

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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ADVENT HARBINGER.

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A CLUE TO THE TIME.

THE great God hath showed us by his servant, the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein forever; thus "shall the righteous never be removed, and the wicked not inhabit the earth."

We will begin our investigations with Dan. ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse

44 we read, "In the days of these kings shall the God of heaven 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*." This clearly shews us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things;—a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man com-

ing with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again says Daniel in the 21st and 22nd verses, "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." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not so easily evaded; and in the angel's further description of this wonderful little horn, in the 23rd, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2. Thes. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be *the vision*?" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision*. And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end*. And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of indignation, for at the time appointed [to wit the 2300 days] the *end* shall be." Now in the 26th verse, Gabriel says, "*the vision* of the evening

and the morning which was told is true; wherefore *shut* thou up *the vision*; for it shall be for many days." And in the last verse, Daniel says, he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision, at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding*. At the beginning of thy supplications the commandment went forth, and I am come forth to *show* thee; therefore, understand the matter, and consider *the vision*." Now if these four last verses are not the key to open the only two dark parts in *the vision*, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says, that seventy weeks are determined upon, to finish the transgressions, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision*; if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, 7th chap. where you will find the decree, and you see 457 B. C.; to this add 1843, which terminates in our 1844, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal *the vision*) to A. D. 1844. And now, as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) *the vision* will run out in 1844, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this

admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sat, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ's ascension to heaven, will run out in 1844, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times; he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him *the end* shall be at the appointed time; then he tells him *the vision* of the evening and of the morning is true, and commands Daniel to *shut* it up, for it should be for *many* days. Gabriel comes again, and tells him he has received orders, and has come to *show* him and make him *understand the vision*; and now, in his story about the seventy weeks, he positively shews us when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up *the vision*, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1844.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many has waxed cold; knowledge *has* increased; the power of the holy people *is* scattered; many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, are you ready? Are you living for God or for yourself, for heaven or for earth; Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? *Ministers of Christ*, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you *have* admitted it may come shortly; many more, that Daniel's vision is out in 1844. These I entreat to examine the second, seventh and eighth chapters, and see if they do not take hold on judgment.

THE NEXT GREAT EVENT.

A LECTURE

On the Second Personal Coming of Christ. By R. W.

THEREFORE, BE YE ALSO READY; FOR IN SUCH AN HOUR AS YE THINK NOT, THE SON OF MAN COMETH.

Matt. xxiv. 44.

(Continued from page twelve.)

It was not the most learned and great that knew these things but the most holy and wise—Abraham and Lot. Neither did they get their wisdom from the books of men, but from God, the author of every good and perfect gift. The Bible informs us that the Lord revealeth his secrets to them that fear him; and the fear of the Lord is the beginning of wisdom. See Amos iii. vii. Surely the Lord God doeth nothing but revealeth his secrets to his servants the prophets. Christ assureth us, that as it was in the days of Noah and Lot, so shall it be in the coming of the Lord. We are also informed in the 12th chapter of Daniel, 10th verse, that "the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Peter tells us that the prophets searched what, and what manner of time the spirit which was in them did signify, when they testified beforehand unto whom it was revealed. 1 Peter, i. 11, 12. He says that we do well that we take heed to the sure word of prophecy, as unto a light which shineth in a dark place until the day dawn. Therefore, if we would know these things, we must search the scriptures, and examine the sure word of prophecy. The truth of this doctrine does not depend on the wisdom of man, but on the sure word of God: it is not whether your ministers understand it, believe it, or disbelieve it, but whether the word of God declares it, or the spirit of God reveals it. A "Thus saith the Lord" is not to give way to the opinions and traditions of men. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20. Therefore, "If any man speak, let him speak as the oracles of God." 1 Pet. iv. 11. You must not think that the doctrine of the Second Advent is not true merely because your ministers do not understand it, or speak in favour of it, but raise many objections against it—ridicule and slander those who believe it, and proclaim it to others. When Christ himself preached, similar objections were brought against the doctrine he taught by the Scribes and Pharisees, saying, Have any of the rulers or Pharisees believed? Though they had these objections, with many others, yet they were astonished at his doctrine, even as many are now at the doctrine we teach. Christ taught his doctrine by the power of God. He taught as one having authority, and not as the Scribes; but the Scribes and Pharisees taught their own wisdom and philosophy, (as many do now,) and not by the wisdom and power of God, as Christ plainly told them, "Ye teach for doctrine the commandments of men, making void the law of God, by your traditions (as many teachers do now). Now let me beseech you to consider these things, and examine the scriptures in reference to this subject, and you will plainly see that all your objections to this doctrine are groundless, and have no foundation in the word of God; but must fall before the truth, as Dagon fell before the ark. Therefore, let me persuade you to throw away your foolish arguments and carnal reasonings, and betake thyself to thy closet, to thy Bible, and to thy God, for light and understanding on this all-important subject. Put not your trust in man, nor your confidence in princes; for cursed be man that trusteth in man, and maketh flesh his arm; do not believe anything merely because others believe it, but search and examine this subject for yourself, and not depend upon the faith or opinions of others, but exercise your own judgment on these things, and pray for the teachings of the Holy Spirit, that you may be guided into all truth. Do not be tied down by your

