

# The Second Advent of Christ.

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## MILLER'S LECTURES.

### LECTURE I.

#### SECOND APPEARING OF CHRIST.

Looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ.—Titus 2: 13.

When we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But not; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Saviour, the great God and Jesus Christ. I know the world are taunting us with the inquiry, "where is the promise of his coming? for, since the fathers fell asleep, all things remain as they were, even from the creation of the world," for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7. Also, my brethren, there are some even among us, who "sneer at you in your feasts of charity, feeling themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12-21. Or, as Peter says, 2 Pet 3: 12, "Looking for and hastening unto the coming of the day of God." And again, Paul says, in Heb. 9: 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul farther saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Saviour, from whom also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfillment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order: 1. I shall endeavor to prove that it is yet future, viz., the coming of Christ, spoken of in the text. 2. The certainty of his coming. 3. The object of his coming.

1. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and refer to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards: "There shall

not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, saying, "Tell us, when shall these things be?" that is, what he had prophesied of: "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars—and yet Jerusalem was destroyed in the first war of any note after this prophecy—and then says plainly, "The end is not yet." Now, if this end was the destruction of Jerusalem, then where are those wars spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 24th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called Son of man. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 33rd verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the end; and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth—yet the "blood of the martyrs has been the seed of the church;" and Christ has had, and will have, a people on the earth, until his second coming. 1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm 22: 33. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have

no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world, and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him;" and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem? No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come at the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come at the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. 9: 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would have no more sin, or afterwards would be "without sin." Experience teaches us to the contrary. Again it is said, 1 Thes. 4: 16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Who saw this great transaction at Jerusalem? Were there no witnesses? Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify? In his Gospel, 14th chapter, 3d verse, "And if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also." Again, 29th and 30th verses, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John 2: 28, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And 3: 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. 1: 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come again, as some supposed. Let this, then, suffice to prove, that the "glorious appearing," spoken of in our text, is still future.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

2. The certainty of it:

1. Because the ancient prophets all spoke of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city;" plainly referring to the judgment-day; for he says, "Alas! who shall live when God does thus?" See Numbers xxiv. 17-23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm 50: 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.)" And Isr. 40: 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together;" for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied of in a clear and plain manner. In Dan. 7: 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Joel 3: 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. 1: 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." Zech. 14: 5, "And the Lord thy God shall come, and all the saints with thee." Mal. 4: 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself says, in Matt. 16: 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "like manner," which agree with the often expressed sentence, "He shall come in the clouds of heaven." We shall be led to admire the general harmony of the scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. 3: 11, "Behold, I come quickly; hold that fast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 37, "And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming? And if I should argue the tradition of nations that never saw the word of God, the conversion on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the thundering of your conscience; yea, could I see and expose the tremblings and shakings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth—of what use would it be? Would you believe it if I could raise a dead friend who would tell you to prepare to

meet your God? No. If they believe not Moses and the prophets, neither would they through one man be converted. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged; and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

3. The object of his coming.  
1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming." 1 Cor. 15: 22, 23. Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the trumpet, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes. 4: 14—17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thes. 2: 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power." Rev. 20: 6. In Psalms we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice." Ps. 135. Again, see Isa. 66: 24, "It shall come to pass that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezekiel 34: 11, 12.

And now I refer you to one more passage, and then pass on. "Behold, I show you a mystery; we shall not all sleep. (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "in the dark and cloudy day," and receive them unto himself in the air, when they will ever be with the Lord.—I will.

2dly. Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the reception of the new Jerusalem state, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. 32: 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." 2 Samuel 22: 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Though the brightness before him was as flames of fire kindled." Psalm 97: 2, 3, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Isaiah 66: 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. 7: 11, "I beheld then, because of the voice of the great waters which the horn spake; I beheld even till the beast

was slain, and his body destroyed, and given to the burning flame." Again, Nahum 1: 6, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world and all that dwell therein." Habakkuk 3: 3—5, "God came from Teman, (south) and the Holy One from Mount Paran, (south of glory.) Selah. His glory covered the heavens, and the earth was full of his praise; and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Also, Malachi 4: 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. 3: 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 13: 30, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." 40. "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world; the angels shall come forth, and sever the wicked from among the just." Again, Paul to the church of the Thessalonians writes, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter 3: 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." Rev. 18: 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire for strong is the Lord God who judgeth her." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-Christian beast—and the cleansing of the world by fire. Yet if scripture proof can be sufficient, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence; for he who hath all wisdom in heaven and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard?" He has taught us by his own word, by the mouth of his prophets, and by examples; witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire; Jerusalem by famine, sword, and fire. These are all set forth as examples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue in such faith? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some of the evidences concerning the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phoenix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished—it will lighten the world of a load of crime which has made

