

SECOND ADVENT HARBINGER

Bristol, England

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the children of the Advent, that they go forward." With this determination, it may be interesting to some, to look over the dates of our old charter, and commence by reviewing the types of the seventh month, as understood by Bro. Miller, and published a year since. He says.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. vii. 4.

2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day. Lev. xvi. 29—31, surely a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. xxiii. 27—35 a type, of the troubles. Dan. xii. 1.

4. The holy convocation of all Israel, seventh month 1—15th day. Lev. xxiii. 24; Numb xxix. 1. A type of the gatherings of the elect. Psal. lxxxix. 34; xcvi. 6.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage-supper. Heb. xi. 9—10.

6. The jubilee sounded seventh month, tenth day, throughout all the land. Lev. xxv. 9—10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10—11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, seventh month, and this is certainly typical of the atonement Christ is now making for us, Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. ix. 22—23. 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain, in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28—29. 1 Thess. iv. 16.

What shall we say then, if God and his truth are with us, who shall prevail against them? If these shadows are of Christ, his body will soon appear. Let us then follow on to know the truth, and if the vision tarry from the first, until the seventh month, let us wait for it, knowing assuredly that at the end, it will speak and not lie.

BIBLE CHRONOLOGY.

	Age.	A. M.	B. C.
Creation,	0	0	4157
To the end of the Flood, within 57 days,	1656	1656	2501
To call of Abraham, and departure from Haran,	427	2083	2074
To Exodus of Israelites from Egypt, under Moses,	430	2513	1844
To entering Canaan under Joshua, ..	40	2553	1604
To the times of the Judges,	43	2596	1561
To Samuel the Prophet,	451	3047	1110
To revolt of Ten Tribes from Israel at Solomon's death,	132	3179	978
To extinction of kingdom of Israel by Assyria,	256	3435	722
To subjugation of Judah to Babylon, and beginning of the 7 times, or the 4 kingdoms,	45	3480	677
To the beginning of the 70 yrs. captivity, and breaking the Jubilees, ..	70	3550	607
To the end of going into captivity, ..	19	3569	588
To beginning of return from captivity, ..	51	3620	537
To end of 70 years, from the destruction of Jerusalem,	19	3639	518
To completion of Decree to restore and rebuild Jerusalem, which went forth by the hand of Artaxerxes to Ezra,	61	3700	457
To reign of Grecia over Judah, under Alexander,	125	3825	333
To reign of Rome over Judah by League,	174	3999	158
To conquest of Egypt, when Rome became a universal empire, and an imperial government,	127	4126	31
To Vulgar Era of Christ's birth, although Christ was born 4 years earlier,	31	4157	A. C.
To year when Jesus was anointed, at the end of 69 weeks,	27	4184	27
To year after the Crucifixion and end of the 70 weeks, Dan. 9, 24, 25,	7	4191	34
To Destruction of Jerusalem by Roman army,	36	4227	70
To removal of seat of Roman Empire from Rome to Constantinople, ..	260	4487	330
To rise of Tenth Kingdom in Roman Empire,	153	4640	483
To conversion from and taking away Paganism in the 10 kingdoms, ..	25	4665	508
To establishment of Papal Rome, in its seat and power,	30	4695	538
To rise of Mahomet, Rev. 9,	68	4763	606
To settlement of Mahometans into a kingdom,	693	5456	1299
To losing the Mahometans to slay for 391 years and 15 days,	150	5606	1449
To commencement of Protestant wars on Papal Rome, Ekk. 39, 11, 12, ..	139	5745	1588
To fall of Papal Rome,	210	5955	1798
To fall of Mahometan Power,	42	5997	1840
To the End,	3	6000	1843-4

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THE SECOND ADVENT HARBINGER.

No. 2.

BRISTOL, TUESDAY, MARCH 26, 1844.

1d.

Solomon saith,—He that answereth a matter before he heareth it, it is FOLLY and SHAME to him.—Prov. xviii. 13.
Prove all things; hold fast that which is good.

Second Advent Harbinger.

Published and edited by R. WINTER and F. GUNNER.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

1.—The Word of God teaches that this earth is to be regenerated in the restitution of all things—restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

2.—The only Millenium found in the Word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

3.—The only restoration of Israel yet future is the restoration of the saints to the New Earth, when the Lord my God shall come, and all His saints with Him.

4.—The signs which were to precede the coming of our Saviour have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

5.—There are none of the prophetic periods, as we understand them, that extend beyond the Jewish year 1843, which terminates this spring (1844).

The above we maintain as the immutable truths of the Word of God, and therefore till our Lord come we shall ever look for His return as the next event in historical prophecy.

