

THE ADVENT HARBINGER,

AND

MIDNIGHT ALARM.

" At Midnight, there was a cry made, Behold ! the Bridegroom cometh ! ! Go ye out to meet him." Matt. xxv. 6.

VOL. 2. No. 11.

MAIDENHEAD, November 30th, 1844.

1d.

The Advent Harbinger.

Published and Edited by R. WINTER.

All communications to be addressed to the Editor, post-paid, Post Office, Maidenhead, Berkshire.

✉ Correspondents may have the Harbinger sent them by enclosing Postage Stamps.

Contributions towards the gratuitous circulation of this Paper may be forwarded to Mr. H. TANNER, Maidenhead, Berkshire.

The Harbinger may be obtained at No. 6, Llewellyn-Street, Park-Street, Liverpool; No. 2, Court Barn Street, Birmingham; No. 3, Grove Place, Worcester; J. Robinson, Bookseller, Maidenhead; Simmons, 125, London-Street, Reading, and No. 8, Providence Place, Reading; and Huntley, Bookseller, High-Street, Bristol.

THE LAST DRAMA OF THIS WORLD.

If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy - that it is just opening upon the crowning consummation of all prophetic declarations.

The enquiry is, what are we to expect? It is evidently something stupendous—something final—the last act in the great drama of the world. We firmly believe that we are now upon the borders of the momentous changes predicted.

We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation.

The great image in the 2nd chapter of Daniel, gives us the outline of this world's history. The head prefigures ancient Babylon, and the feet mystical Babylon. The four metals symbolize four universal kingdoms. The last kingdom to be divided into ten, represented by the ten toes, which are to remain for the last drama of this world, and will be dashed in pieces by the stone cut out of the mountain without hands, which stone prefigures God's everlasting kingdom; we may now learn from this chain of events what time of night it is, and whereabouts we stand in the chronology of prophecy. If we compare the history of events with the prophecies of Daniel and John, we come at once to the conclusion that every thing is now ready for the great catastrophe.

The first section is filled up; the second section is filled up; the third section is filled up; the fourth section is filled up; we are living in the fifth, which closes up with the destruction of all earthly kingdoms, and the establishment of the everlasting kingdom of God. And here, by the mysterious revolutions of Providence, we are surprised to find all the an-

ticipated preparations for the last act in the drama, duly arranged. And can we doubt that it will take place? God has, by this vision, written the doom of this world and its worshippers, in characters as startling as those which appeared upon the walls of the monarch's palace! By it he is speaking in particular to those on whom the end of the world is to come! And soon will it be verified, that God hath numbered the kingdoms and finished them!

Our object now while the vision tarry, is to proclaim the time is fulfilled—the Judge is at the door—and the duty of all those who love the appearing of Christ, is to watch and wait patiently, and comfort each other with these words, and so much the more as we see the day approaching, that when our work is done we may have an honourable discharge from our labours, and a glorious recompense of reward, as the Lord has promised to those that love Him.

R. W.

THE RETURN OF THE JEWS.

BY GEORGE STORRS.

It is said " The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, " God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, " What can that design be but their conversion to Christianity?"

In reply, I remark, *God has not* " kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but I *deny it*. God has no more kept the Jews a distinct people than he has kept *drunkards* " a distinct people;" or than he has kept *Mormons*, or *Mahomedans*, or *Pa-pists*, of any other class of men a " distinct people." The fact is God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any distinction should exist after " the seed should come to whom the promise was made." That " seed is Christ." See Gal. iii. Christ, says Paul to the Ephesians, (ii. 14) " is our peace, who hath made both one, [Jews and Gentiles] and hath broken down the middle wall of partition."

To talk about God's keeping the Jews a distinct people, in the face of such positive declarations of the Bible to the contrary, it seems to me shows a strong disposition to maintain a theory at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very cir-

cumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said they would not be put on a level with the Gentiles; and they have laboured for 1800 years to keep up a "wall" of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves "a distinct people," and have done it in opposition to the will of God unto this day, as really and as criminally as drunkards have kept themselves "a distinct people;" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert them, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as criminally as drunkards, or any other class of sinners.