it reel to and fro like a drunkard; the infernal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken, "that those things that cannot be shaken may remain." Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire," Heb. 12: 27—29. Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21: 2, 3. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God," 10th verse. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." "And I saw thrones and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished."

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people; but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory until the world is cleansed from all wickedness, Satan is chained, and righteousness fill our world, nor until "the glorious appearing of the great God and our Saviour Jesus Christ," even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by "the brightness of his appearing." All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until "the glorious appearing of the great God and our Saviour Jesus Christ." Is this true? I say the passages of Scripture already named fix it beyond a doubt. And any one who will examine the Scripture for himself, will find that the second coming of Christ is the point to which Jesus Christ, the prophets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, "In the world ye shall have tribulation." I say, I can find nothing in the word of God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the day of God, "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ?" Then let our conversation be in heaven, from whence we expect our Saviour, and stir up each other's pure minds by way of remembrance of the same things; for the time of the promise draweth nigh, when he will come and receive us to himself, that we may be with him. How necessary, my brethren, we should examine

the word of God diligently; see if it does not give some indications, some signs, by which we may know the "Son of man is near, even at the door," and our "blessed hope" is about to be realized in the "glorious appearing of the great God and our Saviour the Lord Jesus Christ." If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and, inaking our want of talents an excuse, have neglected to trim our lamps, and have been very spare in holy conversation, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unkind remarks on this subject, and although we have heard the midnight cry, "Behold the bridegroom cometh," yet we treat it with neglect or disdain, or some of us, perhaps, with reproach.—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your speaker believes; still what do I ask of you, my brethren? Nothing but what Jesus Christ, and the apostles required 1800 years ago. I ask you to compare these views with the Bible. Is this wrong? No. I ask you for holy conversation, is this wrong? No. I ask you for heavenly-mindedness. Is this wrong? No, no. I ask you to stir up each other's pure minds, to make improvement on your one talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong?—Certainly not, no, no. I ask you again to compare Scripture with Scripture; to read the prophets; to stop your revellings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourself in Christ, until the indignation be over and past; to look "for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Is this wrong? Then be the wrong on my head.

And now, my impatient friends, what say you? "We say, You know nothing about it." Do you believe the old world was deluged? "Why, yes." What makes you believe it? "Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them." And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidences; your eternal happiness, the salvation of your immortal souls, may depend upon your decision. But what say you now? "We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repent." But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance. No, no—no late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled to his will, love his law, forsake sin, love holiness, practice his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to "look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Amen.

**SECOND ADVENT BOOKS.**  
Some Books and Papers have been left by a brother in the care of T. H. Smedley, designed for the destitute portions of Ohio, Michigan, or Canada. Lecturers will be supplied in such a way that they will be enabled to do good. Terms made known on application.

**MILLER'S LECTURES.**  
We commence the publication of these Lectures with the first number of the third volume. City subscribers will receive their papers by the carrier. Our terms are 25 cts. for twelve numbers.  
In part of last week's edition, we stated that Bro. Fitch had returned from the east. We allude to it again, for the information of those who did not see it.

# THE SECOND ADVENT OF CHRIST.

CLEVELAND, JULY 19, 1943.

## The Stone Kingdom.

Or the kingdom of God, by which all earthly kingdoms are to be destroyed, as symbolized by the stone in the 2d chapter of Daniel.

The interpretation of the stone is the following: Dan. 2: 44, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people: it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."

The advocates of a temporal millennium say that this kingdom is the gospel kingdom. To this view there are the following objections:

1. It was never the design of the gospel to establish a kingdom in this present world. Christ said, "My kingdom is not of this world." The gospel was a proclamation: "The kingdom of heaven is at hand!" It was to be a witness unto all nations of this fact, that the time for the establishment of the kingdom of God was near; and was a call upon all who heard it to be in readiness. The Bible nowhere says that the kingdom of God had come.

