

The Second Advent of Christ.

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C. FITCH, Editor.

[Please Read and Circulate.]

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MILLER'S LECTURES.

LECTURE VII.

THE NEW SONG.

And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.—Rev. 5: 9, 10.

There is such harmony, beauty, and knowledge in every part of the word of God, that the Bible student, whose heart is interested in the same, has often, while reading, been led to stop and admire the order, wisdom, and light which burst upon his enraptured vision, at the unfolding of the figures and truths which, until that moment, perhaps, lay in darkness, doubt, and obscurity, and seemed to be wrapped up in a mysterious veil that almost makes the reader quail, and come to the conclusion that he is treading on forbidden ground; but, perhaps, in an unexpected moment, the inspired penman, seemingly having anticipated our ignorance or darkness, throws out a spark of that live coal which had touched his lips, and our darkness is dispelled, ignorance vanishes before the fulness of knowledge of the word of God, and we stand reprove and admonished for our stupidity and ignorance in the figures and truths before explained. Our text is a brilliant spark of that fire which is upon the altar between the cherubim, and gives us a clear ray of light to discover the allusion of the figures contained in the fourth and fifth chapters of this book. It is conveyed unto us by way of a chorus, like the angel's song at the birth of our Saviour in Bethlehem of Judæa. It explains to us, in a divine key, what the four beasts are, and gives a key to unlock the mystery of the twenty-four elders, and clearly shows who opens the seals of the book. I shall, in illustrating this subject, inquire,

1. Who they were that sang this new song;
2. Show the song, and the occasion of it;
3. Speak of the reign and the place where.

1. We are to inquire who are the singers in this grand chorus. The prophet calls them "the four beasts," or, as it might have been more properly translated, *four animate beings*; and the "four and twenty elders," he also calls them "saints." See the 8th verse. "And when he had taken the book, the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then comes in our text, "And they sang a new song." &c. The four beasts is a figurative representation of the whole New Testament church, not only in character, but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial. The four and twenty elders are the twelve patriarchs, which are sometimes called *prophets*, and the twelve apostles of the Lamb. For it is said, we are built on the prophets and apostles, Jesus Christ being the chief cornerstone; and figuratively it may represent the faithful and true ministers of Jesus Christ; the same as the twenty-four courses of the priesthood under the Jewish economy. See 1 Chron. 24: 7-19. And the four beasts are typified by the four grand divisions of the Jewish camp under Moses. The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim; and his was the third standard in the march; on the north side was Dan's standard; and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which in all probability was a lion. And the "first beast" under consideration was like a lion, and the second beast like a calf, and the third beast

had a face as a man, and the fourth beast was like a flying eagle. These represent the four grand divisions of the gospel church. The first represents the church in the apostolic age, when the church went forth, bold as a lion, preaching and proclaiming the gospel among all nations. The second state of division of the church was the times of persecution and slaughter by the Roman emperors, represented by the calf. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a natural man, proud, avaricious, and worldly. The fourth and last state of trial was when the anti-Christ beast arose; and, under the scourge of this abomination, the church having two wings given her, like the wings of an eagle, she flew into the wilderness, where, a place being prepared for her, she is nourished from the face of the sun, a thousand two hundred and threescore days, Rev. 12: 6, 14.

This of course would include the whole Christian church until Christ's second coming, when anti-Christ will be destroyed, and the church delivered from all her foes, and brought into her New Jerusalem state, where John now sees in his vision the whole family of the redeemed, singing the grand chorus as in the verses following our text. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands." In this vision John has the same view which Daniel had in his vision. See Daniel 7: 10. Daniel saw the same throne, and the same numbers stood before it; which proves, almost beyond a doubt, that Daniel's vision carries us into the eternal, immortal, and glorified state; for John, in the next verses, carries us into the eternal state of the righteous.

12th verse, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Nothing can be more evident than that John here saw the whole family of the redeemed, as they will be after the first resurrection; for he gives the several situations of every part of the whole family as they actually were, that is, in body, or the situation of their bodies at that very time when he was writing; "every creature," that is, in person, in their bodies, as they will be after the resurrection; not all mankind as some vainly suppose, but those who are redeemed, or who may hereafter be redeemed, "out of every kindred and tongue, and people, and nation." See our text. If it had been "all nations," &c., he would not have said, "out of," &c. Therefore we must take the whole in connection. But John saw every creature whose bodies then were some of them in heaven, as Enoch and Elijah; every creature who was then alive on the earth like himself; and brethren; every body of the saints that had slept and been buried under ground, or in the sea, and all the saints who were yet in the loins of their fathers. In one word, he saw the whole general assembly and church of the first-born, whose names were written in the Lamb's book of life. These four beasts were the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. 6: 1-3. "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Ezekiel also saw the same living creatures that Isaiah calls "seraphims," and John "four beasts."