I shall now call attention to a few texts of Scripture which show that the natural descendants of Abraham, under the gospel, have no peculiar privileges or promises. See 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." Thus John the Baptist lays the "axe unto the root of the trees" of Jewish prejudice and pride, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to Judaism, and it made the "dry tree" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John viii. 39: "They answered and said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." Here is a plain, positive denial that the Jews, as such, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz., doing "the works of Abraham." Our Lord tells the Jews in the 44th verse, "Ye are of your father, the devil." This gives us a clue to the inquiry, who has kept them a distinct people? It is their father, *the devil*. Let none attribute such a devilish work to God any more. They are a distinct people, because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils, is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew ceases at once. This shows that their being a distinct people is a work of the devil, and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. ii. 9: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. iii. 9: "Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, "are of the

synagogue of Satan." In connection with these texts see Rom. ii. 28, 29: "For he is NOT a Jew who 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."

Here inspiration settles the question, that those whom we call Jews are not Jews; and God no more regards them as Jews, than he regards drunkards as sober men; or, than he regards wicked apostates as real Christians. We are here also given to understand distinctly who are Jews under the gospel dispensation—they are real Christians.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. lxxv, 11—15: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the 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 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 THEM, and call his servants by another name."

What language could more forcibly express an utter rejection from the very name of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and his people. That this rejection of them from being his people was to last till the end of the world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call by "another name," "Be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." What Jerusalem? See Rev. xxi. 1, 2. "And I saw a new heaven and a new earth: for the first heaven 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."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "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." This exactly corresponds with Rev. xxi. 4: "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.**

Now see Rom. ix. 6—8: "Not as though the word of God had 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." Compare this with Gal. iv. 28: "Now we, brethren, [We. Who? Believers—whether from among the Jews or Gentiles] as Isaac was, are the children of promise."

Here the apostle settles the question who are children of promise; and settles it to be those who have faith in Christ, without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells us in the 25th verse of this chapter,—“For this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.” Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30th and 31st verses of this chapter.—“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.”

But where is the Jerusalem to which the promises are made? See 25th verse. “But Jerusalem which is above is free, which is the mother of us all.”

Thus we learn that old Jerusalem, or the Jews as such, are rejected from the promises of God; and that all the promises pass over to the “servants of God,” who are “called by another name,” viz., to true Christians, who are the only true Jews, and children of Jerusalem: so that there are no promises of restoration or conversion to the literal descendants of Abraham, more than to any other class of sinners.

“But,” says the objector, “the Jews must be brought in with the fulness of the Gentiles;” and he adds, “that’s Bible language.” Thus spake a Doctor of Divinity. Well, doctor, where in the Bible do you find such language? Please tell us. Answer—Nowhere: it is not there: it is only in the Doctor’s creed, that’s all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D.D.’s tell us such words are “Bible language,” they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to is Rom. xi. 25: “For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own

conceits) that blindness in part is happened unto Israel until the fulness of the Gentiles be come in.”

Now if this verse proves the return or conversion of the Jews, it proves also that it will not take place “UNTIL the fulness of the Gentiles be come in.” Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of of the Jews is to commence this year, his doctrine is as fatal to the Gentiles as ours. Let all then who are not Jews, be aroused to seek salvation immediately. This year, remember, “our enemies themselves being judges,” probation is to cease to the Gentiles.”

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you: “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.” What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. “I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid.” But, how do you prove that, Paul? “I will tell you,” says the apostle. First—“For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin,” and I have obtained salvation. This is my first proof that God has not cast away the Jews so but that they may have salvation.” But Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—“God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal.” The apostle adds—“Even so then, at this present time, also, there is a REMNANT according to the election of grace; this is my second argument, that salvation to the Jews is possible, wicked as they are: I am saved, and a remnant besides are saved.” Paul then proceeds to say—“And if by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear;) unto this day.”