ministers to believe just what they please to tell you, whether it be right or wrong, but prove all things, and hold fast that which is good. See whether the doctrine they preach is sound, and according to the Bible; and if it be not, reject it at once; believe them no further than they speak, as thus saith the Lord. Why should you depend so much upon your ministers, as though whatever they said must be right, and they ought not to be contradicted by any man. Your ministers cannot save you; you must know the truth for yourselves, and be saved by the truth; it is that alone on which you will have to stand in the last day, or sink beneath the wrath of God. I am heartily grieved to see how the people are trammelled down, and domineered over, and held in bondage by their ministers, and not allowed the privilege to think and judge for themselves. Many of them are afraid to read any book, or hear any lecture on any subject, without their minister's sanction. What he says, is a law with them. Such ministers, we find, to be the greatest stumbling blocks in the way of persuading sinners to escape the coming wrath. The people who are thus trammelled seem to pay more honour and respect to their ministers than they do to God. Is not this real Popery and priestcraft? Are not such ministers Lords over God's heritage, for filthy lucre, instead of feeding the flock of God, which is among them, with wholesome words which cannot be condemned, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; being ensamples to the flock—that when the chief Shepherd shall appear, they might receive a crown of glory, that fadeth not away. 1 Pet. v. 2, 3, 4. Therefore, let every man who hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

There are various other objections which might be answered—such as the return of the Jews, the converting of the world, the doctrine of a temporal Millennium, of which I have not room to speak fully in this lecture, but shall notice them distinctly in a future number. Having thus far endeavoured to answer a few of the principal objections to the Second Advent Doctrine, I shall now attend to the fourth and last part of my subject, which is, to shew the preparation necessary in order to meet this great event. It is all included in these words of Christ, and the apostle Peter. "Except a man be born again, he cannot see the kingdom of God." "Without holiness, no man shall see the Lord." John iii. 3; 1 Pet. 15, 16; Heb. xii. 14.

I will notice three things, which are necessary to prepare us for this great event,—Faith, Hope, and Charity.

The first thing, then, which is necessary is Faith, and it must be a faith in the Second Advent of Christ—it must be a true and living faith—for the doctrine of the Second Advent is received by faith; and only such as have faith can, or will receive this doctrine; but if faith is necessary to its reception, why should it any longer be thought a strange thing that so few receive it? This question implies that but a small amount of faith remains upon the earth. Our Saviour says, nevertheless, when the Son of Man cometh, shall he find faith on the earth—that is, faith in his coming.

It might be asked, what is faith?

We will let Paul answer that question in Heb. xi. 1, and onwards. Now faith is the substance of things hoped for, the evidence of things not seen, or as it reads in the margin, the ground or confidence of things hoped for. Then it must be the word of God, for that can only be the safe ground of confidence and faith.