2. The gospel was never designed to break in pieces and consume the kingdoms of this world. It enlightens, purifies, and fits for the kingdom of God. If the nations of the world were converted and saved, then the dream would not be certain nor the interpretation thereof sure, for that declares they shall be broken in pieces and consumed. Now to say that to convert and save, is the same thing as to break in pieces and consume, is entirely to wrest the word of God from its plain testimony, and attach to it a meaning precisely the opposite of that which its language plainly expresses. It is to promise peace, when God has denounced destruction; it is to put light where God said darkness, and good where God has pronounced evil.

But what is the kingdom which is to destroy the kingdoms of this world, and then fill the whole earth and stand forever? A few passages of God's blessed word will fully answer the question.

A kingdom must of course include a king and subjects. Ps. 2: 6, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. They shall break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Not convert and save them. They are to be broken, dashed in pieces. Rev. 2: 26, 27, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

The same power therefore which Christ receives of the Father to dash in pieces the nations, He gives to the saints; to every one that overcometh and keepeth his words unto the end. In connection with these scriptures read the 149th Psalm, from the 5th verse: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punishments upon the people: to bind their kings with chains and their nobles with fetters of iron; to execute the judgment written. This honor have all the saints. Praise ye the Lord." All the saints, then, are to have the honor of executing vengeance upon the heathen and punishments upon the people. See also I Cor. 6: 1: "Dare any of you, having a matter against another, go to law before the unjust and not before the saints? Do ye not know that the saints shall judge the world?" Jude 14th verse: "And Enoch also, the 7th from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Zechariah, in his 14th chapter, prophesies of a time when the Lord shall go forth and fight against the nations, and His feet shall stand in that day on the mount of Olives, "and the Lord my God shall come and all the saints with him." Joel also foretells the same, when in his 3d chapter we read, "How ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A great people and a strong, here hath not been: even the lion, neither shall there

be to the years of many generations. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Before their faces the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; when they fall upon the sword they shall not be wounded. The earth shall quake before them; the heavens shall tremble; and the Lord shall utter His voice before His army. For His camp is very great, for He is strong that executeth His word: for the day of the Lord is great and very terrible, and who can abide it?" Here then is an army of immortal ones, inasmuch as they cannot be wounded by falling upon the sword. The same events are predicted in the 19th of the Rev., where the Faithful and True, with many crowns on His head, rides forth at the head of all the armies in heaven; when the nations are smitten and all the fowls of the air filled with their flesh. The fulfillment of all these will be on this wise: The Lord himself shall descend from heaven with a shout and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise—in a twinkling of an eye the saints that are alive and remain unto the coming of the Lord shall put on immortality—and with the risen saints go up to meet the Lord in the air. They are now with Christ, an immortal army that cannot be wounded by falling on the sword. And now the Lord my God shall come, and all the saints with Him, against the nations of the wicked, who were left in the earth when the saints were caught up to meet the Lord in the air. And a loud voice in heaven shall proclaim, Near is come salvation and strength, and the kingdom of our God, and the power of His Christ. Now they break the nations with a rod of iron, and dash them in pieces like a potter's vessel. The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth—and an angel standing in the sun shall cry with a loud voice to all the fowls in the midst of heaven, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men and the flesh of horses, and those that sit on them, and the flesh of all, both free and bond, both small and great. And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against His army. And the beast was taken, and with him the false prophets that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat on the horse, which proceeded out of His mouth, and all the fowls of the air were filled with their flesh."

We see therefore that Christ and the immortal saints are to break in pieces and consume the nations of the earth. Jesus Christ and the saints are the kingdom of God. It is theirs to execute vengeance upon the heathen, and punishments upon the people. And when all the heathen shall assemble themselves and come, and gather themselves together round about, thither shall the Lord cause His mighty ones to come down, and there shall He sit to judge the heathen round about—and the Lord also shall roar out of Zion and utter His voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of His people and the strength of the children of Israel. And when the wicked shall be cut off from the earth and the transgressors rooted out of it, then the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall take the kingdom and shall possess the kingdom forever, even forever and ever. And one like the Son of man shall appear in the clouds of heaven, and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. This is the kingdom symbolized by the stone, that is to break in pieces and consume all the kingdoms of the world, and then fill the earth and stand forever. Thus the dream will be certain, and the interpretation thereof sure. And then will be heard great voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. Then the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end. Then Abraham, risen from the grave, shall have the everlasting possession which God promised him and his seed, which is Christ, and as many as are Abraham's seed through faith in Christ, shall find themselves heirs of God and joint heirs with Christ; to whom shall then be given the world, of which Abraham had the promise, that he and his seed should be the heirs. See Rom. 4: 13: "Then the wicked shall not be; yes, thou shalt diligently consider his

place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace; the seed of the wicked shall be cut off, and the righteous inherit the land and dwell therein forever." See 37th Ps. "He that testifieth these things saith surely I come quickly. Amen. Even so come Lord Jesus." C. FITCH.

