

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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1d.

The Advent Harbinger.

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SECOND ADVENT ADDRESS.

To all who are “ looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ,” grace, mercy, and peace be multiplied.

We know, dear brethren, the anxiety and joy with which you are looking for the kingdom of God on earth; we realize, in some measure, we hope, the deep feeling of soul, the warm gratitude of heart, and the well grounded stability of faith towards God and the Lord Jesus Christ, in the hope of soon seeing that kingdom established over all the earth, and the kingdom of this world given to the Saints of the Most High, who will possess the same for ever, even for ever and ever.

If great men can and do devote their ease, their comfort, their riches and life to obtain an earthly crown, which perishes while it is yet only in their hand, or vanishes away before it is realized even by sight, how much more ought we to fight, suffer, or to do, to obtain an incorruptible crown which fadeeth not away, and an inheritance which wasteth not. Let us then put on the whole armor of God. For we must fight until the shout of victory is heard in heaven, when the spiritual Joshua shall descend from on high with a shout, with the voice of the archangel, and the trump of God;—until the kingdoms of this world become the kingdoms of His Lord and his Christ. Yes, dear brethren, we

must not think of laying down our armour until our glorious leader comes, and conquers death, and him that has the power of death, that is the devil. We know you are told by our Judaizing teachers, and the temporal millenists that you are to have a long time of peace and safety before our Jesus shall come, but we pray you, brethren, be not deceived. It is false. These are the false prophets that cry peace and safety when sudden destruction cometh. Listen not to their flattery, they cannot conquer for you. It is Jesus alone that can conquer, he is the captain of the Lord's hosts, and he will come and save us in the day of his coming. Let none deceive by any means, for the man of sin who has long made war against the saints, and that wicked one which has been a long time revealed, must continue to work iniquity until Christ shall destroy him by the brightness of his coming, when he will come in flaming fire to take vengeance on them who obey not the gospel, and destroy them who cry peace and safety.

We warn you against these false teachers who mind earthly things. They are deceiving you by the traditions of men, they tell you that the world is growing better and better, while the truth is, the world is as it was in the days of Noah, waxing worse and worse. They tell you that all sects will be one, and will see eye to eye, but the facts in the case are, that the old sects are dividing, and new ones are rising to an alarming extent. And they must acknowledge that to all appearance their temporal millenium is receding rather than advancing; confusion and anarchy are now in the ranks of all sects, and disunion and division have broken the bonds and removed the most ancient landmarks among them.

Why will not men open their eyes? How true it is that the god of this world has blinded their eyes, men are determined to have their great blessings in this world; God has determined we shall be “ strangers and pilgrims,” here, and receive our “ evil things” in this world; but in the world to come everlasting life. On the other hand, the worldly-minded man will receive all his good things in this life, and in that which is to come, his “ evil things.” God will be justified in his people, and glorified in all them that believe, in that day.

We then would entreat you that ye be not conformed

to ^{then} ⁱⁿ ^{the} ^{Mar} nations, customs, and opinions of this world, for them. ⁱⁿ ^{the} ^{Mar} drown you in perdition, but be ye ready to enter into that kingdom which will be eternal, and which will be set up when Christ shall leave his mediatorial seat, and take his throne of the kingdom of his Father, and shall reign on the throne of David for ever. To this time we are looking, for this we are waiting, and for this time we long and pray. "Thy kingdom come," what is this but praying for Christ to come? Surely every man who thus prays virtually says, "Come, Lord Jesus," and we fear that many who are in the habit of saying these words do not understand the import of the prayer. What kingdom is this we ask to come? The gospel? No. Why not? Because the gospel has already come. It was first preached to Abraham, and then to the Jews, afterwards to the Gentiles, and then in all the world as a witness unto all nations, and then shall the end come. Now are we praying for a kingdom to come, which, as soon as it comes and is proclaimed among all nations hath an end? This cannot be, again pray for a kingdom to come, which has been in the earth certainly 4000 years, how foolish! What do we mean by praying "thy kingdom come?" We must mean, if we have any meaning, that which the Holy Spirit inspired, the kingdom which Daniel speaks of, vii. 14—"And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." If it is this kingdom, it is an everlasting one, it is an universal one, "all people, nations and languages should serve him." It is "under the whole heaven." It shall not pass away. There it must be in the new heavens and the new earth, for these heavens and earth will pass away. It must be after the great burning day; for Peter shows plainly that then the heavens shall pass away, the earth and works therein shall be burned up, 2 Peter iii. 10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