* See my Exposition of 65th chapter of Isaiah, page 11.

Who were the "election?" Ans.—Paul and that part of the Jews who embraced the gospel; because they were obedient to the faith." (see Acts vi. 7,) the Lord elected, or chose "them to the enjoyment of his favor, as his spiritual Israel. Those who did not obey (see chap. x. 16 and 21st verses,) "were blinded." The apostle then goes on to say, verses 9 and 10, that David prophesied of this thing,—“And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow their back always.”

Why were their eyes darkened? Because they rejected "the true light,"—the Lord Jesus Christ. But the apostle adds, 11th verse, "I say then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid;" or by no means as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy;"—that is, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See 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 first 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."

The middle wall was now broken down—the Jews fell from the peculiarity they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; viz., by faith in Jesus Christ. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world," [or be the means of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or, as the margin reads, "loss" of them, or their "loss,"] the riches of the Gentiles, [or, has been the means of riches to the Gentiles,] "how much more their fulness." As though the apostle had said "Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would still be a greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity: and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it!

The apostle now proceeds to say, verses 13 and 14: "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office: IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were all to be converted. He even expresses a doubt as to the salvation of any of

them; but says, he labors, "if by any means" he might "save some of them." He must have been peculiarly unfortunate in his expressions, if he intended to teach that the Jews were certainly to be converted. But, says the apostle, verse 15, "If the casting away of them [viz. the unbelieving Jews] be the reconciling of the world, [i. e., the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying 'the enmity' which had existed, 'by his cross,' see Eph. ii. 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be [if by any means I might save some of them] but life from the dead?" That is, if the Jews could by any means be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the Apostle's language shows a doubt about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also" [may be holy.] Is not that the sense? The verb "is," is not in the original. What is the apostle's argument? Is it not this? "Though I have my doubts whether many of the Jews will be saved, yet their salvation is possible; for if the first fruit [viz. the apostle himself, and the remnant of whom he had spoken in the 5th verse] be holy, [or have been made holy] the lump [or body of the Jews may be made holy] also; and if the root [Christ, see Isa. xi. 10.] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the possibility of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to save some of them."

He now proceeds to caution the Gentile converts against being puffed up because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17—22. He says, "And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shall be cut off."

The apostle then goes on to say, verse 23, "They

also, IF they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." IF they abide not still in unbelief. Here the apostle carefully sets his sentinel. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the certainty of the Jews' conversion: if he had intended to teach it, he would not have set the unbending word "if" to stand sentinel to keep all carnal Jews and Gentiles out of the church of God.

PARAPHRASE ON DANIEL 12TH CHAPTER.

Verses 1, 2. 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.

Paraphrase.—And at the same time named in the 40th verse of chapter 11th, viz.: "the time of the end," which is a period, beginning in 1798 and continuing to the end itself; shall Jesus Christ begin his reign; and there will be a time of trouble on account of the pouring out the seven last plagues in which is filled up the wrath of God. And at that time Daniel's people, the Jews, shall be delivered from their dispersion and bondage, and even from death, "every one that shall be found written in the book," and none others. It is not the whole Jewish race even among the living, that will be delivered then. "And many" Jews who "sleep in the dust of the earth will awake," not all of them then. For some will come forth to everlasting life, at the first resurrection: "some to shame and everlasting contempt," at the last resurrection. So will God gather all his true Israel then. It is the same deliverance spoken of in Ezek. 37th chapter.

Verse 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.

Paraphrase.—They that are wise, the true children of God, and they that turn many to righteousness, shall shine in glory as the Saviour did, on the Mount of Transfiguration, "FOR EVER AND EVER."

Verse 4. But thou O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

Paraphrase.—But thou O Daniel, shut up the words, and seal the book, until the overthrow of Popery: then many will turn to and fro through the book, and light will gradually increase until the matter is understood.

