the people away in their iniquity, but their blood will be required at the watchman's hand."—Ezek. xxxiii. 6. Oh, what an awful responsibility rests on those ministers who are lulling the Church asleep with the cry of "Peace and safety; my Lord delayeth his coming!" Those ministers who are constantly ringing into the ears of their hearers the lullaby song of the world's conversion, and the return of the Jews to the land of Palestine, and a thousand years of glorious triumph of the Church before the Lord comes, and if we say a word against these views, we are considered very uncharitable indeed, and yet they themselves scruple not to slander and ridicule those who advocate the doctrine of the speedy coming of the Lord with hard sayings and nick-names: we are exceedingly censured and blamed both from pulpit and press, as false prophets, heretics, seditious fellows, blasphemers, &c. They tell the people that we are deluded enthusiasts, and caution them against hearing us. Their cry is, believe them not, go not after them, beware of them, they are very dangerous people; and yet these ministers will not come to us to point out our errors, and shew us we are deluded. If they know wherein we are deceived, why do they not come and point it out to us? We are willing to be instructed if they can shew us the truth: it is the truth we want, and the truth we must have, if we would be saved in the day of the Lord. Will our opponents shew us what is the truth? If no one will give us the truth, we must search for it ourselves; I am searching for it daily, by prayer and supplication, but where is it to be found? If I search the books of our learned divines, I lose myself in the

fog of their confused ideas, and the variety of their notions and false interpretations of the Holy Scriptures, as many of them are groundless and absurd, having no foundation in the Volume of Truth. I find the best way to arrive at the truth is to make the Bible its own expositor. "To the law and to the testimony, if a man speak not according to this word, it is because there is no light in him," Isa. viii. 20.

If more Bible truth were preached to the people, the doctrine of the Second Advent would not have so many foes in the professing Church; but now we find our greatest enemies are professors of religion, and even ministers of the gospel can join the sceptic and the infidel to scoff and ridicule this solemn subject. Oh, shameful! shameful!! Surely such cannot love the appearing of Christ, for if they did, they could not object to his speedy return. Such persons as these are making infidels, instead of the doctrine of the Second Advent, which they so strongly condemn as being instrumental in so doing. As the Church is in such peril, we feel it our chief duty to keep this subject before the people. Behold, the Bridegroom cometh! We cannot urge it too much on their attention, being of so great importance. To treat a subject of such overwhelming majesty and fearful results—a subject which has been made the theme of prophecy in both the Old and New Testaments—sealed by God's own unequivocal declaration—with ridicule and vulgar wit, this is not merely to sport with the feelings of those who propagate the truth, but it is to make a jest of God's solemn! solemn!! solemn!!! day of judgment—to scoff at God himself,—He who can tear in pieces, and none can deliver!

God has given many solemn warnings of that great and awful day, and he is now giving a loud proclamation of his threatened vengeance upon all his adversaries, and of the glorious deliverance of all his saints; and this cry is no false alarm, as many term it, but it is the true Midnight Cry, "Behold, the Bridegroom cometh!" This cry has now gone through the length and breadth of the earth, and has caused many stout hearts to tremble, and fall before the power of truth, and call on God for mercy. Many thousands have been stirred up to read that long neglected chart of this world's history, the Bible, until it has become a conviction on the minds of the discerning of all classes that some great event is now nigh upon us, even at the door. Sinner, are you asleep on the subject of your eternal destiny? How dare you slumber on the brink of woe! Arise, and call upon thy God. Jesus waits to be gracious; he offers pardon through his blood to every truly awakened sinner. He cannot turn away the poor guilty trembling sinner that comes unto him for the remission of sins; and all those who are his by covenant promise and sovereign grace have redemption through his blood, the forgiveness of sins, according to the riches of his grace, for by grace are ye saved, through faith, and that not of ourselves, for it is the gift of God. 1 Ephes. 7; 2 Ephes. 8. Worldly-minded professor, God has something against you. Awake, bestir thyself, be not slothful, but followers of them who through faith and patience inherit the promises. What have you to do with the love of this world? What right have you to call yourself a Christian, while you are engrossed with the cares and vanities of this world? Take heed, lest at any time your heart be overcharged with surfeiting and drunkenness, and the cares of this life, so that day come upon you unawares. 4 Luke, 21.

