

# THE WESTERN MIDNIGHT CRY!!!

VOL. III.]

CINCINNATI, SATURDAY, APRIL 27, 1844.

[No. 7.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY IS PUBLISHED EVERY SATURDAY.

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## WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 27, 1844.

### LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening, by Bros. Fitch and Stevens.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

### LABORERS.

Brother Cook is at Springfield, Ill. He writes last from St. Louis, in which he says, "Our stay here has been very pleasant—an apparent comfort to the truly cheerful band of believers."

Bro. Chittenden, left this place for the east, on Monday last.

Brother Kent is laboring in Cleveland and vicinity, where he will probably remain till brother Elon Galusha arrives at that place.

Brother C. Fitch has consented to comply with the request of brethren in this place, and deliver a course of lectures. Brother Kent's letter informs us, that brother Fitch will probably be here by the 25th inst.

Bro. Stevens, arrived here from Illinois, on Monday evening last, and is now laboring with us.

Brother Hall, is at Granville, unable to labor as will be seen by his letter in another column.

### THE MEETINGS.

Our meetings are more fully attended than they were last week. We have been informed of some recent cases of conversion to the Second Advent faith. Things move on harmoniously, and there appears no want of attachment to the cause, among those who have heretofore been its friends. We should, however, be pleased to witness a more earnest groaning for "adoption, to wit, the redemption of the body." A more earnest crying, "Come Lord Jesus, come quickly!" We lectured at Cummingville, four miles from the city, on Wednesday evening. Considerable interest is being awakened in that place.

Two boxes of Second Advent publications have just been received at this office; one from Boston, and the other from New York. All who are willing to investigate are invited to call and get them. They will be furnished to those who are able to pay for them, for money; and to those who are not, gratis.

"CONVERSION OF DR. CAPADOC, a Jewish physician of Amsterdam, author of the treatise 'Jehovah Jesus,' &c. written by himself."

This is Tract No. 388, published by the American Tract Society, 150 Nassau street, N. Y., and advocates precisely the same views relative to the "restoration of the Kingdom to Israel," as those advocated by Advent-

ists. Judging from the circumstance of its publication, a favorable change must have very recently come over the views of the managers of the Tract Society.

We may make some extracts next week.

### OUR POSITION.

It has been said to us, "if you are honest men, you will now give up your position relative to the Second Advent, as the times have all gone by."

What shall we give up? Every thing that is unsupported by God's word. This, through grace, will we do; and if God strengthen us, we will hold on to every thing that his word does teach: Consequently we cannot give up the doctrine of a still future, personal, and visible appearing of Christ upon the earth. As proof of this read the texts quoted in Chapters one and two of the article in another column, headed, "First principles of the Second Advent Faith." Neither can we be honest men and Christians, and go back to the doctrine of a Thousand years Millennium, and Return of the Jews, before Christ comes. Our reasons for rejecting these fables may be found by reading the texts quoted in chapters 3, 4, and 5, of the article above referred to.

We cannot give up the doctrine, that the earth is to be renewed, and become the dwelling place of the saints.—That all the righteous, living and dead, are to be made immortal when Christ comes, and that the wicked, at that time, or soon after, will be destroyed. For reasons, (as true Second Advent believers will believe nothing without a good scriptural reason,) read the texts in chapters 6, 7 and 8, of the above named article.

But, says one, had you not a good argument that Christ would come in 1843? We reply, Yes: and that argument is as good as it ever was. But tracing chronology through 2300 years, has left us in error, as all those who believed that time would terminate in March last, willingly grant; not because the unbeliever in the Bible proved it, but because time, and that only, has demonstrated it. The Bible truth, that in 2300 years from the going forth of the commandment to restore and build Jerusalem, the Sanctuary will be cleansed—the Host cease to be trodden under foot, is Bible truth still. So, allowing for errors in chronology, it will be 1843 when that work is accomplished. Therefore we cannot give up the position that the Bible does teach the time of our Saviour's Second Advent. As further evidence of the correctness of this position, consult the texts in Chapter 10 of the aforesaid article, in connection with Amos 3: 7. As children of God, and students of his truth, if we should say we know NOTHING about the time of the Second Advent, we should make ourselves liars like unto those that charge us with knowing nothing about it. In the fear of God, we are bound to say, that even the passing of the time, has made developments of prophetic truths, which more than ever convince us, that the error in time can be but a trivial one, and that the Lord is now at the door.