We this week issue the second number of our paper. The first contained much interesting matter relative to the second coming of Christ; this number contains our Rules of Interpretation, together with an Exposition of the 24th chapter of St. Matthew, to be concluded, the Lord permitting, in our next.

It is an apostolic injunction, that we be always ready and prepared to give a reason for the hope that is within us. Conformable to this command, we hold ourselves in readiness to give, not only our reasons for such a glorious hope, but to lay the claims of this great, this overwhelming truth before the people. We esteem it not only our right and privilege, but our duty to do so. Were we to hold our peace in the assuring prospect of such an event, it would be a cowardly betrayal of our trust. Therefore, in character with our full convictions on this subject, we adopt this plan for the purpose of

calling the attention of the entire community to a careful investigation of this intensely interesting subject.

The great crisis is at hand. The time is approaching, and is short, and there seems to be a deep conviction that what is done *must* be done quickly.

Portentous clouds are rapidly gathering over the moral heavens, and it is imperatively necessary that our time, our talents, our substance, our *all*, should be appropriated to this glorious cause, and our labours be in character with our expectations. God have mercy on the nations, and prepare his people to meet the coming day of God. It is also a matter of rejoicing that some of the many denominations have the liberality, the love of truth, the moral courage, to open their doors, and to follow the example of the noble Bereans of old, to hear the word with all readiness of mind, and to search the Scriptures to see whether these things be so. May God crown their efforts with success.

All who receive this are requested to make special efforts to circulate it. What we do *must* be done quickly.

F. G.

RULES OF INTERPRETATION.

In studying the Bible, we have found the following rules to be of great service to ourselves, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

1. Every word must have its proper bearing on the subject presented in the Bible. Matt. v. 18.

2. All scripture is necessary, and may be understood by a diligent application and study. 2 Tim. iii. 15, 16, 17.

3. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering. Deut. xix. 29. Matt. x. 26, 27. 1 Cor. ii. x. Phil. iii. 15. Isa. xlv. 11. Matt. xxi. 22. John xiv. 13, 14. xv. 7. James i. 5, 6. 1 John v. 13, 14, 15.

4. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isa. xviii. 7—29; xxxv. 8; Prov. xix. 27; Luke xxiv. 27, 44, 45; Rom. xvi. 26; James v. 19; 2 Pet. i. 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If we depend on a teacher to expound it to us, and he should guess at its meaning, or desire

to have it so on account of his sectarian creed, or to be thought wise, then his *guessing, desire, creed, or wisdom*, is our rule, not the Bible. Ps. xix. 7, 8, 9, 10, 11; cxix. 97, 98, 99, 100, 101, 102, 103, 104, 105; Matt. xxiii. 8, 9, 10; 1 Cor. ii. 12, 13, 14, 15, 16; Eze. xxiv. 18, 19; Luke xi. 52; Mal. ii. 7, 8.

6. God has revealed things to come, by visions, in figures, and parables, and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps. lxxxix. 19; Hos. xii. 10; Hab. ii. 2; Acts ii. 17; 1 Cor. x. 6; Heb. ix. 9, 24; Ps. lxxviii. 2; Matt. xiii. 13, 34; Gen. xli. 1—92; Dan. ii., vii., and viii.; Acts x. 9—16.

7. Visions are always mentioned as such. 2 Cor. xii. 1.

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events; such as *mountains*, meaning governments; *beasts*, meaning kingdoms. Dan. ii. 35, 44; vii. 8, 17.

Waters, meaning people. Rev. xvii. 1, 15.

Lamp, meaning Word of God. Ps. cxix. 105.

Day, meaning year. Eze. iv. 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark iv. 13.

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

I. Indefinite. Eccles. vii. 14.

II. Definite, a day for a year. Ezek. iv. 6.

III. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction, it will harmonize with the Bible, and make good sense; otherwise it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Rev. xii. 1, 2; xvii. 3—7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further; if not, look again.

13. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy, after the figures are understood, is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy do agree, so that the true believing children of God may never be ashamed. Ps. xxii. 5; Isa. xlv. 17, 18, 19; 1 Pet. ii. 6; Rev. xvii. 17; Acts iii. 18.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth,

the world, and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which we find the Word of God warrants us to adopt and follow, in order for system and regularity. And if we are not greatly deceived, in so doing we have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that our hearts could wish to know or enjoy. We have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of Kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery, which cannot be known. Oh, reader, make it your chief study. Try it well, and you will find it to be all we have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were we teachers of youth in divinity, we would first learn their capacity and mind. If these were good, we would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, we would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves*!

PROPHECY AND THE JEWS.