Verses 5, 6. Then I, Daniel, looked, and beheld, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And one said to the man clothed in linen, which was upon the waters of the river. How shall it be to the end of these wonders?

Paraphrase.—One said to the man clothed in linen. How long shall it be to the reign of Christ, the gathering of the saints, and resurrection of the just.

Verse 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever and ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Paraphrase.—And I heard the answer of the man clothed in linen, given under the sanction of a most solemn oath. "That it shall be for a time, times, and a half;" until the 1260 years of papal authority is out. And then a period more to complete the 2520 years scattering of the power of the holy people, all these things will be finished. Those 2520 years go on 45 years after the end of the 1260.

Verses 8, 9. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?

9. And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

Paraphrase.—I heard his answer, but I did not understand its meaning. Then I said, O my Lord, what shall happen in that terminating period, "when he shall have accomplished to scatter the power of the holy people?" And he told me, go thy way, Daniel; the words are closed and sealed until the fall of popery, the end of the 1260 years; after that the seal will be broken.

Verse 10. Many shall be purified, and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

Paraphrase.—When the time of the end comes, many shall be converted, great revivals of religion will prevail; but wickedness corresponding with this remarkable grace will prevail. None of those who scoff at God's word, and trust in man's wisdom, shall understand; but the wise shall understand. Those who make God's word the rule of their faith, and bow implicitly to it, regardless of men's opinions, will have the light, when "the time of the end" comes.

Verse 11. 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.

Paraphrase.—From the time the "Mystery of iniquity," (2 Thess. 2.) "the daily," (Dan. 11: 31) the Pagan abomination shall be taken away, and "that man of sin," "that wicked," (2 Thess. 2.) the abomination that maketh desolate set up, (see paraphrase on 11th ch., v. 31.) there shall be 1290 years. That abomination which maketh desolate, was set up or gained supremacy in Rome, in 508. Then 1290 years comes to 1798, and Popery fell.

Verse 12. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.

Paraphrase.—Blessed is he that gets all ready and waits and comes to the 1335 years from the setting up of the abomination which maketh desolate. But none can wait, who are not ready.

Verse 13. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.

Paraphrase.—You will rest in death, Daniel, but stand up in the resurrection for your inheritance in the promised possession at the end of the 1335 years, which begin at the same point as the 1290, in 508, and end in 1843-4.

EXPOSITION OF REVELATION XI.

BY GEO. STORRS.

THE TWO WITNESSES.

(Continued from No. 10.)

Verse 6: "These have power to shut heaven, that it rain not in the days of their prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

Here is an evident allusion to Elijah, 1 Kings xvii. 1: "And Elijah the Tishbite, who was of the inhabitants of Gilbead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word; and to Moses, Exodus vii. 19: "And the Lord spake unto Moses, Say unto Aaron, take thy rod and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon all their pools of water, that they may become blood: and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone."

The judgments threatened by the mouth of these two witnesses, will as certainly come upon individuals and nations, as drought and blood followed the words of Elijah and Moses. It will be vain, therefore, for any man or body of men to think to escape those judgments by a war on the truths of the Bible; for what the witnesses have spoken, will surely come to pass. The plagues written in God's word will be inflicted, let man scoff as they may.

Verses 7 and 8: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall be in the street of the great city, which spiritually is called Sodom and Egypt, "where also our Lord was crucified."

"When they shall have finished their testimony"—that is, in sackcloth; "or as the original signifies, when they are "finishing," &c.; just as they are coming to the termination of their sackcloth state. A "beast," in prophecy, denotes a kingdom or power. See Dan. 7th chap. 17th and 23rd verses. The question now arises, when did the sackcloth state of the witnesses close? and did such a kingdom as described make war on them at the time spoken of? If we are correct in fixing upon A. D. 538 as the time of the commencement of the sackcloth state; 42 months being 1260 prophetic days, or years, would bring us down to A. D. 1798. About this time, then, did such a kingdom as described appear and make war on them? &c. Mark,—this beast, or kingdom, is out of the bottomless pit—no foundation—an atheistical power—"spiritually Egypt." See Ex. v. 2: And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go. I know not the Lord, neither will I let Israel go."