### ROME.

The "Daily Times" of the 24th inst., says that by the arrival of the packet ship, St. Nicholas, Peel, from Havre, whence she sailed on the 18th of March, "preparations were making for an inurrection throughout the Roman States. Land ahead!!! Rev. 18: 20.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—Proverbs, ii. 21, 22.

### COMMUNICATIONS.

#### < LETTER FROM BROTHER KENT.

Cleveland, April 17th, 1844

DEAR BRO. JACOBS:

I arrived in safety at this place, yesterday, P. M., being about six days on my way hither. I have ever spent one day (Sunday) in Ellsworth, attended meeting twice—talked once—distributed some books, &c. \* \* \* \* The cause here is yet prospering. The brethren are strong in faith; looking for immediate redemption. The meetings are well attended, and interesting. Last evening I spoke from John xiv. 3. It was a good season. Religion is the same here that it is in Cincinnati. Brother Galusha is expected here soon—when he arrives I shall probably go to Buffalo, and tarry there certain days. From thence, providence permitting, to other places further east; having a desire to visit the brethren where I have once labored, and exhort them to hold fast the profession of their faith without wavering, knowing that he is faithful who hath promised.

Next week, I expect to spend a day or two in Medina, and return here again. \* \* \* \* J. H. KENT.

#### LETTER FROM BRO. STEVENS.

CINCINNATI, April 23d, 1844.

DEAR BRO. JACOBS—

I have time barely to notice the effect of the Advent doctrine in the places where I have lectured. Were I to judge from the general attention bestowed on the subject, and the favor which I myself have received, while in Dayton and Ottawa, Ill., my convictions of the truth of the doctrine, and the happy results of disseminating it, would be more firmly than ever expressed. It may be safely stated, that the subject commanded universal respect. The different denominations mingled together in a most friendly manner for a patient hearing. The importance of the subject was to a good degree felt, and its legitimate influence in quickening Christians, and converting some sinners, was again manifest, to the joy of my soul. To God be all the glory. This is one instance at least, of some good effects being produced, entirely aside from the "time." Those who talk of "Millenism" being "dead," will now, I trust, be led to inquire whether it do not comprehend something more than 1843. The idea they express is grossly absurd, or, at least, betrays the most profound ignorance respecting what we have been saying and doing. They might as well talk about the Bible being dead, and the Christian being left without hope. But thanks be to God, our hope remains—its foundations are as firm as ever—our faith still fastens on his precious word.

The kind attentions bestowed by numerous friends in these places, occasioned me to feel deep regret when called to leave them. This is often the case. I have frequently felt the joyous reward which flows into the soul, when made fully conscious of having formed friendships under the influence of religious considerations, which more than repays for all the sacrifices we can make here in life. Such union of souls, I expect, will remain unbroken forever.

On my way to this place I called at St. Louis. The brethren had continued steadfast, and held meetings among themselves almost every night. They were then enjoying the labors of Bro. Cook. I was almost overjoyed at meeting this dear Bro. and his family. They are of the pilgrim band, but are "seeking a city which hath foundations, whose builder and maker is God." In

accordance with an urgent call from Springfield, Ill., they left for that place on the 17th. The brethren in St. Louis are thus again left destitute, but applying to the same source which has hitherto sustained them, they will continue to be upheld, and, I trust, be preserved blameless until Christ's appearing.

Yours, devotedly,

A. A. STEVENS.

#### LETTER FROM BROTHER WALKER.

New York, April 15th, 1844.

DEAR BRO. JACOBS:

I still have an abiding reason for the expectations which I cherish, of soon entering upon a state of endless joy, when the master shall appear. My hopes will be realized if I am found of him at his appearing, not having on mine own righteousness which is of the law, but the righteousness of faith, and waiting for him from heaven: knowing that to such as look for him, he shall appear the second time without sin unto salvation.