## GERMAN NEOLOGY.

It is not a little painful to notice, how those in this day who put far off the coming of Christ, have conformed to the practices of the German Neologists, in accommodating scripture to their views of things. To be understood, I will refer to some scriptural expositions by German authors, as given by Professor Stuart, in his reply to Channing. The object of these men is to account for everything in the bible without supernatural agency.

Thus—we are by no means to believe that Abraham was ever called of God to sacrifice his son. He doubtless dreamed it, and believed that it was from God. Again, in the act of offering Isaac, we are not to suppose that he actually heard God's voice calling on him to forbear; but, happening to see at that moment a ram caught in a thicket by the horns, he regarded it as a providential circumstance, and called it the voice of God, and immediately substituted the ram for his son.

Again, we are not to suppose that Christ actually walked upon the water, but wanted to his depth, and then swam. Nor, again, are we to suppose that the Holy Spirit came upon the disciples at Pentecost, with the sound of a rushing wind, and with the appearance of fire; but that there was doubtless a heavy gust of wind, attended with much lightning, and the disciples having been praying for the Spirit, took this in their excited state of feeling, as the answer to their prayer, and regarded it as a being baptized with the Holy Ghost and fire.

When, also, Peter and John are said to have healed a man lame from his birth, we are told that it was doubtless a man who had always the power of walking, but had refused to exert it; when, however, Peter took him by the hand, he entered at once into the design of making it appear as a thing supernatural, and consequently arose and walked, just as he might have done at any previous time, had it been his pleasure so to do.

Such is German Neology—and the men who thus use the bible, are admitted to be among the most distinguished scholars of their times.

Let us now compare with this, the practice of some who in this day oppose the belief that the coming of Christ is near even at the doors. Thus, when told in the 2d chapter of Daniel, that the God of heaven shall set up a kingdom by which all the previous kingdoms shall be broken in pieces and consumed, we are told that it means that they shall be converted by the gospel, identified with the spiritual kingdom of Christ, and saved. The dream is certain, and the interpretation sure. But it would not be so in the conversion of these kingdoms. When told in the 7th of Daniel that the Ancient of Days shall come with his throne like fiery flame, and his wheels of burning fire; a fiery stream issuing and going forth from before him; thousand thousands ministering unto him, and ten thousand times ten thousand standing before him; when the body of the beast, (which should devour the whole earth and tread it down, and break it in pieces,) should be destroyed and given to the burning flame—we are told that that was all fulfilled in Antiochus Epiphanes and the Syrians; or, as some say, that it is to be fulfilled when the Romish church is destroyed; after which all the world is to be converted to the spiritual kingdom of Christ. Thus, the destruction of popery, a single horn on the head of the beast, is made to mean the same thing with the destruction of the body of the beast. With others, it is Antiochus; and all they can make of him is but a single horn; whereas the beast was to devour the whole earth, and hence is a symbol of all secular governments, which from the time of that judgment are to be no more; but all people, nations, and languages are therefore to be subject to Him who shall come in the clouds of heaven; and the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and they shall take the kingdom, and shall possess the kingdom forever even forever and ever.

Such is the language of the bible, which, as many in this day claim, means only a temporal triumph of the gospel in the present world, and previous to the day of judgment. A greater liberty was never taken with the bible, by the boldest of German Neologists. Again, we read in the words of our Saviour, in Matt. 24th chap. and Luke 21st chap. "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life,

and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

German Neology was never guilty of a greater outrage upon the plain testimony of the word of God, than it is to say that all which was meant by such language as this, was fulfilled at the destruction of Jerusalem. And yet some express great astonishment that we cannot receive such things as truth.