If faith is the substance of things hoped for, and the evidence of things not seen, it must be something substantial, something felt, exercised, and enjoyed. It was said of holy men and women who possessed this precious substance, "that these all died in the faith, not having received the promises, but saw them afar off, and were persuaded of them, and embraced them by faith." Faith is the essence of holy living, unbelief shuts the truth out of the heart, and is the chief damning sin of thousands. "He that believeth shall be

saved, he that believeth not, shall be damned." Mark. xvi. 16. "Therefore, believe in the Lord your God, so shall you be established; believe his prophets, so shall ye prosper." 2 Chron. xx. 20. It is a consolation to me that there are some who have faith in the second advent of Christ. I do not expect to see much, Christ does not expect to find much, when he comes it shall be as it was in the days of Noah, then there was some faith, although but little, as it was in the days of Lot, who believed the angels, there were only those who believed that were saved, Noah and his family were saved because they believed, all the rest were drowned because they believed not. Lot was saved because he had faith, but all the inhabitants of Sodom and Gomorrah were destroyed because of their unbelief; therefore, without faith it is impossible to please God. "The Lord will come to be admired in all them that believe in that day." 2. Thess. i. 9. The next thing to be noticed, is Hope.

Now Christ is the believer's hope, and all Christians have this hope in them, or the spirit of Christ, and if any man have not the Spirit of Christ, he is none of his. And every man that hath this hope in him, purifieth himself, even as he is pure. The second coming of Christ is the joy and consummation of the Christian's hope, which all the Second Advent believers so joyfully anticipate, while they are continually looking for that blessed hope and glorious appearing of the great God, and Saviour Jesus Christ." Titus ii. 13. Such a glorious hope confirms the faith, and establishes the heart in the great and glorious promise in the word of God: "wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." This hope is necessary to establish your hearts "unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints, unto them that look for him shall he appear the second time, without sin (or a sin offering), unto salvation. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He appears, we shall be like Him, we shall see Him as he is." Oh! what a blessed hope and glorious prospect is this to all who are joyfully anticipating the realities of that blessed state.

Now reader let me ask you one question. Have you this glorious hope in you? Are you looking for the event? Do you realize it? Are you ready for it? Are you desirous of it? Are you watching for it? Are your loins girt about and your lights burning like unto those who wait for the return of their Lord, that when he cometh you may open unto him immediately. If you are looking for him, and waiting for him, hold up your head and rejoice, for your redemption draweth nigh. Wherefore, beloved, seeing that we look for such things, let us be diligent that we may be found of Him in peace without spot and blameless." 2 Peter iii. 14.

The last point which I have to notice is Charity.

And this must be a love for the appearing of Christ, for without this we have no promise of a crown of life, it is promised only to "those who love the appearing of our Lord Jesus Christ." 2 Tim. iv. 8. "Henceforth," says Paul, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give unto me at that day; and not to me only, but unto all them also that love his appearing." Certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity or with scorn the doctrine of the speedy Advent and glorious reign of our Lord Jesus Christ with his saints on the new earth for ever; and even to those who will not listen to the scriptural evidence of these truths. Surely those cannot love his appearing who are crying peace and safety, my Lord delayeth his coming—nor those who say, where is the promise of his coming? therefore, it must only be those who are watching and waiting in joyful anticipation to hail the approach of their everlasting King. The Holy Ghost, by the apostle Paul, (in 1 Cor xii. 26.) teaches us the importance of charity, and proves it to be indispensably necessary to constitute the true character of a Christian. He says, though we have all knowledge, and have not charity, we are nothing. He tells us how far a man may go in all outward branches of Christian profession, and still be destitute of this true and living principle. Though I speak with the tongues of men, or of angels, and have not charity (or love), I am become as sounding brass or tinkling cymbal, and though I have the gift of

prophecy, and understand all mysteries and all knowledge, and have not charity, I am nothing. Now, reader, how is it with you? Have you this living principle dwelling in you richly? Is the glorious appearing of Jesus Christ the supreme object of all your affection? Can you freely part with all for him? Are you living in daily expectation of his return? Is there any object on earth that draws your affections from him? Remember what Christ and the Apostles have said: "Ye cannot serve God and Mammon." Ye must hold to one, and despise the other. The apostle says—"Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him: the first and great commandment is, thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength." God will have no half way work; there must be a full surrender, and an entire consecration of body, soul, and substance; all that you have and are must be entirely consecrated to God, in order to have an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

Now let me conclude with the prayer and admonition of the apostle Paul. The Lord direct your hearts into the love of God, and into a patient waiting for his son from heaven, to the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints: and the very God of peace sanctify you wholly, and I pray God your whole soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it; glory be to his holy name. Amen.