The following sections of a note contain some interesting enquiries relative to some prophecies in regard

to the Jews, supposed to be not yet fulfilled. It is signed "Many Enquirers." We insert it together with a reply.—Ed.

1. The note purports to be an extract from some history of the Jews, as follows: "The scattered remnant of Judah and Israel are to return, and seek the Lord their God, and David—the Beloved—the Messiah—their king, and shall fear the Lord and his goodness IN THE LATTER DAYS. And this was to take place, not after the seventy years' captivity; for on their return from Babylon, they waxed worse and worse, and crucified the Lord of glory. But it shall take place after the children of Israel shall have been 'many days without a king, without a prince, and without an ephod, and without a teraphim.'" (See Hos. 3: 4, 5.)

2. "Hence they shall be converted to the Lord Jesus Christ. This is fully established and illustrated by St. Paul, in the 11th chapter of his epistle to the Romans. 'The withered branch will be lifted up, and grafted into the trunk.' It is also to be believed that the Jews will be restored to their own land, which was possessed by their fathers, and given by the covenant of Abraham to them for ever. (See Gen. 13: 14, 15.)

3. "The only plausible objection is, that those promises of Israel's restoration are referable to their return from Babylon's seventy years' captivity. In Deut. 29 and 30, we have the clearest demonstration, that their restoration is yet to come. They were to be gathered out of *all nations under heaven*. This cannot apply to the captivity of Babylon: they returned only from that single country. 'If any of thine be driven out unto the utmost part of heaven, from thence will the Lord thy God gather thee, and from thence fetch thee. And the Lord thy God will bring thee into the land, which thy fathers possessed, and thou shalt possess it.' (Deut. 30: 3, 4.)

4. "And then when they are at home in their fathers' land, they shall be converted to their Beloved, their David, the Messiah; for it is added: 'And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.' (v. 6.) Now we repeat it, this was not fulfilled after their short captivity; for instead of being made holy as a people, they waxed worse and worse, until they as a nation rejected their true Messiah. Hence it refers to what is yet to come, after the present long captivity. See Bishop Newton on this point, in his Dissertations on the Prophecies; Dr. Mede, in his reply to Dr. Swift's Letter Fourth, and Mr. Frey's Joseph and Benjamin, Vol. ii. Let. 3."

This ends the note, which we have divided into sections, and numbered for convenience of reply.

REPLY TO THE ABOVE.

1. So *shall* they return, even the scattered remnants of Judah and Israel; and the prophecy remains to be even now fulfilled. The return from Babylon was but

a type of it. But who constitute that scattered remnant? Is it the scattered ones, or their offspring of a single age? It may be either, or both together. If it be taken for those of a single age, then all previous ages have no part in the promise, which may seem hard, for the many ages past. If, on the other hand, it be taken for both those of a single age and of every age, then the dead must be raised, which the most renowned Jewish expositors expect, for the fulfilment of the promise; and this is a work the Lord will do, no less surely than he will restore the Jews. He will raise the dead, and judge them too; and the righteous shall inherit with Abraham not Palestine only, but the world to come: "For the promise that he should be the heir of the world, was not to Abraham or his seed, through the law," (that is, by natural descent, as Jews,) but through the righteousness of faith." (Rom. 4: 13.) The inheritance is by faith, and it belongs to the faithful, out of every kindred, tribe, and tongue, under heaven. The faithful are a "scattered remnant" in every land. God will raise them from the dead. They will return and seek the Lord their God, and the Messiah, David, their king, and shall fear the Lord and his goodness in the latter days, when he shall sit upon "the throne of his father David, and he shall rule over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke i. 32, 33.) These things are yet to come to pass; they will come to pass, and when they come, they seem to fulfil the measure of the prophecy, according to the divine fulness in Christ; while the interpretation that limits the measure to the natural Israel, is worthy only of the circumcision of the flesh.

2. The eleventh chapter of Romans contains matter, with all Scripture, to humble and confound the hasty commentator, and the confident expositor. It certainly seems to teach some special favor to the natural Israel, as distinguished from the Gentiles; and yet, if we are not greatly mistaken, that favor will be manifested in the resurrection of the dead, (Romans 11, 15.) when the times of the Gentiles are fulfilled and ended, (Luke 21, 24. Romans 11, 25.) when the fulness of the Gentiles comes in, together with the second coming "out of Sion, the Deliverer," who "shall turn away ungodliness from Jacob," "and so ALL ISRAEL shall be saved." (Romans 11, 26.) Whether born of Abraham or not, according to the flesh, they are of Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3, 29.) No Jew is a better son of Abraham than this; and when all Israel are saved, such will not be lost, or forsaken, or left out, although we have a Saxon father according to the flesh. And thus it is plain, that the receiving again of Israel, is, as the Apostle interrogatively asserts, nothing "but life from the dead," (Romans 11, 15.) which literally means nothing but the resurrection of the dead. And so the second head falls under the first head of this reply.