Saints of the Most High, lift up your heads and rejoice, for your redemption draweth nigh; your race is almost run. Although the conflict be severe, our gracious master will soon appear. Let us comfort one another with these words. The Lord is at hand. 4 Phill. 5. Let us exhort one another, and so much the more, as we see the day approaching. Heb. x. 25. Let us keep this subject before the people. For in yet a little while he that shall come will come, and will not tarry. Therefore let us not cast away our confidence, which has great recompense of reward. For we have need of patience, that after we have done the will of God we might receive the promise.

10 Heb. 35 to 37. Beloved, we, according to His promise, look for new heavens, and new earth, wherein dwelleth righteousness. Oh! what a blessed prospect—what a glorious reward will be the true inheritance of the Saints! How can we but rejoice with such a glorious anticipation! Do we realize it? Are we ready for it? Do we really love the appearing of our Lord and Saviour Jesus Christ? Looking for that blessed hope, seeing that we look for such things, let us be diligent that we be found of him in peace, without spot and blameless; 2 Peter, 3, 12 to 14. R. W.

THE RESTORATION OF THE KINGDOM; ITS HEIRS AND SUBJECTS.

The identity of the kingdom is found, as under our first head, in —1. The territorial dominion being the land of promise. 2. The heirs and subjects being an elect people of Abraham's family. 3. The royalty of the kingdom is in the House of David—and the government of Divine origin. 4. the capital, Jerusalem.

When it is restored, therefore, we must find all these marks in the kingdom.

1. The territory will be the land of promise—the land God promised to “Abraham and his seed.” The territory of David's dominion was from the river of Egypt to the great river, the river Euphrates. But there is another promise—Abraham is the father of many nations—and in him and his seed all the families of the earth are to be blessed. “The promise that he should be the HEIR of the WORLD was not to Abraham or his seed through the law, but through the righteousness of faith.” Rom. iv. 13. Thus, the world is the land of promise to Abraham and to his seed. But not in its present ruinous condition. For he sought “a better country,” that is an heavenly one—“The new heaven and new earth.” Heb. xi. 16.

The promise of the heirship of the world is given to Christ the seed and heir of Abraham. “Yet have I set my king upon my holy hill of Zion, I will declare the decree; the Lord hath said unto me, THOU ART MY SON, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Ps. ii. 6—8.

But what will he do with the heathen and the uttermost parts of the earth, when they are given him? Just what God directed his people to do to the inhabitants of the land when he brought them out of Egypt to put them in possession of the land of promise—utterly destroy them—their iniquity is full. “Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel.” “Those mine enemies that would not that I should reign over them, bring them hither and slay them before me.” Luke xix. The land of promise is the new earth, “the world to come.” The dominion of it is promised to Christ, Ps. viii.; applied by Paul, Heb. ii. 5-8. A paradisaical earth with all its creatures, animate and inanimate. The stone which will dash in pieces the great image (Dan. ii.) will fill the earth.

2. The heirs and subjects will be an elect people of Abraham's family.

God exercised his sovereignty, his elective franchise, in the selection of Abraham from all other families, to be the holy family and progenitor of the Messiah, in whom all the families, of the earth were to be blessed. This election was made when as yet Abraham “had no child,” and before circumcision, “that the promise might be sure to all the seed.” Of the two sons of Abraham, Ishmael was rejected, and Isaac selected; and the promise renewed to him and his seed, before he had any child. Of his two sons, Jacob was elected, and Esau rejected. Thus God reserved to himself the right of election in the holy family. Did he lose that right when the twelve sons of Jacob were born? Not at all. He had the same right to make another election in the family of Jacob that he had in Abraham and Isaac. He has made another and

final election; and that “elect” “in whom (his) soul is well pleased,” is Christ. He is the seed promised to Abraham, in whom all the families of the earth are blessed. And he is the heir of all the promises. The election is still in the original family, the house of Abraham.

Who, then, is the heir of the land of promise? The Jews. In no wise. Let us listen to the Apostle Paul while he argues the case. First, he lays down a principle of law:—that a covenant once made and confirmed, cannot be changed, “though it be but a man's covenant.” How much less God's covenant! To whom, then, does the original deed or covenant convey the land of promise? He answers, “now to Abraham and his seed were the promises made;—he saith not, and to seeds, as of many, but as of one; and to thy seed, which is Christ.”