THE SIGNS OF THE TIMES.

Christ has given signs which were to precede his coming, by which his people might determine when he should appear, with the same positiveness and certainty that they could tell when summer was coming. These predicted signs, which were to admonish us of the special near approach of the end of all things, are now fulfilled. In 1780, immediately after the tribulation under the reign of Papacy, the sun was darkened in Europe and America, in a way that no philosopher could account for. In 1833, the stars, in the scriptural sense of that word, fell from heaven, as a fig tree casteth her untimely figs when shaken of a mighty wind:—The perils, selfishness, impiety, blasphemy—want of confidence—hypocrisy—deception—unbelief—brutality; all these predictions, which were to characterize the last times, have been literally and exactly fulfilled. The last-day scoffers have made their appearance; and we have those among us who are crying "peace and safety." The doctrine of a thousand years' temporal Millennium before Christ's second coming is but a cunningly devised fable, and in its very nature only calculated to lull a sinful world to sleep, and induce men to say—"my Lord delayeth his coming." It is evidently a doctrine full of "peace and safety" to the wicked; and let those who preach it remember, that while their syren songs of "peace" are sounding with delightful chorus in the ears of a sleeping church, and are caught up and reiterated with an air of triumph by wicked men and infidels;—let them remember that awful storm is gathering, that overflowing shower is just ready to sweep away their vain visions, and silence their cries of "peace" for ever! For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape."

The midnight cry, "Behold the bridegroom cometh," has been given. The glad tidings of the kingdom at hand have gone forth from every part of God's moral vineyard. In the hills of New England, the far West, the sunny South, have heard its gladdening notes, and distant isles and foreign lands have reverberated the sound.

These, and many other signs and appearances, which were to indicate the coming of Christ as near at hand, have all received an exact and impressive fulfilment before the eyes of those now living. There have been "signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity—men's hearts failing them for fear, and for looking after those things which are coming on the earth." How exactly are these predictions fulfilled in the present condition of the world. Who can contemplate the aspects of the present times, and not distinctly recognize the subject by its perfect resemblance to the above picture, which Inspiration's own pencil has given us with an unerring hand. *Distress of nations with perplexity* This is emphatically the state of every nation under heaven. Whither can we turn our eyes and not see dark clouds gathering around the nations of the earth? The wings of a dark tempest are skirting the political horizon of all kingdoms of the world, and men's hearts are failing them for fear. Oh! what mean these thrilling notes, these tokens of alarm? Are they not fearful forebodings of coming evil? Can ye not discern the signs of the times?

But amid all the dark clouds that lower around the moral heavens, there is a ray of light, a beam of hope that pierces the thick darkness, and stays up the soul of the Christian. The blessed Saviour said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." O, what a day of rejoicing and triumph will that be to the saints, when the voice of the archangel and the trump of God shall announce the coming of the Son of Man! Their "great tribulation" will then be at an end, and, glorious and immortal, they will be gathered upon the sea of glass, "having the harps of God singing the song of Moses and the Lamb." But awful day to the wicked, who will mourn "the harvest is past," and those who join in the delusive cry, "my Lord delayeth his coming"—their scoffing is now at an end, their wicked, insulting language to high heaven, saying "where is the promise of his coming," is now turned to waiting, for the great day of his wrath is come! O sinner, it will be to thee a day of darkness and gloominess, a day of clouds and thick darkness. Will you run the risk of being found unprepared? Then delay not, for the storm of God's wrath is even now gathering in the distance—hasting on apace; with every prospect that it will soon overtake you and envelope you in the blackness of darkness for ever. Then tarry not in all the plain, but haste thee to Christ for a refuge whilst he waits to be gracious.