Ezekiel calls them "cherubims." See Ezek. 1st and 10th chapters. John says, Rev. 4: 8, "And the four beasts had each of them six wings about him," the same as Isaiah's seraphims. These wings are the graces of the Spirit, as is strongly implied by Ezekiel 1: 12, "And they went every one straight forward; whither the Spirit was to go, they went; and they turned not when they went." "With two they covered their faces"—humility and repentance; "with two they covered their feet"—that is, they walked by two of the graces, faith and patience, faith in God and patient in tribulation; "and with two they did fly"—hope and love. They "mounted up with wings as eagles; they shall run and not be weary, walk and not faint," says the prophet Isaiah, 11: 12. And again, John says, they were "full of eyes before and behind, and they were full of eyes within;" showing that they would have just views of sin, of God, and his word, and of themselves; they could look back and see their sins, and the pit from which they had been delivered, and with gratitude remember their Redeemer. They could with eyes of faith look forward and believe in the promises of God, and have a view of the glory that shall be revealed at his second coming. With eyes within, they could look into their own hearts, and see the remaining corruption and hidden depravity that lie lurking in every corner of the soul, and by this means put off the old man with his deeds. They are represented by John as being praying souls, "and golden vials full of odors, which are the prayers of saints." Every one had these vials, says John. How then, I ask, can the prayerless man or woman think to join this celestial throng? "Having every one of them harps," showing that all of them would have new hearts, be born of God; so they would be enabled to sing in the New Jerusalem state the new song.

These are the characters and persons which John saw represented by the four and twenty elders and the four beasts. I shall now,

2. Show what we may understand by the new song, and the occasion of it.

The prophet John had been led by the angel through seven different stages of the church, by the vision of the mystery of the seven stars and seven golden candlesticks, under the name of the seven churches of Asia, which ought to be understood symbolically down to the time when the Judge stands at the door, ready to enter in to the supper of the great God, when all wicked flesh will be destroyed, and till the marriage supper of the Lamb arrives, when all the righteous will be raised, enter into the glorified state, and live and reign with him on earth. Then it is perfectly natural that after we had read the history of the church through all her trials, persecutions, and imperfections, we should be led to see her deliverance on the other side of the banks of Jordan, or beyond the power of death, and to hear a part, at least, of that new song which no man can sing unless he is redeemed from the earth.

In the second and third chapters of Revelation, we have the history of the church, as I have endeavored to show in my lectures on the churches. In the fourth and fifth chapters we have a view of the glorified state, and the characters given of those who will enjoy the privilege of that state, the song which will employ the golden harps, and the place where. The characters I have already given. The song is represented as a new song. It is new, because it is sung only in that state where all things are made new. See 2 Pet. 3: 13. Nevertheless, we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." Rev. 21: 5. "And he that sat upon the throne said, Behold, I make all things new." New John says, in Rev. 4: 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before that he sat upon the throne. "And as he has not mentioned him in this language in any other place, we may have strong reason to believe that the true and sub- of matter are the same in the 4th chapter of Revelation as in the 21st chapter. Again, we are expressly told that no man could learn the new song,

but those who are redeemed from the earth, Rev. 14: 3. And redemption from the earth is no where spoken of until the resurrection of the body. Christ says, in Luke 21: 27, 28, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And Paul says, Rom. 8: 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." In this state they can sing, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." It is also a holy song; for they cry, "and rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The church in this state are not all holy; they have but a faint view of the holiness of God's character, his law or government; neither could they endure the sight; for when God has seen fit to reveal a small part of his holiness, men have fainted under it. Isaiah cried out, "Wo is me." Ezekiel fell upon his face, Ezek. 1: 28. Daniel's comeliness was turned into corruption, so that he retained no strength, Dan. 10: 6. Therefore it is evident that this holy song can only be sung in a state of immortality, when we shall be holy, even as God is holy. This new and holy song will not cease, for they rest not day and night, which proves it to be in the eternal state. And the dress and crowns of the elders—"clothed in white raiment," and they had on their heads "crowns of gold," and they cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power,"—all prove that the new song is sung after the second coming of our Lord Jesus Christ; for Paul tells us, that a crown is laid up for him which the righteous Judge shall give him at that day; and not only him, but to all them also that love his appearing. So neither the elders nor the beasts can sing this new song until the New Jerusalem is formed, their bodies redeemed from the earth, and they brought into the eternal state of the righteous. It will not be sung until the last child is born into the kingdom—the last enemy conquered—the elect gathered from the four winds of heaven, and the cap-stone brought forth, when the heavens will ring with this general chorus. "Holy, holy, holy is the Lord God Almighty; blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever; and the four beasts will say, Amen."