But the Jew comes up again, and claims it on the ground of the law—that under the law of Moses, God gave it to his fathers. Paul answers, “this, I say, that the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.” That is, a law 430 years later than the promise to Christ, cannot take the inheritance from Christ and give it to the Jews. Who then owns the land? Christ.

But saith the Jew, wherefore serveth the law? If it does not entitle us to the inheritance, why did God make it, and under it bring in our fathers and put them in possession of the inheritance? Paul replies, “it was added because of transgression until the seed should come to whom the promise was made.” Wherefore the law was our schoolmaster that it might bring us to Christ, that we might be justified by faith. But after faith is come, we are no more under a schoolmaster. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to promise.” Gal. iii. 15-22.

“Baptized into Christ,” by the baptism of the Holy Ghost, the body of the Christian is as literary a temple of the Holy Ghost, the seed and principle of eternal life, as our natural bodies are temples of the blood of Adam—the principle of our mortal life. We shall be filled with and quickened by that spirit in the resurrection, as we are now filled with and quickened by the blood of Adam. God has made of one blood all nations of men that now dwell on the face of the earth. He will then make of one spirit all who dwell on the new earth. “The first Adam was made a living soul, the last Adam a quickening spirit.” “As we have borne the image of the earthly, we shall bear the image of the heavenly.” “Flesh and blood cannot inherit the kingdom of God.” It must be our mortal body QUICKENED by the Spirit which raised up Christ from the dead. A spiritual but not ethereal body. Spiritual because quickened by spirit and not blood; and because spiritual, incorruptible, immortal and glorious. Thus, all who have that Spirit by which Christ was quickened from the dead, have put on Christ, are members of his body—are Abraham's seed, and heirs to the inheritance, “according to promise.”

Then not the Jews, all Abraham's seed through Jacob—but Christians—all Abraham's seed through faith in Christ, the seed of Jacob, are heirs.

AN ILLUSTRATIVE ANECDOTE.—It is related that Galileo, who invented the telescope with which he observed the Satellites of Jupiter, invited a man who was opposed to him to look through it, that he might observe Jupiter's moons. The man positively refused, saying, “If I should see them how could I maintain my opinions which I have advanced against your philosophy?” This is the case with many. They will not look at the truth. They will not hear it, for fear that the arguments which they have framed will be destroyed, and they be obliged to give up their vicious indulgences.

TROUBLE AT THE LAST DAY.

Much has been written on the text found in the 12th of Daniel: "And there shall be a time of trouble, &c.;" yet I have seen nothing answering to my understanding of that prediction. Many are looking for its accomplishment previous to the advent of Christ: but I do not so understand it. For though it stands in order, on prophetic record, before the deliverance of the people of God, and the resurrection of the just, yet this is not evident in proof of that position, inasmuch as the object of the angel was not to show a succession of events; but to show that these several events would take place at a certain time, without giving their successive order. He merely asserts what will be found true; that when this trouble comes, "all whose names are written in the Book of Life will be delivered," or "caught up to meet the Lord in the air." It is evident, however, to my mind, that the resurrection of the just, and the deliverance of all the righteous, will take place immediately previous, or at the time this trouble commences.

But in what will this trouble consist? Probably no considerable source will be disappointed hope. Those on whom it will come, have heard the Midnight Cry, "Behold the Bridegroom cometh;" but like the inhabitants of the old world, when warned by Noah, are full of unbelief—they hope it will not be so. How great then must be their disappointment and trouble when they see the reality of all they have heard, and they unprepared. Nor will it be any trifling source of trouble to see their pious friends separated from them, and taken up to meet the Lord, while they are left to consume away in a burning world. For we are told, "one shall be taken and the other left." Husbands from wives; parents from children; brothers from sisters; and friends from friends, then will part, no more to meet. "One will be taken and the other left." And how will it wring the very soul of that husband who finds himself left, as his much-loved wife ascends the clouds of heaven. Or that youth, standing beside his affectionate mother, sees her arise on angel's wings, and pass beyond his vision to meet the Lord in glory. She perhaps stands weeping over him, and entreating him to fly to Christ; when in a moment she is gone. And O what bitter anguish and keen remorse, will fill his soul as he thinks of her last words, and flowing tears. He calls, but there is none to answer—hope is gone, for ever gone: and "the wrath of God abideth upon him." Who will not say, "My punishment is greater than I can bear!" Again, the thought of slighted mercy in Jesus Christ, will prove a more than scorpion sting.