Christian professor! The cry is raised, "Behold the bridegroom cometh." Are you ready to obey the command—"Go ye forth to meet him?" Have you that "perfect love that casteth out fear?" Are you free from condemnation? Remember "it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." Christ commands you to exhort one another, and "so much the more as ye see the day approaching." You have a great work to do to clear your skirts of the blood of souls. See to it, then, that your profession and practice correspond, that your lamps are trimmed and burning, and oil in your vessels with your lamps. Then, when the last trumpet shall sound its shrill notes, and yonder parting skies shall reveal the approaching Bridegroom—when the line shall be forever drawn between the righteous and wicked, you will be "spared as a man spareth his own son that serveth him." And when the everlasting gates shall be lifted up, and that unnumbered throng with their white robes and waving palms shall enter the New Jerusalem, you will then be presented faultless before the throne of God like angels to sing, like seraphims to shine. O how bright, how glorious the vision of millennial day! *Reader*, may you be found prepared, that when the Saviour again shall stand upon Mount Zion, you too, with all the redeemed, may strike your golden harp, and tune it anew on Eden's plains.

EXAMINATION OF ISAIAH, CHAP. 2, AND MICAH 4.

We are told—"The end of the world cannot come yet, for that glorious prophecy has not been accomplished which says—"They shall beat their swords into plow-shares; and their spears into pruning hooks;" &c.

Some suppose that the words referred to relate to the new heavens and the new earth; but for the sake of the argument I shall admit they are spoken with reference to this world, prior to its "restitution."

I take the ground, then, that neither God nor any of his prophets have given us such a prophecy. We will examine those portions of Scripture that are supposed to teach that doctrine; they are Isa. 2, and Micah 4.

And first, Isa. 2d. chap. The 1st and 2d verses are what the Lord says by the mouth of the prophet. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it"

"Judah and Jerusalem;" or the nominal people of God. "Mountain of the Lord's house" is a phrase that occurs in no other connection in the Bible: it seems to signify the same as the nominal church,

which the prophet here foretells will have a state of great exaltation in the "*last days*": not in the "*latter days*" merely—which last phrase is used in the scriptures to denote the last, or Gospel Dispensation—but, "*in the last days*," or at the end of the world.

This prophecy is the more remarkable if we consider the humble beginning of the gospel dispensation. Let us take a view of Christianity at its commencement. Who is its author? The reputed son of Joseph and Mary—brought up at Nazareth, a place of such repute that Nathaniel, an "Israelite in whom" was "no guile," inquired—"Can any good thing come out of Nazareth?" Brought up a carpenter! How unlike the wisdom of this world! No wonder—"He is despised and rejected of men." But where did he go to obtain the first preachers of his gospel? Not to the learned Rabbis and Doctors of the Law, where the wisdom of these times would have pointed him. No, they are passed by as unfit for his work, and he goes to the fishing boats of Galilee! From thence he selects, mainly, the propagators of his religion. Did he select a more noble class to constitute the body of his Church? Let an apostle answer, 1 Cor. i. 26—29. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which *are* mighty; and base things of the world, and things which *are* despised, hath God chosen, *yea*, and things which *are* not, to bring to nought things that *are*: that no flesh should glory in his presence." And again,—chap. iv. 9-13. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we *are* made a spectacle unto the world, and to angels, and to men. *We are fools for Christ's sake*, but *ye are wise in Christ*: *we are weak*, but *ye are strong*; *ye are honourable*, but *we are despised*. Even unto this present hour we both hunger and thirst, and *are* naked, and *are* buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: **WE ARE MADE AS THE FILTH OF THE WORLD, AND ARE THE OFF-SCOURING OF ALL THINGS UNTO THIS DAY.**"