Here is atheism. Did any kingdom, about 1798, manifest the same spirit? Yes, France—she denied the being of God in her national capacity, and made war on the "Monarchy of Heaven." "Spiritually," this power "is called Sodom." What was the characteristic sin of Sodom? Licentiousness. Did France have this character? She did,—fornication was established by law during the period spoken of. "Spiritually" the place was "where our Lord was crucified." Was this true in France? It was, in more senses than one. First, in 1572, a plot was laid in France to destroy all the pious Huguenots; and in one night, fifty thousand of them were murdered in cold blood, and the streets of Paris literally ran with blood. Thus our Lord was "spiritually crucified" in his members. Again; the watchword and motto of the French Infidels was, "CRUSH THE WRETCH;" meaning Christ. Thus it may be truly said, "where our Lord was crucified." The very spirit of the "bottomless pit" was poured out in that wicked nation.

But did France "make war" on the Bible? She did, and in 1793 a decree passed the French Assembly, forbidding the

Bible, and under that decree, the Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all the institutions of the Bible abolished; the Sabbath was blotted out, and every tenth day substituted for mirth and profanity. Baptism and the communion were abolished. The being of God was denied: and death pronounced to be an eternal sleep. The Goddess of Reason was set up in the person of a vile woman, and publicly worshipped. Surely here is a power that exactly answers the prophecy. But let us examine this point still further.

Verse 9: "And they of the people, and kindred, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The language of this verse denotes the feelings of other nations than the one committing the outrage on the two witnesses. They would see what war infidel France had made on the Bible, but would not be led, nationally, to engage in the wicked work, nor suffer the murdered witnesses to be buried, or put out of sight among themselves, though they lay dead three days and a half, that is three years and a half in France. No, this very attempt of France served to arouse Christians everywhere to put forth a new exertion in behalf of the Bible, as we shall presently see.

Verse 10: "And they that dwell upon the earth shall rejoice over them, and shall make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth."

This denotes the joy those felt who hated the Bible, or were tormented by it. Great was the joy of infidels everywhere, for a while. But "the triumphing of the wicked is short;" so was it in France; for their war on the Bible and Christianity had well nigh swallowed them all up. They set out to destroy Christ's "two witnesses," but they filled France with blood and horror, so that they were horror-struck at the result of their wicked deeds, and were glad to remove their impious hands from the Bible.

Verse 11: "And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly, going to supersede the decree and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote. Thus in just three years and a half, the witnesses "stood upon their feet, and great fear fell upon them that saw them." Nothing but the appalling results of the rejection of the Bible, could have induced France to take its hands off these witnesses.

Verse 12: "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

"Ascended up to heaven." To understand this expression, see Daniel iv. 22; "Thy greatness is grown, and reacheth unto heaven." Here we see that the expression signifies great exaltation. Have the Scriptures attained to such a state of exaltation as here indicated, since France made war upon them? They have. Shortly after the British Bible Society was organized; then followed the American Bible Society, and these, with their almost innumerable auxiliaries, scattering the Bible everywhere. The Bible has been translated into nearly 200 different languages, since that period, that it was never in before; and then the improvements in paper-making and printing, within the last forty years, have given a power in scattering Bibles unparalleled.

The Bible has been sent to the destitute, literally, by ship loads. One vessel carried out from England fifty nine tons of Bibles for the emancipated slaves in the West Indies. The Bible has had almost all classes in community engaged, either directly or indirectly, in sending it abroad. The Bible has risen to be respected by almost every one, whether saint or sinner. The infidel is ashamed to speak against that book in

decent company : he must go to the grogshop, or some other place of infamy, if he expects to have hearers to his mad frothings against the Bible. It is exalted as above all price, and as the most invaluable blessing of God to man, next to his Son, and as the glorious testimony concerning that Son. Yes, the Scriptures may truly be said to be exalted "to heaven in a cloud," a cloud being an emblem of heavenly dignity.