I do rejoice that I have heard, and heeded the cry made at midnight, Behold the Bridegroom cometh! It has caused many to arise and trim their lamps, thereby preparing themselves to open unto him immediately. So far as signs and time is concerned, that "cry" has nearly, if not quite accomplished that whereunto it was sent; consequently we are in the time of trial, (Dan. xii. 10.) Also described in Hab. 2: 4. When the just shall live by his faith. True, all men *should* so live, and all good men *will*, and *do* so live; and especially so at this time, as *all* helps fail, but faith in God's word alone. Notwithstanding we are living in the "perilous times," when men are proud, boasters, high minded; having a form of godliness, but denying the power thereof; by reason of whom, the way of truth is evil spoken of,—yet the power of the everlasting gospel has been effectual in bringing to light their hidden things of darkness, and proving to all men, the truth of the apostles words, that "all things that are reprov'd are made manifest by the light." This truth has made manifest secret evils, and shown to the world who it is that loves darkness rather than light. It has touched a tender spot, and made many cry out, "Our great Goddess Dianna is in danger, and if we let these men go, they will draw all men after them."

Such, see the truth and merits of the doctrine of the Advent, but are not as much in love with it, as with some other God; consequently their work is different from those who love the truth. Their character and course, is described in 2d Timothy iv. 3, 4. Their lusts are gratified, in the room of being crucified. Instead of heeding the truth, they are turned to fables, which are more pleasing to an un sanctified ear. These being such as have a form of godliness—professors of religion, they being the book that is read by the world more than the Bible, there is no wonder that "the way of truth is evil spoken of." It is the multitude that do evil, while the comforting promise is to the *little* flock, that enter in at the straight gate: while broad is the way that leadeth to destruction: So broad as to call forth from the son of God those startling words, "When he cometh, shall he find faith on the earth?" Again, many shall come in that day and say, Lord, Lord! open unto us, while it is but a *little* flock, that is to inherit the kingdom. It seems to me, that an article in your paper, headed, "The Church at the first Advent," must awake some from their slumbers, to see their danger, while they continue to trust in man, or make flesh their arm. O, that such as are saying, I am rich, increased in goods, and have need of nothing, might see that their boasting is not of God's authority, and heed the exhortation to buy the gold tried in the fire, that they may be rich. I send you the enclosed, feeling it a privilege that I have, of showing my respect, and endearing recollection of yourself and family.

As I receive weekly information from you, I see how God makes you more than triumphant in all your trials from a world lying in the wicked one. O, my brother,

how sweet it is to live, when his commandments are not grievous to us! It is my earnest prayer to God, that he would still enable you by his truth, to show forth his power and coming, until he shall say, "Enter thou into the joy of thy Lord." How sweet, yet mysterious to the world, is that frame of mind described in 2d Cor. vi. 4—10.

I do not know that these lines will reach you, yet I feel like *wasting*, and *watching*, and *exhorting* one another; and so much the more as we see the day approaching; knowing that we have need of *patience*, that after having done the will of God, we might receive the promise: for in a very *little* while, he that shall come, will come, and will not tarry. But if it does (seem to) tarry, wait for it, for it will surely come, and will not tarry; then we can say, Lo this is our God! we have waited for him. May we be found of him in peace, without spot, and blameless, is my prayer.

Yours in the bonds and love of gospel truth,

ANSON WALKER.

#### LETTER FROM BROTHER HALL.

DEAR BROTHER JACOBS:

Having little of interest to communicate, you must pardon me for addressing to you this letter. Sitting in my room, with little or nothing to do, I thought I would drop a line to you.

I am now in Granville, Ohio, at the residence of Bro. Wilson. Viewing the beautiful scenery with which it is surrounded, and thinking how pleasantly he is situated to remain here longer than Advent believers expect to do, the thought just occurred to me, that it was a little singular that he should become a Second Advent believer. Yet such he is, "and of the right stamp too," as a circumstance of a recent date will show.