Such was the primitive church; but the prophets Isaiah and Micah saw, that in the *last days* the nominal, or the so called "visible church" would attain to a state of great exaltation. The first thing to which I wish to call your attention is—Has that state of exaltation been attained in these days? Let us take a view of the present state of the nominal church, and see how it compares with its primitive condition. Are the leaders in religion, in these days, considered the "*off-scouring of all things*?" So far from that being the case, they are men of the very highest respectability in com-

munity. A man can hardly attain to a higher reputation than to be a minister; especially if he is understood to have a tolerable share of talents; and a homage is paid to ministers that is denied to God himself. In proof of this I need only refer two facts. *First*—How from the clear and full testimony of God's word any position is true, and your opponents refuse to give it any credit until they know what their minister thinks; and if he thinks differently, they are perfectly satisfied without further investigation. *Second*—Let the admirers of these ministers hear the name of God blasphemed ever so often and they will be very likely to let it pass unrebuked; but let the same persons be talking against *their minister* and they feel themselves highly insulted, and they cannot hold their peace. Can there be any doubt which they most highly esteem—their Creator or their Ministers?

These ministers, also, instead of being satisfied with the plain names of Peter, Paul, John, James, &c., must have titles given them, such as "*Reverend*"—"Right Reverend"—"*Doctor of Divinity*," &c. These titles are not only given to, but sought after by the ministers themselves. To see the contrast, then and the present exalted state of the ministry of this age, above that of the primitive church, we must bring forward the first promulgators of Christianity, and attach to them these titles; for example—Rev. Dr. Peter—Rev. Mr. Paul, D.D. and L. L. D.—Right Rev. Dr. John. President James, D. D., and F.R.S.

Now if these persons had lived in this age, and the ministry of this age is the true ministry of our Lord Jesus Christ, then it follows they must have received these titles, as none dare openly affirm that any ministers now are more worthy. Then that the *ministry* have attained the exaltation indicated in the prophecy is a self-evident truth.

That the nominal church has attained to the exalted state marked by the prophecy is further evident, from its expensive, costly, and highly adorned places of public worship; into the details of which I need not enter. Thousands of pounds are lavished on these places while the poor suffer for bread around them. Nor is this done to make the worshippers more spiritual, but to make "*our church*" more "respectable," and attract to our assemblies men of respectability and wealth.

This leads me to remark, that the prophecy is fulfilled, that "all nations [or people of all nations] flow unto it." Denoting that multitudes will unite with the nominal church in the "last days." This also is now true. Such is the exalted position that the professed church now occupies that hardly any man expects to enjoy respectability unless he unites with some of these churches; or, at least, is a consistent attendant on some of them, and helps liberally to sustain their operations. If he wishes success as a politician, he courts the churches—if he desires to succeed as a merchant, a lawyer, or mechanic, he pays

his homage to some of the churches. Without this he may toil in vain for eminence in any thing; for the nominal church is exalted and "established in the top of the mountains, and exalted above the hills."

It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "*many people*" will "say," when the church is thus exalted. Verses 3 to 5.—"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language as I think. It is not a prophecy of what *shall be*, but of what "*many people*" will do, and say. When the church, in the last days, has attained the exaltation spoken of in the second verse, then—"Many people shall go and SAY," &c. This then, that follows, is what the *people* will say, and not what God says. And what is it the people will do and say? *First*. "Come" let us unite with the church. "We have a fine Church—fine singing—a fine organ—a respectable congregation, and a fine man for our minister—Come let us go up to the house of God,—he will teach us of his ways and we will walk in his paths. That is what they *profess* they will do. An additional reason why they should unite with the church is—"For out of Zion shall go forth the law, &c. That is—the church is to become so respectable, and powerful, that it will control not only ecclesiastical but *civil* matters; and such a revolution is to be produced that *war will cease*, and men will learn war no more :—"Come," therefore, "and let us walk in the light of the Lord"—Let us unite with the church. Micah, who wrote after Isaiah, adds another item that the *people say*—viz Chap. iv. 4, "*But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.*"

This prophecy, of what the *people* would say, is exactly fulfilled before our eyes. It is the very language of "*many people*" in these days; which shows that we are "*in the last days*." The prophecy of a "temporal millennium," or thousand years spiritual, peaceful, and universal reign of Christ, or rather of *the Church*, on earth, previous to the *personal* appearing of Christ in the clouds of heaven, exactly agrees with the boasts of an exalted church at this time.