Verse 13 : "And the same hour, [period or time,] was there a great earthquake, [revolution,] and a tenth part of the city fell. What city? See chap. xvii. 18 : "And the woman which thou sawest is that great city which reigneth over the kings [kingdoms] of the earth." That city is the Papal Roman power. France is one of the "ten horns" that "gave their power and strength unto the [papal] beast ; or is one of the ten kingdoms that arose out of the western empire of Rome ; as indicated by the ten toes of Nebuchadnezzar's image ; Daniel's ten-horned beast, and John's ten-horned dragon. France then was a tenth part of the city ;" and was one of the strongest ministers of Papal vengeance ; but in this revolution "it fell," and with it fell the last civil messenger of Papal fury. And in the earthquake were slain of men, [margin, names of men, or titles of men] seven thousand. France made war, in her revolution of 1798 and onward, on all titles and nobility. It is said by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted and gave glory to the God of heaven." Their God-dishonouring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the Infidels themselves to tremble and stand aghast, and the "remnant," that escaped the horrors of that hour, "gave glory to God," not willingly, but the God of heaven caused this "wrath of man to praise him," by giving all the world to see, that those who make war on heaven, make graves for themselves ; thus glory redounded to God by the very means that wicked men employed to tarnish that glory.

I will here introduce an extract on the French Revolution, from Dr. Croly, a minister of the Church of England. He says :—

"France from the commencement of the Papal supremacy, had been the chief champion of the popedom ; so early as the 9th century ; had given it temporal dominion ; and continued through all ages, fully to merit the title of "Eldest Son of the Church." But France had received in turn the fatal legacy of persecution. From the time of the Albigenes, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.

"In a moment all this submission was changed into the direct hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations : an Infidel Democracy ! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations 'in their golden urns drew light.' Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering armament was shaken from its sphere ; her throne was crushed into dust ; her church of forty thousand clergy was scattered, exiled,

ruined ; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still there was to be a deeper celebration of the mystery of evil. The Spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed, that as they had defied earthly monarchy, 'they would now dethrone the monarchy of heaven.' On the 7th November, 1793, Gobel, the bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, 'declaring that the only religion thenceforth should be the religion of liberty, equality, and morality.' His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, 'There is no God ; the worship of Reason shall exist in his stead.' The assembly bowed before her and worshiped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

"But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honours of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream, and on the gates of the cemeteries was written, "Death is an eternal sleep!" In this general outburst of frenzy, all the forms and feelings of religion true or false, were alike trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity. The copies of the Bible were publicly insulted ; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestantism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fire like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy, 'They shall lie in the street of the great city.'

Now let me ask my reader, Have we made a right application of this portion of the word of the Lord? If so, where are we now in prophetic history? Mark. The tremendous scenes in France close up the second woe. Verse 14: "The second woe is past." That is, the second woe trumpet, which was the sixth trumpet in the series. If we are correct in the interpretation of this chapter, we are past the sixth trumpet and second woe! What follows;—"BEHOLD." Mark it—be not deceived—O hear—see—listen, all ye ends of the earth—"Behold, the third woe [the last] cometh QUICKLY.

Where are we now? Looking for a "temporal millennium" a thousand years of "peace and safety!" O that the thunder of the midnight cry might wake up such souls. Once more let me utter the angel's cry, "Behold the third woe cometh quickly."

Verses 15 to 18: "And the seventh angel sounded, and there were 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 for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 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 them that fear thy name, small and great; and shouldest destroy them which destroy [margin—corrupt] the earth.

The seventh angel, then will "quickly" sound—then the wicked will be "destroyed," not "converted"—then the dead are to be "judged"—then the "saints" are to be "rewarded"—then will the kingdoms of the world become the kingdom of our Lord, and his Christ, and he shall reign for ever and ever. Then will the stone have smitten the "image upon his feet," and all the kingdoms of this earth will be dashed in pieces. Then will the saints of the Most High take the kingdom and possess it for ever, even FOR EVER AND EVER.