3. From what has been said, it is plain, that a weightier objection to the interpretation favourable to

the natural Israel, is found in giving the fulfilment of the promise to the resurrection of the dead, than to the return from Babylon. Were the question to lie, as the note supposes, between the fulfilment by the return from Babylon, or by a still future return, we should decide at once with the note, it is a future return. But when we inquire into the nature of that future return, we humbly think it belongs to the resurrection, and not to flesh and blood; which is a view of the subject which does not come into the eye of the note. Possibly if it had, the author of the note would have liked it even better than the notion of the Jews' return and supremacy according to the flesh and blood. That "branch" is of all others most "withered" which is dissolved into ashes, and to lift up and engraft that "withered branch" "into the trunk" is a work of the resurrection which the Lord will certainly perform, whatever his pleasure is respecting the Jews. And then the passages from Deut. 29 and 30, are demonstrative not only of the futurity of the return but that every one of the scattered remnant of Israel, who has read and believed the sure word of the prophecy in every age, shall himself also be returned. As it is written: "If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather THEE, and from thence fetch THEE. And the Lord thy God will bring THEE into the land which thy fathers possessed, and THOU shalt possess it." (Deut. 30: 34.) Now, multitudes have been thus scattered, and they lie scattered in all lands. They will return, in new bodies, to the land which their fathers possessed, a land of the living and not of the dead, in the new earth wherein dwelleth righteousness, and not sin nor death.

4. "And then, when they are at home, in their fathers' land" they will obey David, the Beloved, for it is written, "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live." (ver. 6.) "This was not fulfilled after their short captivity:" in this world it cannot well be fulfilled; for when any heart is so far circumcised of God as to love the Lord God with all the heart and soul, not only will that man live, but he will not die any more: he becomes sinless, according to the covenant when God takes away their sins. (Rom. 11: 27.) And after their sins are taken away, God is not unjust to pay them the wages of sin: death can have no more dominion over them. As it is written, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing (resuscitation) shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you," (Acts 3: 19.) So it is plain that a time of blotting out of sins is coming, and also a time when ungodliness shall be turned away from Jacob: and these events occur at the same time, to wit, when out of Zion shall come the Deliverer, and God shall send Jesus Christ, which before was preached unto you. It occurs also at the same time with the *resuscitation*, which St.

Chrysostom says means "*the resurrection*," and the context requires it: and that falls in with the *fulness* of the times of the Gentiles, and of all time.

So that we perfectly agree with the note in saying these promises "refer to what is yet to come after the present long captivity;" but we see a way to fulfil them that is not of this world. What the Lord will do with this world, he hath told us: he reserves it, not for the Jews—no, no; but for the "fire, against the day of judgment, and perdition of ungodly men." (2 Pet. 3: 7.) Let no one be deceived: the times and the seasons are in the Father's own power: with them we are not at liberty to intermeddle, only *always to watch*; but the purposes of God will stand, and though a thousand years elapse before the end, the Man of Sin may have the dominion, but never the natural seed of Abraham. What promise they have is in, through, and with Abraham: and that promise was of a city that has foundations, and of a better country, even an heavenly, as the reader may find recorded in the 11th of Hebrews.

In conclusion, we will only say, that notwithstanding the promises are chiefly given to the children of Abraham, it is not the children of the bond-woman, which is Hagar, answering to the Jerusalem that now is, and is in bondage with her children; but it is the children of the free-woman, answering to the Jerusalem above, which is the mother of us all, (Gal. 4: 25, 26) the people of God in Christ, and heirs of Abraham's promises. The promises are made to the seed of Abraham, "which is Christ." (Gal. 3: 16) The natural seed are a sign of Scripture verity to the latest generation; and the Lord's counsel respecting them, that shall stand. Bishop Newton, Jos. Mede, and Mr. Frey are men of renown, mighty in the Scriptures. They hold the views of the note. Those views may be true, but it seems to us they are weak, partial, carnal; while the view taken in this reply is spiritual, powerful, comprehensive, CHRISTIAN, not Jewish: neither temporal nor worldly; but celestial, like the promises, and eternal.

"Glory to God in the highest; peace on earth [the new earth] and good will to men;" the children of God in Christ, whether born of the loins of Abraham or Japhet, manifested to be the sons of God "with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1: 4.

As a shadow of good things to come, the carnal Jews may return, much Scripture favors it; but the substance is "Jesus and the resurrection," from which let no shadows withdraw our devout attention.