(To be continued.)

THE BINDING OF THE DRAGON A THOUSAND YEARS.

Rev. xx. 1-3, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old-serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

1st. WHO IS THIS ANGEL? An angel signifies one sent. Jesus Christ was sent of God. John viii. 42: "For I proceeded forth and came from God; neither came I of myself, but he sent me." Mal. iii. 1: "And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." A messenger is one sent on business. John vi. 38, Christ says, "I came down from heaven, not to do mine own will, but the will of him that sent me." This was at his first coming. Rev. x. 1: "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." This is most assuredly the same angel, and the one that Daniel saw. Dan. vii. 13, 14; also xii. 7. Look at Rev. x. 5, 7; also the same that Daniel calls Michael, x. 21; and xii. 1; and which Jude calls the archangel, Jude i. ix. The archangel, or chief of angel's voice will be heard when "the Lord himself shall descend from heaven, and the dead in Christ shall rise." 1 Thess. iv. 16. See also 1 Cor. xv. 52. This is the voice of the Son of Man. John v. 28: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." It is evident that this angel is the Lord Jesus Christ, as will be more fully shown under the explanation of the key, and who has it.

2ND. THE DRAGON—WHO IS HE? He is that old serpent which is the Devil and Satan. Christ says, John viii. 44, "He was a murderer from the beginning, and a liar, and the father of it." He contradicts God's word, and deceives men, and thereby brings death, as to our first parents, (Gen. iii. 1.) which is the first account of him. He is the strong man armed, Luke xi. 21, but his strength lies in his faculty to deceive; but he "shall deceive the nations no more till the thousand years be fulfilled. It is not to be admitted that because the same terms are used in Rev. xii. 2, and in that chapter is a prophecy of Rome Pagan, therefore, Rome Pagan is only meant in both passages; or rather Rome Pagan was now Papal, one or both have deceived the whole world, therefore, they cannot be that old serpent called the Devil. But it is possible that Rome being his child, may be called by his name. Christ said of Judas. "One of you is a devil," John vi. 70.

(To be continued.)

WHAT WILL YOU DO IF IT DON'T COME?

We have no sympathy with the motive of expediency which prompts this question. We are striving to know what we shall do when it does come, and to be ready for the glorious event. We honestly and firmly believe that it will come, and we are engaged in a great work, and are unwilling to come down to discuss the vague dreams of unbelief. Sufficient unto the day is the evil thereof, and we can therefore take no sceptical thought for tomorrow. The Lord will assuredly provide for every emergency; and when there is necessity for the above consideration, we shall doubtless have an answer ready for the enquirer. Neither are we anxious (as seems to be the case with some, of whom we had hoped better things) to lengthen out our day of grace, by adding to our calculation either months or years. Whether we suffer, or whether we rejoice, it is for the Lord. His will is our will, and it will assuredly be done, on earth, even as it is in heaven. When we professed this faith, we counted the cost, in the fear of God, and our expression was only the sign of the substance and evidence within, which works by love, and we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, and in the precious hope of his immediate appearing.

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BEHOLD! HE COMETH WITH CLOUDS!

Rev. i. 7.

Behold — behold, he cometh
To set the captives free;
The morning light appeared,
The dawn of jubilee,
When all God's chosen people
Shall each their tribute bring,
And hail him Prince of Zion,
Their everlasting King.

Behold — behold, he cometh,
But not as when to earth
He came to be a sufferer,
In mean and humble birth;
When nought but Bethlehem's manger,
A birthplace could afford
To him who was once a stranger,
But was our common Lord.

Oh, no; his second coming
Shall other thoughts inspire;
Our God shall come in grandeur
To set the world on fire,
And gather home his people
The gems of saving grace,
To reign with him for ever,
Where all is joy and peace.

Now, with the clouds of heaven,
Our God shall soon appear;
The day of our redemption,
We feel is drawing near—
The day of our rejoicing
When all thy saints get home;
Oh, hear us Lord, we pray thee,
And let thy kingdom come.

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