You are aware that in the present corrupt state of the church, an individual may entertain almost any sentiment, if he will say but little about it, and be a zealous supporter of the church—he is peaceably retained as a member. But if an individual becomes a believer in the Second Advent, and fearlessly avows his sentiments, if he is ever so devoted a christian, he must be excluded; especially if he has been an influential member, and has done much to support systems of error. But as it will not do to have it appear that such members are excluded on account of their Second Advent principles, various other charges are brought; if they wish to be tried by the word of God, that is laid aside, and for it is substituted the articles of faith. Such have been the circumstances that have attended the exclusion of brother Wilson, from the Baptist church. Truly, it is a matter of rejoicing, that to such churches are not committed (as one persecuting one has claimed) the kings, of the kingdom of heaven. But notwithstanding the spirit manifested by the churches in G., there are a number of Advent believers here, as firm and unwavering in the belief of the truth as any I have ever seen. They have sustained a prayer meeting for the last year, and for several weeks past have had three during the week; which have been interesting and profitable. Although I have been several weeks in Granville; on account of poor health I have not been able to lecture but three or four times. The brethren and sisters have been very kind to me. May they receive their reward at the resurrection of the just.

A year has now passed since I have been looking for the "consolation of Israel." And though I thought it probable last spring, that before the present time, he that sitteth on the throne would say, "Behold I make all things new," my faith is not in the least shaken. But spring has again returned, and as bright and glorious almost, methinks as earth appeared ere paradise was lost.

For though by the winter and storm desolated, The earth hath been shorn of her glory, and drear; As if by the power of God new created, All nature in beauty again doth appear.

The streamlet again gushes forth from the fountain,  
The tree, herb, and flower, their leaflets expand;  
And voices of gladness o'er valley and mountain,  
Are heard, as if echo'd from some fairy land.

Yet earth is still desolate, gloomy, and dreary!  
There surely remains a more glorious rest;  
Where life's lonely pilgrim, all way-worn and weary,  
Shall find a repose in the land of the blest.

And whilst thus in grandeur, our God is unfolding  
Earth's beauteous garb, as at earliest birth;  
I think, whilst this power I thus am beholding,  
How He will create a new heaven and earth.

And soon will Jehovah in beauty, and splendor,  
And glory unfading the earth beautify,  
As shown by his promise like branches yet tender,  
And putting forth leaves, show that summer is nigh.

Then brother, rejoice in this soul cheering promise!  
Redemption is nigh! it is e'en at the door!  
For though our Redeemer hath long remained from us,  
He soon will appear and lost Eden restore.

For though by the curse and by sin desolated,  
The earth hath been desolate, gloomy, and drear;  
Yet soon by the power of God new-created,  
All nature in beauty again shall appear.

Yours affectionately,

J. B. HALL.

Granville, O., April 17th, 1844.

#### FIRST PRINCIPLES OF THE SECOND ADVENT FAITH.

BY L. D. FLEMING.

#### CHAPTER I.

*The Lord Jesus Christ will come to this Earth a second time.*

Acts i. 9–11. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up to 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."

Heb. ix. 28. "And to them that look for him shall he appear the second time without sin unto salvation."

Job xix. 25–27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." For proof that this will be at the resurrection, see Psalms xvii. 15. "As for me, I shall behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness."

Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

xxvi. 21. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

lxvi. 15. "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."

Dan. vii. 13, 24. "I saw in the night visions and behold, one like the Son of Man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Matt. xxiv. 30. "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."

Mark xiii. 34. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work; and commanded the porter to watch."

Luke xvi. 26, 27. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."

John xiv. 1-3. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards that they are Christ's at his coming."

Philip. iii. 20. "For our conversation\* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Thess. ii. 12. "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?"

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

iv. 16-18. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, 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 be ever with the Lord, wherefore comfort one another with these words."

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

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

1 John iii. 2. "Beloved, now are we the sons of God, and it doth not 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. i. 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. Even so, Amen."

xxi. 3. "And I heard a voice from 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."

xxii. 20. "He which testifieth these things, saith, Surely I come quickly: AMEN; EVEN SO, COME, LORD JESUS."

## CHAPTER II.

*The second coming of Christ will be personal and visible.*

Acts i. 9-11. John xiv. 3. 1 Thess. iv. 16. See Chapter I.\*

2 Thess. i. 7. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Matt. xxiv. 30. See Chapter I.

Matt. xvi. 27. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Mark xiii. 26. "And then shall they see the Son of Man coming in the clouds with great power and glory."

Rev. i. 7. Job xix. 26, 27. See Chap. I. 1 Peter i. 13. "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."