We see by these passages that the kingdom for which we pray cannot be the kingdom with "tares," &c., or the wicked in it, for "thy will" is to be done in it as in heaven. It cannot be the kingdom before Christ puts all enemies under his feet, for all dominions are to serve and obey him. It cannot be the kingdom given up to the Father, for it is given to the Son of Man. It cannot be before it is presented to the Father, because it is an everlasting kingdom, and will never pass away from the seed of David; he is to sit on the throne of his Father David for ever and ever. It cannot be the kingdom which some describe, with the carnal Jew and wicked heathen in it, for under the whole heaven it is given to the saints of the Most High. It will never be destroyed or given to another people. But Christ and the saints will possess it, joint heirs for ever.

EXPOSITION OF NEBUCHADNEZZAR'S DREAM.

DANIEL II.—BY GEORGE STORRS.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us *predict* and *prophecy* on those matters. With predicting and prophesying, in the sense of foretelling future events, I have nothing to do. I take the prophecies God has given us, and tell you *how* I understand them, and *why* I understand them as I do. When this is done you will judge for yourselves, as each of you must give account for himself, whether the interpretation given accords with the general tenor of the Scriptures. I force not my exposition upon any man. Hear, then judge.

I cannot agree with some who tell us the prophecies *cannot* be understood. I consider such language the language of infidelity. What is it but saying "Revelation is no revelation?" Revelation is something made known; and, of course, to be understood. To say that any part of it cannot be understood, is just so far, to be infidels. There are some men who denounce infidelity with an unsparing hand, who at the same time, tell us, we cannot understand the prophecies! What is this but infidelity?

A man may say, with truth, that he does not understand the prophecies; but, to say, "they *cannot* be understood," is a very different matter; and he that does it, whatever his standing, or reputation, is infidel in his principles. Not that he rejects the whole of Revelation; but he denies that a part of the Bible is a revelation.

I most solemnly believe that God designed every part of the Bible should be understood; but, not without searching the Scriptures, comparing one part with another, and earnest prayer to him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." First, an humble spirit is necessary. Then, for our encouragement, the Saviour has said, "If you, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us then humbly yet confidently seek the aid of the Holy Spirit to give us understanding; and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us now examine the second chapter of Daniel. I shall, for the sake of brevity, begin at the 31st verse.

Verses 31—36.—"Thou, O king, sawest, and beheld, a great image. This great image, whose brightness was

excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image *upon his feet* that were of iron and clay, and *brake them in pieces*: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.—This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37—38.—"Thou, O king, art a king of kings: for the God of heaven hath *given thee a kingdom*, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee *ruler over them all*," [i. e. has given the *universal dominion on earth*.] "Thou art [i. e., thy kingdom is] *this head of gold*."

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah. See Gen. x. 8—10. It lasted near seventeen hundred years, though under different names: sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Verse 39, first part.—"And after thee shall arise another kingdom inferior to thee." What kingdom succeeded Babylon? See chap. v. 28, "Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second universal kingdom, and was represented by the "breast and arms of silver."

Verse 30, last part.—"And another third kingdom of brass shall arise, which shall bear rule over all the earth." What kingdom was this? See chap. viii. verses 5—7, 21. Here we learn that Grecia conquered the Medo-Persian kingdom, and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which was represented by the brass of the image.

Verse 40.—"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1, "And it came to

pass in those days that there went out a decree from Cæsar Augustus that *all the world should be ruled on*—Who was Cæsar Augustus? A Roman emperor. Here, then, we have the fourth kingdom, represented by the "legs of iron."