This pebble from out of the brook, the Lord send and direct where it is most due.

SCOFFERS.

"There shall come scoffers in the last days."

A solemn prediction, which is peculiarly fulfilled at this day, and scoffers, too, at that very event which shall decide their fate for a long eternity.

"Where is the promise of his coming?"

"Walking after their own lusts."

A TEST.

Now, when the Son of Man shall come in his glory, accompanied by all the angels, and shall be seated on his glorious throne, then shall all the nations be assembled before him; and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats.

The sheep he will set on his right hand, and the goats on his left. Then will the King say to those on his right hand: Come ye blessed of my Father, inherit the kingdom, prepared for you before the formation of the world. For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Indeed, I say unto you, inasmuch as you have done this to any, the least of these my brethren, ye have done it unto me.—MESSIAH.

Here is the test, and this is the issue to be tried, on that day when the last Court shall sit. We shall not be tested by our acuteness of perception in metaphysical distinctions, and well-knit theories. Our cold perceptions of right and wrong, upon questions often imaginary, which we solve occasionally by writing stale dissertations upon what is termed moral science, have but little to do with this most tangible test. We need not spend long days, and tedious nights, in striving to understand the meaning of the language quoted above from the lips of Messiah. The Lord *does not deal in abstractions!* We may pore over the musty tomes of the olden time, or read the gilded pages of the present day, and we may be able, at last, to define to our own satisfaction, the precise boundary between morality and immorality; but of what avail is all this, if we fail to do what alone can secure us the favorable decision of our Judge?

Those, most reputed in this world for their learning in moral science, differ in their conceptions of morality. What is moral with one great writer is immoral with another; but here is an issue which the plainest mind can understand, and where the philanthropy of the Father is most strikingly exhibited. Whilst the commonest mind can grasp the test, the test itself grasps everything. Hunger and thirst, and nakedness—sickness and imprisonment—and to be a stranger, homeless and houseless, are the common ills to which flesh is heir. Have we, then, relieved suffering humanity in these several straits and necessities, as our abilities allowed? If we have, we *know* it—if we have *not*, we know it. We cannot be mistaken here.

When an object of charity is placed before the brethren, how frequently do they sit down and make a *moral calculation*, in this wise: "This sister is houseless and helpless; she is in need of the necessaries of life; and I would administer to her wants, but I know not how soon misfortune may overtake me. I have a family dependent on me—they *might* come to want, and I should be worse than an infidel, were I not to lay up store for a rainy day." Now it does seem to us, that this method of reasoning away charity will not *stand the test*. The question is: Did you see a disciple of Christ, however lowly, in want and refuse or *neglect* to assist that disciple when it was in your power? If you have, please read our text over again.—Ed.

This is emphatically true. Not only the reviling sinner, but the professed disciples of that Jesus whom they acknowledge to be their Master, and before whom they expect one day to stand, when such are questioned on their belief of the kingdom of Christ being near, they tell you it cannot be, for some favorite reform is just commenced, which to them is the Alpha and Omega of all their pursuit, and the world cannot be destroyed till this is consummated. Another, by dint of geological research, has opened his eyes upon wonders which will take ages to investigate, and the world cannot be burnt till all these problems are solved. And, beside, the world was six days in making—and as every day means a thousand years, as some of our scientific men tell us—six thousand years bestowed on it to make it a suitable residence for man, and demolished in less than six thousand afterward, is a mad absurdity to suppose.

Another has attained to such a knowledge of spirit—by the power of Magnetism,—that before the present state of things can be reversed, man will find himself so assimilated to celestial spirits, that he will not only feel that they are his neighbours, but that he walks and talks with them face to face.

Another tells you, that since it has been ascertained that men's propensities—good and bad—lie in his head, a new and capacious field is just opening, which will be explored 'till wonders on wonders shall be developed—which will require ages for man to bring to that perfection which it is capable of attaining, and which is his duty to accomplish.

Associations are about forming, to bring into subjection all the restless passions of men, and enable him to find in his fellow-man, all for which he has been seeking in vain since the fall.

Temperance, too, brings in her inviting claims, and promises not only to reform all her mistakes in eating and drinking, but to place man in his primitive station,—when Eden first opened her sweets to the newly made pair.

Schools of learning are telling us, too, they have just commenced to startle the world by new theories of reform, which cannot fail of the happiest results to generations yet unborn.

With all these mighty engines in motion, in church and state, together with multitudes of minor improvements, to talk of a kingdom which shall demolish the whole, and scatter them to the winds of heaven, is an absurdity which deserves scoffing without measure.