The Greek word *parousia* (coming) occurs twenty-four times in the New Testament, and in every instance it refers to the actual appearing or coming of the object referred to. People talk of Christ's coming *spiritually*. But as he has never left this world by his Spirit, he cannot be said to come *spiritually again*: for how can that which is with us, be said to *come* to us?

\* Where texts are referred to, and not quoted in full, it will be found they have been given in some previous chapter.

## CHAPTER III.

*There will be no Millennium previous to the second coming of Christ.*

Dan. vii. 21, 22. "I beheld, and the same horn (Papacy) made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here we see that *war* is to be made upon the saints till the coming of Christ. If we have a millennium to precede the coming of Christ it must be infested with Papacy. See also,

Dan. xii. 1-3, 10. "And at that time shall

Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand."

Matt. xiii. 30. "Let both (the tares and the wheat) grow together until the harvest: and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

39, 40. "He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world."

The tares and the wheat are to grow together till the harvest, which is the end of the world. If we have a millennium before Christ comes, it must have a mixture of tares and wheat.\*

Matt. xxiv. 37-39. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Luke xvii. 26-30. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."

Instead of there being a day of millennial glory before Christ comes, it is to be as it was in the days of Noah and Lot.

1 Tim. iv. 1-3. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

2 Tim. iii. 1-5, 12, 13. "This know also, that in the last days perilous times shall

\* That the original word *agon*, here translated world, does not signify the Jewish age or dispensation, is manifest from such passages as these where this word (*agon*) is rendered world. 2 Tim. i. 10, 18; and 2 Thess. ii. 14.

come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. . . . Yea, and all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

1 Peter iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

2 Peter iii. 3-7. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Rev. xi. 15-18. "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 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 to them that fear thy name small and great: and shouldst destroy them that destroy the earth."

This is far from presenting a picture of millennial glory to precede Christ's coming!

#### CHAPTER IV.

*The Jews as a nation will not return to Palestine, because they are not the rightful heirs of the promised land.*

Matt. iii. 9. "And think not to say within yourselves we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

John viii. 39-44, "They answered and said unto him, Abraham is our father. Jesus said unto them, if ye were Abraham's children ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Rev. ii. 9. "I know thy works and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say say they are Jews, and are not, but are of the synagogue of Satan."

iii. 9. "Behold, I will make them of the

synagogue of Satan, which say they are Jews, and are not, but do lie; Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. lxxv. 11-15. "But ye are they that forsake me, and forget my holy mountain, that prepare a table for that troop, and that furnish a drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter, because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

Could the title of the carnal Jews to the land of promise be denied in stronger language?

Acts xiii. 45, 46. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Rom. ix. 25-28, 31, 32. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also cried concerning Israel, though the number of the children of Israel, be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. . . . But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (or why?) Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone."

Isa. vi. 9-11. "And he said, go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Deut. xxviii. 61, 63. "Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."

. . . And it shall come to pass, as the Lord rejoiced over you to do you good, and

to multiply you: so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it."

Jer. xxiii. 39, 40. "Therefore behold, I, even I will utterly forget you, and I will utterly forsake you, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the above passages we are taught that the Jews are to be left in utter desolation and blindness, till the land be without inhabitant, or till the end—and that instead of being restored, they are to be plucked up forever—to be an everlasting reproach, and a perpetual shame.

#### CHAPTER V.

*Believers,—Christians, are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land,*

Rom. ii. 28, 29. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God."

Those whom we call Jews are not Jews.

Rom. ix. 6-8. "Not as though the word of God hath taken none effect; for they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Gal. iv. 28. "Now we brethren, (ALL who believe, whether Jew or Gentile,) as Isaac was, are the children of promise."

We will now examine the *original promise*, as made to Abraham.

Gen. xiii. 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. xvii. 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The following passages show that the promise was not a *literal Canaan*.

Acts vii. 4, 5. "Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into the land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Heb. xi. 8-11. "By faith Abraham, when he was called to go out into a place

which he should after receive for an inheritance, obeyed; and he went, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and whose maker is God."

13—16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

39, 40. "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Original promises to Isaac and Jacob.

Gen. xvi. 3, 4. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Gen. xxviii. 13, 14. "And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the nations of the earth be blessed."