Again, when God has given Ezekiel the vision of the valley of dry bones, and has there told him, "Son of man, these bones are the whole house of Israel; behold I will open your graves, O my people, and cause you to come up out of your graves, and bring you into the land of Israel;" we are told this does not mean what God says it means; but merely the return of the Jews to the land of Judaea. But if the Jews were to return five hundred times it would not be a fulfillment of what God has declared to be the interpretation of that vision. That interpretation will not be fulfilled until departed Israel are raised out of their graves. The same ground is taken respecting the 20th of Revelation, "I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, &c. and they lived and reigned with Christ." This we are told only means that religion shall one day prevail in all the earth. This may be so for German Neology, but is not what the bible declares.

C. FITCH.

## SECOND ADVENT MEETING.

A CAMP MEETING is appointed to be held in Springfield, 6 miles S. E. of Akron, on the 17th of August. More particular notice next week.

## ABSURDITIES.

NO. I.

It is absurd to say that the time when our Saviour directed his disciples to flee from the destruction of Jerusalem, and the time at which He promised to send His angels to gather them together, are the same. Let us just compare the words of Christ, touching these two things.

Matt. 24: 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy place, then let them which be in Judaea flee into the mountains: Let him which is on the house top not come down to take anything out of his house, neither let him which is in the field return back to take his clothes."

Matt. 24: 31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Those who apply the whole of the 24th of Matt. to the destruction of Jerusalem, and say that our Saviour's predictions in this chapter were all fulfilled at that time, must admit, that to flee for their lives from Jerusalem; and to be gathered together by angels are one and the same thing, fulfilled at the same time. Besides those in Judaea only were to flee; while the elect are to be gathered by angels from the four winds, from one end of heaven to the other." It is surely a monstrous absurdity, to say, that all this has reference to one thing only, and that the flight of the disciples from Jerusalem.

NO. II.

It is an absurdity to say that the destruction of Jerusalem and the coming of the kingdom of God are one and the same.

Matt. 24: 32, 33, "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Know that what is near Christ had been speaking of His own coming in the clouds of heaven; but Bro. Mahan says it was the destruction of Jerusalem alone, to which He referred. Let us now hear Luke, who gives his account of the same conversation of our Saviour in the 21st chap. of his gospel. Luke 21: 29, "And he spake to them a parable: Behold the fig tree and all the trees, when they now shoot forth, ye see and know of your own selves that summer is nigh at hand; so likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand." According to Luke therefore, Christ was speaking of His own coming in the clouds of heaven to establish His kingdom. But according to Bro. Mahan it was all fulfilled at the destruction of Jerusalem; hence he admits that the destruction of Jerusalem by the Romans, and the coming of the kingdom of God at the appearing of Christ in the clouds of heaven, are one and the same. This is another monstrous absurdity.

NO. III.

It is an absurdity to say that our Saviour referred to the destruction of Jerusalem, when giving His Disciples a test by which to try false pretenders to the Messiahship. Matt. 24: 5, "For many shall come in my name, saying, I am Christ, and shall deceive many." Again, Matt. 24: 23, "Then if any shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that if it were possible they shall deceive the very elect."

Behold I have told you before, (as in the 5th verse), Wherefore, if they shall say unto you, behold he is in the desert, go not forth: behold he is in the secret chamber, believe it not." But why not believe it? Why not follow these men? The reason is immediately given: "For as the lightning cometh out of the west and shineth even unto the east, so shall also the coming of the Son of man be." Hence Christ has prepared us to take no man for Him, until He should thus come as lightning in the clouds. There would be therefore no occasion to go into deserts or secret chambers—they would never see Christ till they saw Him as lightning from the clouds. All therefore who should appear in any other way, claiming to be Christ, would be impostors of course. Had the world kept our Saviour's test in mind, they would never have been deceived by false Christs. But according to Bro. Mahan, it was all fulfilled at the destruction of Jerusalem—and hence Christ is represented as directing His disciples not to look for Him in deserts or secret chambers, because Jerusalem should be destroyed. This is a great absurdity. How would the destruction of Jerusalem prove any man not to be the Christ, who might claim to be?