3. I shall now show the reign spoken of in our text, and the place where.

There is much speculation at the present day on the reign of Christ on the earth, which is promised in his word, and in the text. Some have supposed that it would be purely spiritual, by the Holy Spirit's influence, when all, or a large share of mankind who then should be on the earth, would be regenerated and become the subjects of his spiritual kingdom; that there would be no tempting devil to deceive, nor any kingdoms on the earth, but what would be subject to Christ's spiritual reign, and the church would enjoy a long Sabbath of rest; and the long desired period of some who profess to be the servants of Christ would come; when church and state would be united, and war would cease to the end of the world, and the world would increase in riches, arts, and science to an amazing degree, beyond anything we have yet conceived; thousands would inhabit the earth where there are but tens now, and man would live to a good old age, and nations be born in a day. This theory is the most rational one I have been able to discover, aside from the glorious reign of Christ with his people in a state of immortality.

To the above theory I have many scriptural objections. Although the advocates of this theory call it spiritual, yet a large share, if not all, are temporal blessings of this kingdom, and are exactly the same that the Jews believed they should possess at Christ's first coming. Again; they must suppose, if this be true, that the rulers of the world must all be Christians, or professedly so. Then what

must we say to Christ's words, 'My kingdom is not of this world?' and again, 'In the world ye shall have tribulation?' The world hate you, and if ye live godly, ye shall suffer persecution; and these (meaning the whole family of the redeemed) have come out of much tribulation. How could those millions, who are born or live in this happy period, come out of great tribulation? But where do the advocates of the above system prove their doctrine? Some pretend to bring the same passages in the Old Testament that the Jews did, to prove their temporal kingdom over the Gentiles, and do not see that much of the Old Testament prophecy was, and has been fulfilled in its typical sense. And it is very easy to show that the passages they pretend to bring in the Old Testament were all fulfilled 1600 years ago.

But, if they had believed in this theory, would not some of the New Testament writers have mentioned this important period? I remember, when I was but a child, of hearing an old minister of the gospel make a remark like this: 'All the Old Testament prophecies,' said he, 'which were not fulfilled when Christ came in the flesh, are carried into the New Testament, and further explained.' I then thought there was reason and propriety in the remark; I think so still, for the two witnesses must and will agree. And where do the believers in this system bring us one word from Christ? Not one. But we can show much to the contrary. The parable of the tares and the wheat carries us to the end of the world; and he expressly says, 'Let them grow together until the harvest.' His prophecy and parables in Matt. 24th and 25th, give us a prophecy until his second coming, and not a word about a happy period previously, but much about 'lo heres,' and 'lo there,' and wicked servants beating and bruising their fellow-servants, and eating and drinking with the drunken, saying in their hearts, My Lord, delayeth his coming. Can this be a millennium? No. Too much devil in such conduct as this. Where does Paul, a very prominent writer, give us a hint of these important things? He must have understood the Old Testament as well as some, if not all, of our modern divines. But he, too, has given the reverse. In his epistle to the Thessalonians, he tells us plainly, 'Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming.' 2 Thess. 2. In his 2 Thess. 1, he tells them of the necessity of patience and faith in all their persecutions and tribulations; which, he says, is a manifest token of the righteous judgment of God; and then goes on to show Christ's coming, and destruction of an ungodly world; nothing that looks like a millennium in this, or any part of Paul's writings, before Christ's second coming. Where, then, shall we find it in the New Testament? Perhaps they may say, in Rev. 20, but this chapter can never be given to them until they do away the first resurrection; for all in that chapter is after the first resurrection, and, of course, is after the personal and second coming of the Saviour; and all the arguments to do away or destroy the word resurrection are so futile and weak that it needs no argument to refute them; for what could do it in that place might in every other case, and we should be Sadducees at once. James, Peter and Jude mention the last days in their epistles, and describe them as being very wicked, yet make no mention of a day of the spread of the gospel in this wonderful manner. James speaks of their heaping up treasures, for the last days. 'Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh.' Can this be the millennium? Not unless proud, earthly pleasure, wantonness, and murder, are the spirit of the millennium. Yet, if it is temporal, this would be the most likely fruits, if we judge of the future by the past; for the greater the temporal blessings, the greater is man's rebellion. Read the second and third chapters of 2 Peter, where he expressly speaks of the last days. '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?' &c. agreeing with what Christ said the wicked ministers would be doing when he comes. They would say in their hearts, My Lord delayeth