But to come more to the sense of the text; all will be wild, and mad confusion. The world will be on fire. Not, however, like the fires of a burning city before a mighty wind; but, in slower progress—volcano-like. The earth rocks—she reels to and fro; and from her very bowels, heaves up on every side her burning flames;—she throws her fires of melted lava up to the cloud-top height, and pours them forth in furious madness, on cities, villages, and the affrighted people, too, who flee in frantic wildness.

Thus, progressively the work goes on, until the earth is pure; perhaps for forty days; (the length of time the world was being destroyed by flood;) during which, many will torment and torture those they hate, as predicted, Zechariah, xiv. 13. And will ministers be there? Some, I fear, who lead their flocks in unbelief, who say "the Lord delays his coming," or in any way give their influence against his Advent near. I fear for such, yet many such there are. And will their people love them when they find themselves deceived—when hope is gone for ever? Ah no; I seem to see them rise in demon madness, and hunt with fury those who taught them, even unto death. Thus, "there shall be a time of trouble, such as never was since there was a nation, even to that same time." Who, then, "among us shall dwell with the devouring fire?" Who among us shall dwell with everlasting burnings?" Sinners, flee to the mercy seat, Ministers and people, trim your lamps and have them burning; for Behold the Bridegroom cometh; he is even at the door.

OF BEING IN CHRIST.—There is no condemnation to them that are in Christ Jesus. Nothing but condemnation to them that are out of him. Faith makes Christ ours. This consists in self-denial and self-registration. We must see our sins so far as to abhor ourselves; abhor ourselves so far as to deny ourselves; deny ourselves so far as to resign ourselves up into the saving arms of an only Saviour. They that do this are pardoned, sanctified, saved for ever.

OUR PAPER.

We feel that time is very short, and what we do must be done quickly. Yet while time continues, we intend to keep doing. Every effort which we are enabled to make, shall be made to save souls who are going down to destruction.—We have not a doubt but that Christ will soon come; therefore we intend to be found fully engaged when he comes. We intend publishing this Paper as long as it shall be needed, and means are furnished for the work.

We shall issue, if time continue, (which we do not expect) a volume of 12 or 13 numbers.

We confidently expect, that the friends of the Second Advent will come up nobly to the work. Lecturing brethren and others are earnestly requested to act as agents. If the friends wish to have the Paper sustained, they must furnish us the means.

TO THE READERS OF OUR PAPER, AND ALL STUDENTS OF PROPHECY.

We have just published a Chronological Chart of the world, containing the prophetic and symbolical figures of the visions of Daniel and John, together with a diagram of prophetic calculations, from the reign of Nebuchadnezzar to the end of the world, and the Judgment Day.

Those who feel interested in the subject of Christ's second Coming, will find this Chart a great assistance to them in their study of prophesy. Also by an examination of this Chart, the Bible Student will be able to get a thorough knowledge of the whole evidence on which our theory relative to time is founded.

Price 1s. 6d. each, and may be obtained of Mr. H. TANNER, Maidenhead, Berkshire; NISBET & Co. Berners Street, and BAGSTER, 15, Paternoster Row, London; SIMMONS, 123, London Street, Reading; and ROSE, 20, Broadmead, Bristol.

WILL YOU GO?

We're travelling to a happy land,—will you go?
Where joy and peace will never end,—will you go?
We bid this world of sin adieu,
We have a better one in view.
By faith our journey we'll pursue—will you go?

II.

We seek a city out of sight,—will you go?
Where perfect day excludes the night,—will you go?
The King of Glory we shall see,
And be from sin and sorrow free,
In glorious immortality,—will you go?

III.

What joys of rapture shall we know,—will you go?
When tears of grief shall cease to flow,—will you go?
Repent, believe, for holiness,
And you shall go along with us,
For there's room in that bless'd house,—will you go?

IV.

O! could I hear some sinner say—I will go,
I'll start this moment, clear the way—let me go;
My old companions fare you well,
I will not go with you to hell,
I mean with Jesus Christ to dwell.
Will you go?—Fare you well.