Verse 41.—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." What kingdom shall be divided? The fourth kingdom. Was it divided? It was. The Western Empire of Rome, between the years A.D. 356 and 483, was divided into ten divisions, or kingdoms, viz.:—1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483.* Thus the kingdom was divided, as designated by the "ten toes." "But," after its division, there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with the miry clay."

The Roman, or "iron" power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the strength of iron."

Verses 42—43.—"And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they" [Romanism] "shall mingle themselves" [i. e., Rome Papal] with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with nations, has not mixed with them, but has kept up authority over its subjects, under whatever government they may have been located. Rome has been felt by all subjects have been "mingled" together. The fourth or Roman kingdom "divided." That power by its ecclesiastical authority has been kept in its hands."

Verse 44.—"And in the fourth kingdom: for course] shall the fifth universal kingdom [and, therefore, earth,"] and th

* This list is on doubtful authority, as the historian, Mac who introduces the 7th of Daniel. His conclusion

left to other people, [i. e., the subjects shall not pass from the hands of rulers to another, as the four previous kingdoms have done,] but it shall break in pieces and consume all these kingdoms. [See Rev. xi. 15.] "And the seventh angel sounded; and there were great voices in heaven, saying, "The kingdoms of this world, are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." "And (18th verse) the nations were angry, and thy wrath is come and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldst destroy (break in pieces) them that destroy (break in pieces. See Dan. vii. 23) the earth, and it [the fifth kingdom] shall stand for ever."

The question now arises, What are we to understand by this last kingdom; and when is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "little stone" at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible. It is not there. They must find it then among the inventions of men. "But," say they, "it grows, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to grow? You do not find it in the Bible, it must be in your imagination, if anywhere. The "stone smote the image, and" it "became like the chaff of the summer threshing-floors, and the wind carried" it "away, that no place was found for" either of the four kingdoms; then, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that it must be the kingdom of grace, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cæsars*. You speak of the "kingdom of grace;" but I ask, then, if God had no "kingdom of grace" in the world till "the days of the *Cæsars*?" If he had not, then Abel, Enoch, Noah, Adam, Isaac, Jacob, Moses, Joshua, Samuel, David, must have gone to perdition, and have lived without grace; and that salvation. Thus if Jesus set up the "kingdom of grace," only 1800 years ago, the kingdoms previous have "pe-

ruished.)

THE ADVENT OF

our Lord Jesus Christ, as foretold by the prophet Matthew, who saw the birth, and the manner of his behaviour: I could say much more in one respect, but I will leave between the men of the world. It appears from the scriptures, which this most precious Son of God were a few years before he came to have been

looking for the fulfilment of this event, and there was one sign given of its fulfilment, viz.; a star appeared. This was sufficient for a full confirmation of their faith. They prepared gifts of gold, frankincense, and myrrh, and straightway made their journey to Jerusalem, and went to King Herod and inquired: "Where is he that is born King of the Jews? for we have seen his star in the east, and have come to worship him."

Herod, unlike our present rulers and D.D.'s believed the report, and was troubled, and all Jerusalem with him, and immediately assembled the chief priests and the elders, or scribes of the people, and demanded of them where Christ should be born. They told him that he was to be born in Bethlehem of Judea. Why? Because thus it is written BY THE PROPHET, "and thou Bethlehem," &c.

Then they believed and understood the prophecy in reference to the place, and near the time of the advent of the blessed Jesus, Herod, after he had diligently inquired of the wise men, (which few are now inclined to do,) what time the star appeared, sent them to Bethlehem, with a charge to search diligently for the young child, and when they had found him, to bring him word that he might go and worship him also. It appears quite obvious, that Herod, although he fully believed that Christ was born in Bethlehem, yet he had no intention of paying homage to this illustrious personage, but he began to tremble, lest his hopes of a continuance of his kingly power, and that of his successors, should be cut off, and his throne crumble to the dust, by the succession of this (as they supposed) temporal King of the Jews. This is manifest by his conduct; for as soon as he saw he was mocked by the wise men, by their not returning, he sent forth executioners and slew all the children in Bethlehem, and in the coasts thereof, from two years old and under, according to the time he had diligently enquired of the wise men.