his coming. Can there be this happy time described in the above theory? All must answer No. Then let this suffice as answer to the above theory, until our opponents prove their own sentiments by the word. There are many more branches of the above system, but none that I have seen but are liable to the same objection. I shall now undertake to prove that this reign is in the immortal state, after the resurrection; that Christ will be present with his people, and of course, personally; and that it will be on the earth.

1. Then I aim to prove that it will be immortal after the resurrection.

The present reign is called, in Scripture, a reign of grace; 'So might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' This reign has been ever since Christ was in the world, for 1800 years past. We shall now show that this reign must continue until after the resurrection of the dead. See 1 Cor. 15: 23-26; 'But every man in his own order; Christ the first fruits, (resurrection) afterwards they that are Christ's at his coming. Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. For he must reign till he hath put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.' Here we have plain Scripture that the same reign of grace must continue unto eternal life; and in the other text, until the resurrection of them that are Christ's, and death, the last enemy to the church, is destroyed. Where, then, shall we get in a spiritual or a temporal reign? We see evidently there is no change of the reign of Christ in the gospel, or grace, from the apostles' days until the time comes when the saints shall possess the kingdom in the immortal state. Paul says, Rom. 5: 17, 'For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.' Here the saints are promised to reign after the gift of righteousness, (which the righteous Judge shall give all those who love his appearing at that day,) in life, that is, eternal life. See 21st verse. 1 Peter 5: 4, 'And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' This must, of course, be in the immortal state, for it fadeth not away.

2. That Christ will be present with his people in a state of immortality, can hardly be doubted when we read such texts as these: John 12: 24, 'If any man serve me, let him follow me; and where I am, there also shall my servant be.' Again, John 14: 3, 'And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also.' So much for Christ's promise to his disciples. And now let us read his prayer to his Father on this point, John 17: 24, 'Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory.' Paul says, 1 Thess. 4: 17, 'And so shall we ever be with the Lord.'

'For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.' Our text says, 'And haste made us unto our God kings and priests.' Rev. 20: 4, 6, 'And they lived and reigned with Christ.' 'And shall reign with him.' 21: 3, '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.'

3. 'And we shall reign on the earth,' says our text. Not under its present dispensation, but after it is cleansed by fire; after the wicked are destroyed by fire, as the adulterers were by water; after the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, 'Thy will be done on earth even as in heaven.' When the bride lambs made herself ready, and married to the bridegroom, he will then marry her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him for ever and ever on the new earth and in the new heavens, '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.' Then the whole earth 'shall be full of his glory,' and then, as says the prophet Isaiah, 61: 5, 'For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall be called.'

And then, my dear hearer, if you have had your heart broken off from sin; if you have by faith been united in spirit to the Lamb of God; if you have patiently endured tribulation and persecution for his name; then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God, the curse destroyed, sin, pain, crying, sorrow, and death banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in their general assembly, and clapping your hands with joy, cry, 'Holy, holy, holy is the Lord God Almighty, which was, and is, and is to come.' Then you will be in a situation to join the grand chorus, and sing the new song, saying, 'Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth,' saying, with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' And all who meet in that grand assembly will be then heard to shout, 'Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.' And methinks I can now see every one who loves our Lord and Saviour Jesus Christ in this assembly rising upon their feet, and in one united prayer of faith, crying, 'Come, Lord Jesus, O come quickly.'