Thus evil is walking after his own lusts, and virtually laughs at the promise of his coming, and will laugh till the trump shall burst upon his sluggish ear, and call him to be an interested spectator in that grand scene at which he has mocked.

Scoffer, "stop and think." Can you contend with the Almighty and prevail? Can you withstand the thunderbolts of his wrath, when they shall burst upon your defenceless head?—Ed.

EXPOSITION OF THE 24th CHAPTER OF SAINT MATTHEW.

In contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples in their enquiry, in the third verse, understood that Jerusalem was to be destroyed *before the end of the world*, as much as though it was an historical fact at the time. To our mind it is clear that they had no idea that "the temple" was to be destroyed prior to the coming of Christ, at the end of the world. The previous chapter closes by our Saviour proclaiming his *future coming*; and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them "There shall not be left one stone upon another that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what was to take place at what we call the "destruction of Jerusalem," as an event disconnected with his second coming. Let us consider,—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter demolition*. The most natural idea to the minds of the disciples must be, that their master spake of the overthrow of those buildings at the end of the world, when he would come again. In this view, it appears to us, the question (for we consider the question in itself one), was asked, "When shall these things be, and what shall be the sign of thy coming, and the end of the world?" "These things?" What things? Christ's coming and the end of the world; to which time, it seems to us, they supposed our Saviour referred, in speaking of the destruction of the temple. The point, therefore, on which they wanted information, was about their Lord's coming, and the end of the world.

Our Saviour commences a connected chain of events, which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse, he gives them a kind of general description, or synopsis, of events to take place at no very distant period after his leaving them.

Verse 4.—"Jesus said unto them, Take heed that no man deceive you." He would have them to be on their guard against deception, knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might profess to come in Christ's name, to lead them out of their troubles.

Verse 5.—"For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 and 7.—Here our Lord tells his followers of wars, &c., and cautions them against being "troubled." These wars did come,—Jerusalem was destroyed in one of the first, if not the very first of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24, "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before the end came to paganism, or the "daily," as Daniel calls it.

Verse 9.—"Then shall they deliver you up to be afflicted, and shall kill you," &c. "Then,"—when? While those commotions are going on in the Roman empire.

Verse 10.—"Then shall many be offended [stumbled, apostatize,] and shall betray one another, and shall hate one another."

It does not come within our design to show particularly how this prophecy was fully accomplished under heathen or pagan Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11.—"And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12.—"And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was

corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that iniquity abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3; thus preparing the way for the appearing of the "man of sin."

Ver. 13.—"But he that shall endure unto the end [death,—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but faithfulness "unto death" should be rewarded with a "crown of life."

Verse 14.—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The enquiry arises—The end of what? Some say, the end of the Jewish economy, or of their nationality; others say, the end of the world. We cannot adopt the first position, because it appears to us our Saviour was speaking of an end that was to come after a bloody persecution of his followers, and a falling away in consequence of the abounding of iniquity, [verse 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If we are not much mistaken, the first war of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet," when those wars commenced. See verse 6.

We cannot adopt the interpretation, that the end spoken of in the 14th verse, is the end of the world. Not that that interpretation is an objection to the end of the world being now at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel;" and adds, 18th verse, "I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Compare this with Acts ii. 1—5, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, OUT OF EVERY NATION UNDER HEAVEN." Thus it was true that the sound went into all the earth, and their words unto the ends of the world, in the days of the apostles. And again, in Colossians, i. 5, 6, "The truth of the Gospel, which is come unto you, as it is in all the world." And again, at the 23d verse, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven, whereof, I Paul, am made a minister." In our view, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence we are compelled to look for some other interpretation of the 14th verse. The "end of something" is spoken of in that verse, which, it would seem, was brought about by the agency of the gospel. By the preaching of the gospel of the kingdom in all the world, for a witness, or testimony, some kind of a change, or revolution, was to be effected, that should bring an "end" to something. The inquiry returns,—what is that something? In our opinion, it was that persecuting power which the Saviour had spoken of in the previous verses; in other words, it was Pagan Rome, paganism, or the same power called by Daniel, "THE DAILY."

Let us see if we can determine what we are to understand by the "daily sacrifice," spoken of in Daniel 8th, 11th and 12th. It will be seen by a reference to those chapters, that the word "sacrifice," connected with "daily," is in italics, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text,

Dan. viii. 13, is simply "the daily, and the transgression of desolation;" and in the 11th chap. 31st verse, it is, "They shall take away the daily, and they shall place the abomination that maketh desolate." This language shows that the "daily" is a daily, or continual abomination, or desolating power, that should desolate the people and church of God till it was taken away; and that then should come up another abomination to take its place, still more desolating. Then in the 12th chap. 11th verse, the time is given us from the taking away of the daily "to set up" [as the margin has it] the abomination that maketh desolate, and that time carries us to the taking "away the dominion" [Dan. vii. 26,] of this last abomination.