Thus much for Herod, and the men of that generation. We come down to the present, a time big with great and important events; and what do we see? do we not discover a similarity between the wise men of old, and a few of the present generation, who, having learned by books of the prophecies, according to times, numbers, and signs therein given, and plainly set forth, that this same Jesus is about to come in like manner, as he ascended into heaven, and establish his everlasting kingdom, after the complete destruction of the kingdoms of this world, and the creation of the new heavens and new earth—believe the record true and faithful as to times and numbers? These, full in the faith, trim their lamps, and go forth to enquire, Watchman, what of the night? They find a few faithful watchmen at their posts, who reply, The morning cometh, and also the night, if ye will enquire, enquire ye; return: come. Their hearts being tuned in unison, they respond with the words of the Revelator, "Even so come Lord Jesus."

But now for the contrast. They go to Herods, the high priests, the D.D.'s, and rulers of the people, and enquire, where is he that is born King of the Jews, and

when is he to come again, for we have seen the signs of his coming, and wish to be prepared to go and worship him; "Watchman what of the night?"

"O I suppose the night cometh, and perhaps the morning will come some time; I cannot tell when; but if ye will enquire, enquire ye for the approach of the temporal millennium, or spiritual reign of Christ, and the return or restoration of the carnal, unbelieving Jews to the land of Palestine. If the Saviour ever comes personally, it will not be for at least one thousand years, or three hundred and sixty thousand from the commencement of the millennium, and I cannot tell, neither do I think any finite being can tell anything about it. All the prophecies in reference to this matter are dark and mysterious, and perhaps will never be understood."

But enough of this. I would just say to all who are looking for the blessed hope, "wherefore brethren, seeing ye look for such things, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

THE SECOND ADVENT AND ITS OPPONENTS.

Many who call themselves Christians are yet very angry, when we tell them the Lord is soon coming to deliver his people, and punish his adversaries; they call us insane and mad, when we tell them the word of God assures us positively that these things are so. They tell us that if we believe these things to be true, we ought not to say anything about it, lest it should produce a bad effect, by offending other christians who cannot see with us; that our believing this doctrine would not be of so much consequence if we would but keep it to ourselves; but if we are allowed to proclaim these views to the public it will entirely frustrate the present and future designs of the christian church, and disarrange all their plans and organizations, and prejudice the mind of the people against their ministers, and create much disturbance between them; and thus you see the influence of such a doctrine would produce a very bad effect, and be the cause of very much evil and confusion, and God is not the author of confusion, but of peace. Therefore admitting the doctrine to be true, yet on account of its evil tendency, the promulgation of it ought to be prohibited. These are some of the statements and earnest requests of those who profess much sympathy for us, and great love to God, and the cause of Christianity; but how can we reconcile these things with the word of God? How is it possible to be a faithful steward of the manifold grace of God, if we shun to declare all the counsel of God—cover up, and keep back a part? Now what are we to do in this case? Shall we obey man rather than God? Shall we seek to gain the favour and good will of men rather than to please God? Shall we shut our mouth from proclaiming the solemn truth of the Bible, merely because it does not accord with the present views and feelings of modern professors of religion? God saith, "Let him that hath my word preach my word faithfully, and diminish not a word;" God hath appointed watchmen to stand upon the walls of Zion; therefore let them declare what they see, and if they see the sword coming and blow not the trumpet, and the people be not warned, the sword cometh, and the people are taken in their iniquity, but their blood will be required at the watchman's hands. Eze. 33. How can the unfaithful watchman answer the charge that shall be brought against him at the last day? If the trumpet give an uncertain sound, who shall prepare themselves for the battle? The truth of God must be brought out before the people, whether they will hear or forbear; woe is me if I preach not the gospel.