But you, O impatient man or woman, where will you be then? When heaven shall resound with the mighty song, and distant realms shall echo back the sound, where, tell me, where will you be then? In hell? O think! In hell! a dreadful world! Once more think! In hell! lifting up your eyes, being in torment. Stop, sinner; think! In hell! where shall be weeping, wailing, and gnashing of teeth. Stop, sinner; stop; consider on your latter end. In hell! 'where the beast and false prophet are, and shall be tormented day and night forever and ever.' I entreat you to think—on hell! I know you hate to hear the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation, no deliverance, no hope! You will then think, yes of it is warning, of a thousand others, perhaps of this hour, with many more that are lost; yes, worse than lost, that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spoke; but you stopped your ears and would not hear. There was a time when judgment and reason whispered: but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed will and wit, and said, 'in hell was only in the grave.' In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trump will sound, the last will be pronounced, and the last will be poured upon the earth. Then, impatient man or woman, you will awake in everlasting woe!

Be warned; repent; fly, fly for succor to the ark of God, to Jesus Christ, the Lamb that once was slain, that you might live; for he is worthy to receive all honor, power, and glory. Believe, and you shall live; obey his word, his Spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the new song? Then come in God's appointed way; repent. Do you want a house not made with hands eternal in the heavens? Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward; become a pilgrim in the good old way. 'Seek first the kingdom of heaven,' says Christ, and then all these things shall be added unto you.'

THE LETTERS G—O—D.

We have a letter from Bro. J. D. Johnson, dated Pembroke, Genesee Co., N. Y., which says: 'There is a brother in this place who saw what I am satisfied, from a critical examination of the time and circumstances, was seen by Mr. Planck, steward of the steamboat Penn, on its way to Chautauk, last March. The letters G—O—D were framed, one after another, from a long, narrow, crooked (or serpentine) silver colored bell; being preceded by an extra light, which first drew his attention. His neighbors, without excep-

tion, gave him the character of an honest man. He was travelling on foot and alone; and it was very late at night, so he could call no one to witness it.'

We think it hardly possible that this could be the same which was seen near Chautauk, but we publish it as another, added to the hundreds of testimonies already received, that there are 'signs' in 'the heavens' over every part of the land. Bro. Johnson concludes by saying: 'Thank the Lord, the serpent's reign is almost over, and our GOD is about to take to himself his great power and reign.'—Mid. Cry.

THE SECOND ADVENT OF CHRIST.

CLEVELAND, OCT. 28, 1844.

The Restitution.

The Restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

Acts 3: 19-21. 'Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: And He shall send Jesus Christ, who before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets, since the world began.'

President Mahan of Oberlin preached at Cleveland on the subject of the temporal millennium on the 15th of Oct. 1843. In the course of his remarks he informed us that the passage of scripture quoted above, was a key to unlock the prophetic scriptures. This position we admit. But, strange to tell, Pres. Mahan, as he thinks, in using this key, unlocks to himself and others the glories of a temporal millennium, while many of God's people, who have diligently studied the Bible, can find, in the use of this key, no such thing, but a state of things inconceivably more glorious and enduring than the advocates of a temporal millennium seem ever to have conceived.

In pursuing the subject before me, I will, 1. Notice the course which the President pursues in order to make this key unlock to him a temporal millennium.

2. I will show that the course which the President pursues is unscriptural and wrong.

3. I will show what is the restitution of all things, which is to take place when God shall send Jesus Christ.

1. I am to speak of the course which the President pursues, in order to make this key unlock to him a temporal millennium:

1. He quotes a passage found in the 9th chap. of Hebrews, at the 10th verse, 'Which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation.'

2. He informs us that this time of reformation commenced when Christ abolished the Jewish ritual and took it out of the way by nailing it to the cross.

3. He then tells us that the time of reformation, spoken of by Paul to the Hebrews, is the same thing with 'the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began,' as mentioned by Peter in Acts 3: 21.

4. The President still finds that the key will not fit his theory, and he therefore tells us that the Greek word, translated *until*, should have been translated *during*, and then reads as follows: 'Whom the heavens must receive during the times of restitution, or reformation, of all things,' &c.

5. Hence, according to the President, the times of restitution commenced at the cross, and will continue until every thing written in the prophets is fulfilled; and that during all these times of restitution, Christ is to remain in the heavens, and will then come to judge and destroy the world.

2. I am to show that the course pursued by the President is unscriptural and wrong.

1. The President has no authority from scripture for saying that 'the times of restitution of all things' spoken of by Peter is the same with 'the time of reformation' spoken of by Paul. It is a mere repetition without proof. Should we believe him, we might as well take our stand with the Catholic woman, who said that she had seen her priest perform a miracle, by changing bread into fish. She avouched that it still looked like bread; and that when she tasted it, it tasted like beef, but then it must have been fish, because the priest had turned it into fish, and had declared it to be fish. Pres. Mahan might expound the scriptures very satisfactorily, to all who would place such a confidence in his assertions.