Now, who are THE SEED?

Gal. iii. 7—9. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham."

16—19, 26—29. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ

have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above texts show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. iv. 21—26, 28, 30, 31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bond woman, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; Which things are an allegory; for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, and is the mother of us all. . . Now we, brethren, as Isaac was, are the children of promise. . . Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then brethren, we are not children of the bond woman, but of the free."

## CHAPTER VI.

*This earth renewed is the promised inheritance of the saints.*

Gen. iii. 14, 15. Gen. xvii. 7, 8. See Chap. V.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to 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."

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, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. xi. 8—10, 13, 16. See Chap. V.

Ps. xxxvii. 9, 11, 18, 22, 27, 29, 34. "For

evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

Eph. i. 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter iii. 6, 7. See Chap. III.

10—13. "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. 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 hasting 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? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxi. 17—19. "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

Rev. xxi. 1—4. "And I saw a new heavens and a new earth: for the first heavens and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming 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. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Rev. xi. 15. See Chap. III.

## CHAPTER VII.

*The wicked who are living on the earth when Christ comes, will be destroyed by fire.*

2 Thess. i. 7—9. "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 the glory of his power."

2 Peter iii. 7, 10. "But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. 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. xi. 18. See Chap. III.

xviii. 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 who judgeth her."

Deut. xxxii. 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."

Isa. lvi. 15, 16, 24. "For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Ps. xxxvii. 20, 38. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Ps. xi. 6. "Upon the wicked he shall rain snares\* fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Prov. ii. 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Nahum i. 5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Zeph. i. 3. "I will consume man and beast, I will consume the fowls of heaven,

and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land saith the Lord."

Malachi iv. 1—3. "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. iii. 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."

xiii. 30, 40—42. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth."

## CHAPTER VIII.

*At the coming of Christ the righteous dead will be raised, the righteous living changed, and together escape those things that shall come upon the earth.*

Job xix. 25—27. Ps. xvii. 15. See Chap. I.

Ps. l. 3—5. "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. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Isa. xxvi. 19—21. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Ezek. xxxvi. 11, 12. "And I will multiply upon you man and beast; and they shall increase and bring forth; and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

1 Cor. xv. 22, 23, 51, 52. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; by

the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. iv. 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. ii. 1. See Chap. I.

Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years."

Luke xxi. 36. "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."

## CHAPTER IX.

*The period of Christ's coming is fixed by the Scriptures.*

Acts xvii. 30, 31. "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent,—because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dan. vii. 13, 14. See Chap. I.

When did this take place? At the breaking up of the fourth, or Roman Empire.

Dan. ii. 44, 45. "And in the days of these kings (feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break 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."

Dan. vii. 17, 18, 23, 26, 27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. . . . But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom

\*The word rendered snares, is, in the margin, quick burning coals, or burning wind, which more accurately represents the original Hebrew.

under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dan. viii. 19, 13, 14. "And he said, behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Dan. ix. 24, 25. "Seventy weeks (of the two thousand three hundred days) are determined (i. e. cut off) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. . . . Know therefore and understand, that, (the commencement is,) from the going forth of the commandment to restore and to build Jerusalem (which see, in Ezra ch. vii. B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

Hab. ii. 2, 3. "And the Lord answered me, and said, Write the vision, and make it plain, upon tables, that he may run that readeth it. . . . For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Heb. x. 35. "Cast not away therefore your confidence, which hath great recompense of reward."

Matt. xxiv. 27, 30, 38. "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be. . . . 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. . . . So likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors."

1 Thess. v. 4, 5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of the day; we are not of the night, nor of darkness."

Matt. xxiv. 37. See Chap. III.

How was it in the days of Noah? *Ans.* God revealed the time of the flood. Gen. vi. 12, 13, 3. The time was one hundred and twenty years.

Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

It is obvious that this angel (or messenger) is the symbol representing men who should preach this gospel. That this judgment is a final one, will be seen by comparing verses 14—20 with Matt. xiii. 36—43. See also Joel iii. 13.

## CHAPTER X.

*There will be Two resurrections, one thousand years apart. The first, or the righteous, to take place at the coming of Christ.*

Isa. xxvi. 19—21. See Chap. VII.

Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John v. 28, 29. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and that they have done evil, unto the resurrection of damnation."

Acts xxiv. 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

1 Cor. xv. 22, 23, 51, 52. 1 Thess. iv. 14—16. See Chap. VII.

The following passages show a marked distinction between the resurrection of the righteous and the wicked.

Luke xiv. 13, 14. "But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

xx. 34, 35. "And Jesus answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Phil. iii. 10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Or, according to the Greek, *out from among the dead, leaving some behind.*]

Heb. xi. 35. "Women received their dead raised to live again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection."

Rev. xx. 4—6, 13. "And I saw thrones, and they 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 upon 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. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . . And [after the thousand years] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The following extract from Dr. Gill's *Body of Divinity*, shows that that very learned and godly man applied the Scriptures concerning the two resurrections as we now do.

"The distribution of the persons to be raised, are of two sorts, the just and the unjust; that the just, or righteous ones, will be raised from the dead, there can be no doubt; since the resurrection of the saints is called *the resurrection of the just* from them, Luke xiv. 14, it being peculiar to them; and *the first resurrection*, Rev. xx. 6, because they will rise first; and *the better resurrection*, Heb. xi. 35, being better than that of the wicked, and of which only some are counted worthy, Luke xx. 35, and is what the apostle Paul desired to attain unto, Phil. iii. 11, called [*exanastasis*] *a resurrection from the dead—the wicked dead.*"

## CHAPTER XI.

*Christ's kingdom is not yet set up on the earth, but it is to be at his coming.*

Dan. vii. 13, 14. Christ's kingdom is not set up till he comes in the clouds of heaven.

Dan. ii. 44. See Chap. VI.

Luke xii. 32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

xix. 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return."

Christ is the nobleman who is gone to receive his kingdom.

2 Tim. iv. 1. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Rev. xi. 15. See Chap. III.

Christ does not come into the possession of his kingdom till the seventh angel sounds—this is the last trumpet.

Rev. x. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

1 Cor. xv. 51, 52. See Chap. VIII.

Luke xi. 2. "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done, as in heaven, so in earth."

Why pray for the kingdom to come, if it be already here?

## CHAPTER XII.

*The second coming of Christ in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.*

1 Thess. i. 9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; 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 Thess. i. 7. See Chap. VII. Titus ii. 11—13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Rom. viii. 18, 19, 23. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for manifestation of the sons of God. . . . And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. iii. 20, 21. . . . "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

Heb. ix. 28. See Chap. I.

2 Peter iii. 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 hasting 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?"

The word *spoudontas* rendered hasting, signifies "earnestly desiring." See Doddridge, Macknight, Campbell, and others.

1 Peter iii. 3—5, 13. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. . . . Wherefore gird up the lions 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."

1 Peter iv. 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

James v. 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 the latter rain. Be ye also patient; stablish your hearts—for the coming of the Lord draweth nigh."

Matt. xxv. 31, 34. "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. . . . Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Job. xix. 25—27. See Chap. I.

Psalms xxxix. 14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Rev. xxii. 20. "He which testifieth these things saith, Surely I come quickly; Amen, Even so, come, Lord Jesus."

It is when the seventh angel sounds, that the reward is given to them that fear the Lord.

Rev. xi. 18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

Col. iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 John iii. 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

2 Tim. iv. 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 unto all them also that love his appearing."

The meaning of "THAT DAY," is plain from the first verse of the chapter.

Matt. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Rev. xxii. 12. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Heb. x. 36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Compare xi. 20, 40. 1 Peter v. 4.

Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere "guessing," and you will not wonder that the Scriptures

throw such a bright halo around the subject of Christ's second coming, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day.

## CHAPTER XIII.

*The prophetic writings deserve the most careful attention from all who would walk safely amidst the dangers of the world.*

2 Peter i. 19—21. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Isa. lxi. 2. "But to this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word."

## ✕ FUNDAMENTAL PRINCIPLES ✕

ON WHICH  
THE SECOND ADVENT CAUSE IS BASED.

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

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

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

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

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

## WORKS PUBLISHED AT THIS OFFICE.

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Acknowledgments are omitted this week for a reason, probably best understood by our subscribers.