Seeking the praise of man is one of the great evils found in

the church at the present day. This was a very prominent feature in the character of the Scribes and Pharisees in the days of Christ and the apostles; they could not endure sound doctrine, they loved the praise of man more than the praise of God. 12 Jno. 43, "Jesus said unto them, How can ye believe that seek honour one of another?" 5 Jno. 14. Many who heard Christ preach were convinced of the truth and believed on him, but they did not confess him, lest they should be put out of the synagogue. 12 Jno. 42. It is the case with many who are now in the professing church; they are fully convinced of the truth of the Lord's coming, but they do not mention it lest they should displease their ministers and be turned out of society, therefore they put their light under a bushel, instead of putting it on a candlestick, and thus through the fear of men, many are brought into a snare, and those who have the light cover it up and will not let it shine, that others may see it. Oh! what a solemn and awful thing! Oh! what an awful responsibility rests on such persons, what account will they give at the last day! Many who call themselves christians seem to fear the frowns of men more than the curse of God; they seek honour one of another, and not the honour that cometh from God only. How shall such escape the punishment that shall come on the evil servant who knew his Lord's will and did it not, who shall have his portion with hypocrites and unbelievers, where there shall be wailing and gnashing of teeth. 12 Luke, 45, 40; 24 Mat. 50 to 53. I scruple not to say that these will not only perish themselves but be instrumental in the destruction of many others. May, the Lord save me from unfaithfulness in his word! I am determined, by the grace of God, to declare his word faithfully, whether men will hear or forbear, in spite of all opposition, as God gives me light and understanding in his word. I will cry aloud, and spare not, warning and exhorting sinners to repentance, and the church to arouse from their slumbers, and prepare for the coming Bridegroom; and so much the more as I see the day approaching. I am aware that in proclaiming the speedy coming of Christ, I greatly enrage the devil, and displease cold hearted professors of religion; but I shall not cease the cry of alarm to please the Devil or them, and they may labour in vain to stop the progress of such a powerful truth. It is a sword that will cut where it goes, and level its foes before it; it is a fire unquenchable that will burn brighter and brighter unto the perfect day, and the more our opponents try to put it out the faster it burns. If God be for us, who can be against us? Our enemies, though they are displeased with it, cannot bring one sound argument against it. We can seldom get any of them to reason on the point. All we get from them is slander and ridicule. We are called heretics, fanatics, and enthusiasts, merely because we believe Christ will come this year. If we are wrong, let us know it, and be wrong why do they not show us the error? We have ridicule enough to spare, and we know we are in the wrong; the world will be convinced of our views. Our conclusions have been arrived at by prayerfully, as we have sought the will of God, and the Divine Truth, and all the arguments of our opponents are confirmed in the truth of our views.

We believe that our views are true, and are not contented, but it is the truth that we stand to arouse the slumbering church to come, and to awake out of sleep. An Advent believer who has been seen afraid to speak, and drive to advocate the views of a man of a different character and in many of the coming of Christ, and then practical efforts.

the midnight cry, for if we had no greater alarm than that they give, both the church and the world might remain sound asleep on this subject till the blast of the archangel's trumpet awake them, and the bridal chamber appear! Can we wonder that the church is in such an awful state, with such a ministry as this? The Lord have mercy upon such watchmen and awake them from their slumbers, and show them their duty and destiny before that awful day overtakes them! O, how I long for the Lord to come, that he may deliver us from this sin-cursed earth, and a proud hypocritical church, and bring us into our heavenly inheritance, where peace shall flow like a river, and righteousness abound as the waves of the sea! The day of final retribution to the wicked is at hand, when the Lion of the tribe of Judah will tear them in pieces, and there shall be none to deliver. It will be a day of rejoicing and triumph to all the truly righteous; soon we shall know who is on the Lord's side, and who has worn the garb of profession without having the power and life of Christianity. Then shall ye return and discern between the righteous and the wicked—him that serveth God and him that serveth him not. Reader, now let me ask to which of these classes do you belong; and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think before you take another step; consider your latter end and examine thy heart; search it with the candle of truth; Christ will soon search it with his eyes of flame. If you find yourself not ready, remember the only way to secure the operation of the Holy Spirit, is by faith in Christ's blood. I have warned you, and if you are lost, I am clear from your blood. May the power of the Holy Ghost accompany these few broken hints, is the prayer of your faithful monitor,

R. W.

ST. PETER'S CAUTION TO CHRISTIANS IN THE LAST DAYS.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked, fall from your own steadfastness."—2 PET. 3; 17.