But where is the proof that the restitution of all things, mentioned by Peter, is the same thing with the reformation mentioned by Paul?

The Greek word, *apokatastasis*, used in Acts 3: 21, is thus defined in Robinson's Lexicon: 'The restoration of anything to its former state.' The Greek

word, *diorthosis*, used in Hebrews 9: 10, is translated by the same author; "amendation, reformation."

It is true that Robinson, in commenting upon this, says that it means the reign of Christ; but Robinson's assertion is no better proof than Pres. Mahan's. All that *diorthosis* means, as the Pres. at least ought to know, is, emendation or reformation; while *apokatastasis* does mean the restoration of anything to its former state. Where is the proof that these two words, *apokatastasis*, and *diorthosis*, mean the same thing? When I believe it, I will believe on the testimony of a Catholic priest, that beef is fish, and that in defiance of all the evidence of my senses. The words have no affinity.

Moreover, where is the President's authority for saying that the Greek word, *akri*, translated until, should have been translated during!

The Greek word *akri*, with its equivalent, *akri*, I have found in the Greek Testament from thirty-five to forty times. In none of these instances is it translated during. There are a few instances in which, obviously, it might have been so translated, without altering the force of the passage. The devil having finished his temptations, departed from Christ, (*akri laikon*,) for a season. Luke 4: 13. Paul said to the false prophet Bar Jesus, "Thou shalt be blind, not seeing the sun (*akri kavou*) for a season, Acts 13: 11. The ordinary use of the word, however, is the following. To Zacharias: "Thou shalt be dumb and not able to speak, until (*akri*) the day that these things are fulfilled." "Of all that Jesus began both to do and teach until (*akri*) the day in which he was taken up," Acts 1: 2. "Jerusalem shall be trodden down of the Gentiles until (*akri*) the times of the Gentiles are fulfilled," Luke 21: 24. "His sepulchre is with us until (*akri*) this day," Acts 2: 29. "Until (*akri*) another king arise," Acts 7: 18. "And talked a long while even till (*akri*) break of day," Acts 20: 11. "Until (*akri*) the law, sin was in the world," Rom 5: 13. "The whole creation groaneth and travaileth in pain together until (*akri*) now," Rom. 8: 22. "Blindness in part hath happened to Israel until (*akri*) the fulness of the Gentiles be come in," Rom. 11: 25. "The law was added because of transgression, until (*akri*) the seed should come to whom the promises were made," Gal. 3: 19. "But is under tutors and governors until (*akri*) the time appointed of the Father," Gal. 4: 2. "That thou hast held fast till (*akri*) I come," Rev. 2: 25. These instances are sufficient to show, that in the ordinary use of the word, *akri*, it has reference to a future time when a given event is to take place, like until; and that it does not refer, like during, to the whole progress of time that is to precede that event."

Why, then, is the President's authority from the Bible, for altering the phrase (*akri kronon apokatastasis panton*,) until the times of restitution of all things, to make it read during the time of reformation? We do not ask, where is his authority from the wisdom of the world, for that is foolishness with God, and is no authority at all. But we do ask, where is his "thus saith the Lord for so doing." He has evidently two rules for interpreting the scriptures, to which he closely adheres. They are these: 1. The theory of a temporal millennium is true. 2. All scripture is to be so expounded as to agree with that theory. To these rules he does adhere with great pertinacity. If he has any other rules of interpretation which he does not violate and utterly disregard whenever they conflict with his theory, we have not yet learned what they are.

The assertions of such men, without proof, are just as good as the assertions of a negro slave from a rice swamp, without proof, and no better. If Pres. Mahan can have the privilege of altering the Bible to his own liking, he can undoubtedly fit it to his temporal millennium theory. But the very fact that he found it necessary to make such an unauthorized alteration of the passage before us, betrays his own conviction that it does not teach anything like a temporal millennium as it is. He may bring all the learned names since Origin, and show, if he can, that they have made the same use of the Bible that he does; but that is not giving one scriptural authority. We ask again, where is his thus saith the Lord?

3. We shall now proceed to show what is the restitution of all things, and when, in it differs from the reformation spoken of in Hebrews 9: 10.