That these things do not relate to any thing done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for "the abomination of desolation spoken of by Daniel," as still future.

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to stand in his lot, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that any thing took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to enquire what "daily" it was that was "taken away." We answer, it appears to us clearly, it was the daily or continual abomination of paganism, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the champions of the Catholic faith." Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "hindered" the revelation of the "man of sin," or "abomination that maketh desolate," i. e., Papacy. What event transpired 1290 days from the taking away of paganism, or the "daily," in 508? 1290 years from that time, viz. in 1798, Berthier, a French general, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "war with the saints" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799. Thus was the "dominion" of Papacy taken away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily," in 508, carry us down to 1843, when Daniel, with all the saints, will "stand in their lot," i. e. will be raised from the dead.

"The daily," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An end comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, must first be published among all nations." This was done in the apostles' days, as we have already seen; but the influence of it did not at once work the revolution by which paganism fell; but it began to work its fall, and at length produced that change by which Constantine declared in favour of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "taken away" till about A. D. 508, when "Vitalian, with an army of Huns and Bulgarians, mostly idolaters, declared themselves the champions of the Catholic faith." That mighty revolution caused the taking away of the pagan rites at Rome, as we have seen,

and thus "the end came" to the pagan persecuting power. But, observe, this was not till after "a falling away," as Paul calls it, and "the love of many waxing cold," as our Saviour saith. This took place from the time the Roman emperors espoused the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "The end came" to one abomination, or persecuting power, spoken of by Daniel, viz. the "daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its standing "in the holy place," viz. the church; or as Paul saith, "sitting in the temple of God." See 2 Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or pagan, now it is *professedly Christian*. Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The Fulfilling of Scripture," says, on 2 Thess. 2d chapter, "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the heathen empire of Rome, hath long since been taken out of the way, which caused some Christians in those days to wish the standing and continuance of that empire, from the terror they had of that adversary, who, according to the word, they knew was to fill his room."

The end, then, spoken of by our Saviour, was the end of the daily, or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

We will now try to shew the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30. "He shall return, and have intelligence with them that forsake the holy covenant." Compare this with Matt. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." Also, 2 Thess. ii. "There shall come a falling away first." Now see again Dan. xi. 31, "They shall take away the daily." Matt. xxiv. 14, "Then shall the end come." 2 Thess. ii. 7, "He who now letteth [hindereth] will let, until he be taken out of the way." See again Dan. xi. 31, "They shall place the abomination that maketh desolate." Matt. xxiv. 15, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." 2 Thess. ii. 3, 4, 8, after the falling away, "that man of sin" shall "be revealed, so that he, as God, sitteth in the temple of God. Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the identity of the times and of the characters represented by these three witnesses, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to us there can be no mistake,—the agreement is complete. They are each, evidently, looking to the same events, and each explains and confirms the other.

The way is now prepared for an examination of

Verses 15 to 28.—Our Lord here calls attention particularly to a desolation which was to extend down to, and be connected with, the signs of his immediate appearance, and notices this desolating power particularly, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, we are compelled to dissent, because we have never been able to make such an interpretation harmonize with what appears to us to be truth.

1st. Our Saviour calls attention expressly to the "abomination of desolation, spoken of by Daniel the prophet;" and adds, "Whoso readeth, let him understand." Understand what? Why, that the abomination I speak of is not the "daily," but the abomination of desolation." What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as many of our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as

still future: nor was it the daily abomination, as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abominations, plural; whereas our Lord speaks of a particular abomination, singular, and cautions against a misunderstanding. It has often enough been shown that the "daily," spoken of by Daniel, is not the Jewish sacrifices, but that it is the pagan, or continual abomination, and relates to a desolating power that should desolate the people and church of God, 'till it should be "taken away," and there should come up, in its place, another power, called the "transgression of desolation," [chap. viii. 13,] and "the abomination that maketh desolate," [chapters xi. 31, and xii. 11.] Though they were both desolating powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomination of desolation" spoken of by Daniel, but under the reign of the "daily," or pagan abomination. Then, the desolation spoken of by our Saviour, was not the destruction of Jerusalem.

(To be continued.)

"THE END OF ALL THINGS IS AT HAND."