No one can dispute but that the apostle is speaking in the this whole chapter, from which our text is taken, of the second coming of Christ. In the 3d and 4th verses he informs us that in the "last days" some will ask, "Where is the promise of his coming?"—This question evidently could not be asked until a definite promise that he was coming was pointed out, preached and propagated among the people. Then those who were opposed to the coming of Christ, and those blind concerning Scripture truth, would ask, "Where is that promise speak of? We find none! nor do we, in the course of

see any tokens of dissolution. All things continue as

from the beginning of the creation." Though these

men are earnest in not discerning the signs

of the Lord was at hand, the Holy Spirit would

warn them of this ignorance would not

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It becomes us thus to inquire, What are the dangers by which those who are looking for the coming of the Lord, will be liable to be led astray and so fail of eternal glory? Among many, we will mention some prominent ones.

1. Retaining a standing in a church where the members do not receive the evidence that the Lord is at the door.

Can two walk together except they be agreed? Amos 3; 3. Whatever apparent union there might formerly have been between the different members of any church, there can be none between those members who love the appearing of Christ, and receive the Bible evidence that he is at the doors, and those members who do not receive this evidence. The one delights to dwell on the all-absorbing theme—"Jesus is coming." The other disbelieves and disrelishes it, and by evasive arts and cavils, and objections, will use the utmost endeavors to quench the flame of love in the Advent brethren.

Though some may run well for a time, and retain their standing in these sects, or churches, yet they cannot long, they will soon grow weary with contending, and fall asleep of fatigue. There is no union now. One party is waiting for the Lord from heaven, and striving to get souls ready for that event. The other is laying plans to build up party and sects for ages to come. The one has lost all desire for this sin-cursed earth, and is daily looking for the new, where Jesus will reign. The other is perfectly contented here where the devil reigns, and would much rather that Jesus would not come so soon "to destroy the works of the devil." The one believes God, the other does not, but calls evil good, and good evil; puts darkness for light, and light for darkness—bitter for sweet, and sweet for bitter. These errors God foresaw; thus unbelief God foreknew. Hence, though he permitted his children to live in these worldly corrupt sects, until the cry should be made, "Behold the Bridegroom cometh," and thus the separation in interest should be fully developed, then he would have all those who loved the Saviour, obey the command, "Come out of her, my people;" (Rev. 18: 4.) knowing that if his people continued with the unbelievers, they would, by the errors of the wicked, fall from their steadfastness in looking for the Saviour, and so lose their all.

3. Those who are looking for Christ are in great danger from those ministers who do not know whether Christ is coming, and consequently are not giving the alarm.

Many such ministers preach well. So did the Scribes and Pharisees. (See Matt. 23: 2, 3.) Many of them preach the truth, but they do not preach the right kind of truth.

The minister is a watchman, set to watch for danger. (Ezek. 33: 1-9.) If he neglect his duty, he is criminal, and is to be treated and judged as such.—Christ said that his people might know when he was coming the second time, by certain signs which should precede his coming; and by those signs they might determine when he should appear, with the same positiveness and certainty that they could tell when summer was coming. (See Matt. 24.) He then inquires, "Who then is a faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season?" By the "ruler over his household," is evidently meant the minister. (See Acts 20: 23.) "To give them meat in due season," is plainly, to tell them that Christ is coming, in season for them to prepare for the event. The minister who simply neglects this, Christ tells us, shall have his portion with hypocrites. We see the reasonableness of this. Christ made it so plain that a child can know when he is at the doors, and the minister who cannot tell this, shows that he does not believe the Saviour, and is only a blind guide.

Now let one who is looking for the Saviour attend the preaching of those ministers who are not giving the cry, "Behold, the Bridegroom cometh," and from the very nature of cause and effect, such an one must fall from his steadfastness. And the better the minister preaches, without telling them Christ is at the doors, the more dangerous his preaching. Christ saw that it would be necessary for people to know when he was coming, and for ministers to preach it. These minis-