The reformation, I remark, did doubtless commence with the time when our Saviour was in the world. Then "divine washings and carnal ordinances," &c., imposed on men during a previous dispensation, were done away, and the Christian dispensation introduced; and by which a glorious reformation was indeed brought to pass. But it is altogether a gratuitous assumption to say that the restitution of all things then commenced.

What things were restored to their former state when Christ came? We pause for a reply.

What things are to be restored to their former state when Christ appears the second time?

Ans.—All things which God hath spoken by the mouth of all the holy prophets since the world began.—

Then when God shall send Jesus Christ at the restitution of all things, everything contained in the prophecies not previously fulfilled must come to pass. I shall now introduce a very few passages of scripture to show what things the prophets say must be restored to their former state.

My object is simply to furnish a clue to what the holy prophets say must come.

1. The knowledge of God is to be restored.

Isa. 11: 9, "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Jer. 31: 34, "For they shall all know me saith the Lord."

2. Immortality is to be restored,

Isa. 25: 8, "He will swallow up death in victory."

Isa. 26: 19, "The dead men shall live, together with my dead body shall they rise."

3. Holiness will be restored.

Isa. 35: 8, "And an high way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it." Isa. 60: 21, "The people also shall not be righteous, they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified."

4. Eden will be restored.

Isa. 51: 3, "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 55: 13, "Instead of the thorn shall come up the fig tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off."

5. The brute creation shall be restored to their original state.

Isa. 11: 6, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the felling together. The cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox."

6. The kingdom will be restored to Israel.

Ezek. 21: 27, "I will overturn, overturn it, overturn it, and it shall be no more until He come whose right it is, and I will give him." Then Christ will sit on the throne of David, in fulfilment of the oath of God in the 32nd Psalm, "The Lord hath sworn in truth to David, He will not turn from it, of the fruit of thy body will I set on the throne."

These passages are sufficient to show what things are to be returned to their former state in the restitution of all things; and they also show that such a restitution has not commenced. A reformation there has been, but a restitution there has not been, and will not be until God shall send Jesus Christ. "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ who before was preached unto you."

Those who indeed be times of refreshing when man shall find restored to him all that was lost in the fall. These are things which God has spoken by the mouth of the holy prophets, and in the restitution of all things they will come to pass. "All things which God hath spoken by the mouth of all the holy prophets since the world began" must be restored when God shall send Jesus, whom the heavens must receive until those times of restitution shall come. Thanks be to God, those times of restitution are at hand, and all the opposition of Pres. Mahan will not put off the glorious work. Even so come, Lord Jesus, Amen

For the Second Advent.

A SHORT SERMON.

CLARKSFIELD, AUG. 3d. 1843.

Dear Bro. Fitch—Local circumstances being of such a character as to render it impossible for me to do as much by the way of lecturing as I desire to do, I have thought of contributing my mite, (with your consent and the grace of God assisting me,) through the medium of your paper. I shall therefore submit to your disposal a few thoughts suggested by the reading of the declaration of God as found in Genesis 3: 15.—where the enemy which we find existing between the humble followers of Jesus, and the servants of the devil, is first brought to view. In pursuing the thoughts suggested by the above passage, I shall enquire—

First.—Who the Bible denominates the seed of the serpent.

Second.—Who the seed of the woman.

Third.—How, and when, the enmity between them will cease.

I. *Who are the seed of the serpent?* Let the Bible answer. Matt. 3: 7, "But when he saw many of the Pharisees, and Sadducees, come to his baptism, he said unto them, O generation of vipers how can ye being evil, speak good things. For out of the abundance of the heart the mouth speaketh." Matt. 23: 33, "Ye serpents, ye generation of vipers how can ye escape the damnation of hell?" Now as the Rev. Lecturer has told us that the old serpent is the devil, reason and analogy would teach that the offspring would be the children

of the devil; hence Christ says in Matt. 13: 38, "The tares are the children of the wicked one, and the enemy that sowed them is the devil." And again in John 8: 44, "Ye are of your father the devil, and the lusts of your father ye will do." Also by the mouth of his servant, in 1 John 2: 10, "In thus the children of God are manifest, and the children of the devil; who soever doeth not righteousness is not of God; neither he that loveth not his brother."

The above passages teach that not only the wicked among the Jews, but all that doeth not righteousness are the children of the devil, and consequently the seed of the serpent. Hence we are to regard all wicked persons of whatever name or nation they are, as the head of the serpent; and who can look in the Bible, and learn the character of that seed as there presented, and then behold the character of the wicked around him, and not discover the identity? I cannot.