O my fellow-men, I beseech you awake, AWAKE, AWAKE, before that glorious day to saints, but dreadful, awfully dreadful day to sinners overtake you. In the name of the Lord, I beseech you, awake. O ye ministers of Christ, awake. Souls are looking up to you for direction at this hour. If you by a word, look, or gesture, seem but to say "it is all delusion or fanaticism;" or anything by which your hearers can infer that you think they have no cause of alarm, you may peril their souls, and their blood may be required at your hands. You do not know that it will not come this year. Many of you say, yourselves, "No man knoweth the day nor the hour." Then you do not know that it will not come this year. I pray you, then, don't strengthen the hands of the wicked. O remember "the third woe cometh quickly."

Sinner, fly to Christ—the storm will soon fall a storm before which you will be as incapable of standing as "stubble" before the devouring fire. May the Lord incline your heart to heed the warning.

PRAYER.—"Watch ye and pray always, that ye may be accounted worthy to escape all those things, and stand before the Son of Man." But who lays this injunction of the Saviour to heart as they should? What a small portion of the professed children of God come up to this duty in the spirit of watchfulness; how much worldly-mindedness fills the church; what eagerness for worldly glory and sensual enjoyments! The mind is suffered to rove and light on every subject but the near coming of Christ to judgment. And where is that holy breathing out of the same to God, which the scriptures enjoin so often and earnestly, and which is so necessary to the maintaining vital godliness in the soul. And yet what duty is so delightful and refreshing as communion with God? O Christians, pray, pray, pray. Like Jacob, wrestle with God, and you shall prevail and be called Israel."

OUR FUTURE LABOURS.

We intend publishing this Paper as long as it shall be needed, and means are furnished for the work. We shall issue, if time continue, a volume of twelve or thirteen numbers. We confidently expect that the friends of the Second Advent will come up nobly to the work. Lecturing brethren and others are earnestly requested to act as agents. If the friends wish to have the Paper sustained, they must furnish us the means. Our readers can be supplied with the First Volume of 12 numbers stitched in neat covers, price 1s. 3d.

TO THE READERS OF OUR PAPER, AND ALL STUDENTS OF PROPHECY.

We have just published a Chronological Chart of the world, containing the prophetic and symbolical figures of the visions of Daniel and John, together with a diagram of prophetic calculations from the reign of Nebuchadnezzar to the end of the world.

Those who feel interested in the subject of Christ's second Coming, will find this Chart a great assistance to them in their study of prophesy. Also by an examination of this Chart, the Bible Student will be able to get a thorough knowledge of the whole evidence on which our theory relative to time is founded.

Price 1s. 6d. each, and may be obtained of Mr. H. TANNER, Maidenhead, Berkshire; NISBET and Co. Berners Street, and Steill, Paternoster-Row, London; SIMMONS, 123, London-Street, Reading; and HUNTLEY, High-Street, Bristol. Sent free to any part of England on the receipt of 22 Postage Stamps.

THE TRAVELLER.

I'm a lonely traveller here,
Weary and opprest;
But my journey's end is near,
Soon I shall rest.
Dark and dreary is the way,
Toiling I've come;
Ask me not with you to stay—
Yonder's my home.

I'm a weary traveller here,
I must go on;
For my journey's end is near,
I must be gone.
Brighter joys than earth can give
Win me away;
Pleasures that for ever live—
I cannot stay.

I'm a traveller, and I go
Where all is fair;
Farewell all I've loved below,
I must be there.
Worldly honours, hopes, and gain,
All I resign;
Welcome sorrow, grief, and pain,
If heaven be mine.

I'm a traveller, call me not,
Upward's my way;
Yonder is my rest and lot—
I cannot stay.
Farewell earthly pleasures all,
Pilgrim I'll roam;
Hail me not, in vain you call—
Yonder's my home.