Christ spoke of His coming in the 24th of Matt., and gave signs that should precede it, and when these signs were fulfilled, it should be a certainty that His coming was at the doors, as truly as that summer is near when the trees put forth their leaves. Inasmuch as all these signs are now fulfilled, it is a demonstration that the coming of Christ is just upon us. Those who say that the Lord's coming is yet far off, must fall into the absurdities which I have named, in attempting to show that these things were fulfilled at Jerusalem's overthrow. Christ spoke in plain language, both of the destruction of Jerusalem and of His own coming. How strange that any reasonable man should suppose that He meant but one thing, and shut his eyes to the absurdities of such a supposition, while laboring to show that the time of the Lord's appearing is far off. Strange also that Bro. Mahan should try to fasten upon us the inconsistency of believing that Christ warned His disciples to flee, at the very time when He promised to send His angels to gather them together. They were to flee in haste from Jerusalem when they saw it encompassed with armies; they were to be gathered together at His appearing; and the generation that should see the fulfillment of the signs, as this generation have done, should surely see Him in the clouds, as surely as those will see summer who see leaves on the trees.

C. FITCH.

### MARK 13, 32.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

I think Bro. Sawin's explanation of the above passage, does not harmonize with the other scriptures on that subject. Though this passage alone does not prove that no man shall ever know the day or hour of Christ's coming, there are others that do, such as Matt. 24: 42, "Watch therefore, for ye know not what hour your Lord doth come." Also 5: 41, "Therefore be ye also ready: for in such hour as ye think not, the Son of man cometh." Again, Matt. 25: 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Also in Mark, the command is, "Take ye heed, watch and pray: for ye know not when the time is." But to supply, as the ground of this exhortation, "for ye can form no adequate conception of the character of that event," as Bro. S. proposes, would be an entirely different thing.

Furthermore, we must understand these exhortations as addressed especially to us who see the signs of Christ's immediate coming; and I think it is evident, that they derive their peculiar pungency from the fact that the day and hour are and will be hid from us until the event shall reveal them. That Christ and the angels do not know the day and the hour, I know nothing in the Bible to disprove. I think we must adhere strictly to Christ's explanation of Mark 13: 32, as given in the 35th verse, "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;" which shows that the 32d verse does not teach that we cannot know the month or the year; but is precisely parallel to those passages in which the day and hour are specified.

Again, if we were to know the hour, would one of us be in bed at that hour? If we were to know the day, would any of us be grinding at the mill, or laboring in the field, on that day? It seems to me not. But the Christian who is that night shall repose beside an unbeliever, will have his duty done to that individual, and will have laid himself down to rest in the conscious enjoyment of the favor of God.

In that day, the Christian who shall be laboring with his hands will be doing his work as faithfully as to the Lord; while the unbeliever

by his side will be laboring to lay up treasures on the earth for himself. Let the Christian then stand upon his watch, remembering that though the vision seem to tarry, it will surely come, it will not tarry. Let him not wait for any premonitory witness in his heart of that hour—I know nothing in the bible to warrant such an expectation.

Christian, is there anything in this world that you cannot drop at a moment's warning? Have you fully and finally committed your soul to God in well doing, as unto a faithful Creator? Are you sure you are converted, and have become as a little child? Are you simple hearted enough to believe the signs which Christ has given; and that all the signs have been fulfilled, except those immediately to precede his appearing? If so, you will heartily and with faith adopt the prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven." B. MORLEY.

### Love for the appearing of Christ.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven will cast upward their steadfast eye to the appearing of Jesus, "bright glory's beaming star." The coming of the Lord, and not death will be their constant theme.

If in the mean time death should come, and find them thus "looking," it has no terror to them, for they will then, for a little while, sweetly sleep in Jesus till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess. 5: 23, And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

1 Cor. 1: 7, 8, So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Phil. 3: 20, For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Col. 3: 2-5, Set your affections on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thess. 1: 10, And to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

2: 19, For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?

3: 13, To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

4: 14-18, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

2 Thess. 1: 10, When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2: 1, Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. 6: 14, That thou keep this commandment without spot, unrepukable, unto the appearing of our Lord Jesus Christ.

2 Tim. 4: 8, Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.

Titus 2: 13, Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Heb. 9: 28, So Christ was once offered to bear the sins of many; and unto them that

look for him shall he appear the second time without sin unto salvation.

James 5: 7, 8, Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter 1: 7, 13, That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

2 Peter 3: 11, 12, Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John 2: 28, And now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

3: 2, Beloved, now are the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. 1: 7, Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen.

16: 15, Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

22: 7, 20, Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.