So wrote the Apostle Peter, more than seventeen hundred years ago. He was not mistaken. What then did he mean? He knew that he should die, and that his brethren would need his written instructions "after his decease." Yet he would never let his readers forget that the end of all things was at hand. By this he doubtless meant that all should be looking for and expecting the END. "Seeing that all these things shall be dissolved, . . . we LOOK for new heavens and a new earth, &c. In the same way we understand the words of Paul, "The Lord is at hand."—"The night is far spent, THE DAY is at hand."—"Yet a little while, he that shall come, will come, &c. And the words of James, "The coming of the Lord draweth nigh," and many similar expressions. When Christ was about to leave his disciples to go to the Father, he assured them that they should see him again "in a little while." These words are true, but the Lord's little while has proved to be longer than his disciples expected, but just in proportion as it has been lengthened out, is the probability of its speedy termination increased.

"At the time appointed, THE END shall be," "The Lord God will do nothing, but he revealeth his secrets to his servants the prophets," Amos 3, 7. But Daniel's vision relating to the end, was shut up and sealed till the time of the end, which time commences before the end itself, as proved by Dan. 11, 40, where it relates to events which occur before the resurrection; but when Paul describes the resurrection of those who are Christ's, at his coming, he says, "then cometh THE END." If the time of the end has come, as we think the signs of the times clearly indicate, then the vision is no longer "shut up;" we may read all the book of Daniel, and "understand" it, and may be among those whom the day will *not* overtake as a thief. There must be such, when the day comes, or Paul's words are false. Oh, who would not wish to be among those who "are not in darkness?" Then observe Peter's words, "Take heed to the sure word of prophecy, as unto a LIGHT."

But what will be the characteristics of that day which we are now constantly looking for? The same word of inspiration has given us many descriptions, from which we can form a chart. When the trumpet sounds, the signs will have been all fulfilled, yet scoffers will be saying, Where is the promise of his coming? There will be distress of nations, with perplexity, yet many will be saying, "All things continue as they were." Men's hearts will be failing them for fear, yet they will try to stifle their apprehensions by crying "Peace and safety." Lovers of their own selves will be hoarding their wealth, "the hire of the labourer kept back by fraud," which shall "eat their flesh as it were fire." It will be

as it was in the days of Noah, when the earth was filled with violence. The oppressive landlord will be extorting the last farthing from his poor tenant, to add to his hoarded heap. It will be as it was in Sodom, of which place the prophet says, "Pride, fullness of bread, and abundance of idleness, was in her and her daughters, neither did she strengthen the hands of the poor and needy." "They were eating and drinking, buying and selling, planting, and building, on the same day that Lot went out of Sodom, when fire destroyed them all. SO will it be on THE DAY when "the Son of Man is revealed."

Reader, do you believe Christ's words? Then watch, for ye know neither the DAY nor the hour when your Lord doth come. It will be sudden as the lightning, but it will not be unexpected if you are watching for it. As you go about your daily labor, remember that the next hour may be the one in which Christ shall come. I expect that coming will find me with a sentence half written, and it may overtake you with this sentence, or the next, but half read. It will find the speculator with his bargain half made,—the miser with his heap half counted,—the oppressor ordering new tortures on his victim,—the "covetous" turning the poor unfed from his door,—the "boasters" with their vauntings half uttered,—the "proud," (who in that day shall be stubble) with their schemes of aggrandizement half formed,—the "blasphemer" with the oath on his lips,—the "disobedient" son scornful to obey his mother,—the "unthankful" consuming God's bounties on their lusts,—the "unholy" laying new plans for affronting God,—the "truce breakers" violating their contracts,—the "false accusers" forging new lies,—the "heady and high-minded," spurning all restraint upon their passions,—the "libertine" plotting the ruin of new victims,—while the "forms of godliness" will be still used to cover all these enormities.

It will find others rejoicing, and looking up, for their redemption draweth nigh. One, with a prayer on his lips,—one, with a deed of mercy half finished,—one, with an exhortation half uttered,—one, resisting temptation,—another enduring grief, suffering wrongfully,—and another visiting the sick, comforting the mourner, and strengthening the poor and needy.

BEHOLD THE BRIDEGROOM COMETH.

He comes! He comes! sinner, prepare
The Lord, thy judge, to meet!
To live in sin no longer dare,
Repent, and pardon seek!

Come, sinner young,—come, sinner old,
Come rich,—come poor,—come ALL!
Come, and his matchless power behold,
Your souls to disenthral.

Come now, while life and reason last,
The "midnight cry" attend:
Come, lest the "harvest day be past,"
And mercy's "summer end!"

Let not the luring toys of earth
Betray thee yet to stay
On all the plains of sin and death—
Oh fly! and live to-day!

And you, ye saints! rejoice and sing,
In hope of "harvest home;"
Soon shall ye triumph with our King,
And shout—"The Lord hath come!"