Ho which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of Christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what Christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God that Christ should come this year, I feel resigned to his will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples ring again with *amens* and *hallelujahs*. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analogous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed at a certain number of days, but the letter has no date to it. It contains another sealed letter, which you are directed not to open until you hear that the president of the United States is taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. His taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day. Why he will be at home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will. But don't talk to me any more about it at present, for it is such an irritating

subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say you do not love your husband? We leave you a little while to make your own calculations how the faithful wife would not under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 10: 2. "He that loveth father or mother more than me, is not worthy of me." Matt. 10: 27.

### THE RESURRECTION.

BY ROBERT POLLOCK.

No sign was there of change. All nature moved in wondrous harmony. Moon, as they met, in morning salutation, from the face of day, and talked of common things. The husbandman prepared the soil, and silver-tongued Hope promised another harvest. In the streets, each wishing to make profit of his neighbor, Merchants, assembling, spoke of trading times, Of bankruptcies, and markets glutted full.

With subtle look, amid his paraphments, sat The lawyer, waving his sophistries for court To meet at midday. On his weary couch, Fat Luxury, sick of the night's debauch, Lay groaning, fretful at the obtrusive dawn, That through his lattice peeped derisively. The restless miser had begun again, To count his hoards. Before her toilet stood The fair, and, as with guileful skill she decked Her loveliness, thought of the coming ball, New lovers, or the sweeter nuptial night. And evil men, of desperate, lawless life, By oath of deep damnation bound to ill Remorsefully, from the night's debauch, Against the imminent threat of dawn, Plotted unparadiseous deeds of blood, And villainies of fearful magnitude. Despoils, secured behind a thousand bolts, The workmanship of fear, forged chains for man. Senates were meeting, statesmen loudly talked Of national resources, war and peace, And sagely balanced empires soon to end; And faction's jangled mimics, by the page Paid for abuses and ill-repeated lies, In daily prints, the thoroughfare of news, For party schemes made interest and cloak Of liberty, and right, and public weal. In holy convulse, bishops spoke of tithes, And of the awful wickedness of men. Intoxicant with sceptres, diadems, And universal rule, and jangling hard For fame, heroes were leading us the brave To battle. Men, in science deeply read, And academic theory, foretold Improvements vast; and learned sceptics proved That earth should with eternity contend— Concluding madly, that there was no God.

No sign of change appeared: in every man That day seemed as the past. From mountain path The sun looked gloriously on earth, and all Her scenes of giddy folly smiled secure, When suddenly, alas, fair Earth! the sun Was wrapped in darkness, and his beams returned Up to the throne of God, and over all The earth came night, moonless and starless night. Nature stood still. The seas and rivers stood, And all the winds, and every living thing, The catarract, that, like a giant wrath, Rushed down impetuously, as seized, at once, By sudden frost, with all his hoary locks, Stood still; and beasts of every kind stood still. A deep and dreadful silence reigned alone! Hope died in every breast, and on all men Came fear and trembling. None to his neighbor spoke. Husband thought not of wife, nor of her child The mother, nor friend of friend, nor foe of foe. In horrible suspense all mortals stood: And, as they stood and heard, no sounds were heard, Rolling in heaven. Revealed in flaming fire, The angel of God appeared in stature vast, Blazing, and, fixing up his hand on high, By him that lives forever, swore, that Time Should be no more. Throughout, creation heard And aghast; all rivers, lakes, and seas, and woods, Despoiling waste, and cultivated vale, Wild cave, and ancient hill, and every rock, Sighed. Earth, arrested in her wretched pain, As ox struck by the lifted axe, when oxen Was feared, in all her entrails deeply grieved. A universal cry was heard, as if all her dark Foundations failed; and deadly paleness sat On every face of man, and every heart Grew chill, and every knee his lowly spouse, No voice spoke, none stirred, none wept, for horror held All motionless, and fettered every tongue. Again, o'er all the nation silence fell: And, in the heavens, raked in excessive light, That drove the thick of darkness far aside, And walked with penetration keen, through all The spheres of atoms, another angel stood, And blew the trumpet of God's awake ye dead, Be changed, ye living, and put on the garb Of immortality. Awake, arise!— The God of judgment comes! Thus said the voice, And Silence, from eternity that slept Beyond the sphere of the creating Word, And all the noise of Time, awaked, heard Heaven heard, and earth, and (without hell, there) all Her regions of despair.

### TERMS.

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