II. *Who are the seed of the woman?* Let the Bible answer. The text itself declares that the seed of the woman shall bruise the serpent's head. Now as the serpent is called the devil in Rev. 12: 9; by consulting other passages we are at no loss in determining who the seed of the woman is. In Romans 16: 20, the apostle declares to his Roman brethren, that "the God of peace shall bruise Satan under your feet shortly." Again in Hebrews, 2: 14, "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same, that thro' death he might destroy him that had the power of death, that is, the devil." Again 1 John 3: 8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Again, in Rev. 20: 1—2, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."

Now as Paul tells the Romans, that it is the God of peace, that shall bruise Satan, and in the Hebrews, that it is him that took a part of flesh and blood, that shall destroy him that has the power of death, that is the devil; and as John informs us that it was the Son of God that was manifested to destroy the works of the devil; it is not as clear as demonstration can make it that Christ is the seed of the woman,—and is it not equally as clear that he is the angel that John saw bind Satan? Christ then being the seed of the woman, and all the wicked being the seed of the serpent, between whom the enmity exists, it may be proper to enquire—

III. *How, and when, this enmity is to cease.* It may give us some light on this point to consider the ground on which this enmity exists. On this point I remark that it must arise on the one hand from God's utter disapprobation of sin, and his love of holiness; and on the other hand, from their utter disapprobation of holiness, and their love of sin. It follows therefore, that this enmity will not cease so long as there is one being to raise his opposition to holiness. The way then is, by the conversion of the wicked to Christ, so as to harmonize with all of the great principles that govern Christ; but as mediation and probation are parallel, and as Christ will not leave his mediatorial seat, until probation ends, at which time he is to come in the clouds of heaven, in flaming fire taking vengeance on those that know not God and obey not the gospel, who shall be punished with everlasting destruction, it follows that the enmity will finally cease only by the destruction of the wicked.

"But hold," says the advocate of a temporal millennium, "the wicked are all to be converted, and holiness pervade the earth for one thousand years before Christ comes, and of course there will be no enmity existing then." But is not Christ to find wicked men on the earth when he comes? Ah yes, for Satan is to deceive them again after the thousand years are fulfilled. Deceive who? Why those that have lived through the millennium of course. But stop, the Bible teaches no such thing; that declares that he shall deceive the nations no more till the thousand years are expired. Who are the nations that he is deceiving at the commencement of the thousand years, after which time he is to deceive again as the word "nations" plainly implies? Why, according to the theory of the temporal millennium, it is the righteous who live at the expiration of the thousand years upon whom he is to practise his deceptions; and therefore it is the righteous nations that Satan is deceiving at the commencement of the thousand years, for the passages plainly teach that they were the same that should be deceived at the expiration of that time, for he should "deceive them no more till the thousand years should be fulfilled." Then to admit the theory of the temporal millennium is to admit one of the gravest absurdities under heaven, for that makes the righteous to be the ones upon whom Satan practises his deceptions, which is perfectly absurd, and contradicts the Bible; and until it can be shown that the righteous live under the deceptions of Satan, I must come to the more rational conclusion that it is the wicked nations who he is deceiving at the commencement, and who will be deceived at the expiration of the thousand years, after

which they are to be "devoured by fire from God."—The enmity then ceases, first by the conversion of the soul to Christ, and ultimately by the destruction of all who do not become converted previous to the coming of Christ, at which time all such will be destroyed from off the face of the earth, and peace and harmony pervade the entire world.

Your's in the blessed hope in '43.

LYMAN GILPIN.

Temporal millennium—is it advancing or retrograding?

In the United States during 1842 there were 185 murders and 65 suicides. During the first six months of 1843, the murders were 215, the suicides 86.

Bro. SEWARD, of the Midnight Cry, wishes us to send him a copy of the first No. of the Recent Advent, containing the sermon "The Restoration of the kingdom to Israel." We have none. Will some friend, who has one, forward it?

For the Second Advent.

Dear Bro. Fitch—The following signs were seen in Hudson a short time since. Should you think them worthy of notice, they are at your service. The first was seen by Mr. Bishop and some of his family. They say that they saw on Thursday night, August 11, (the moon being in the first quarter,) a false moon moving towards the true one, from beneath it, and join itself to it on the right. Above the two conjoined they saw a female profile which afterwards became bright and blazing. Soon they formed nearly a full moon, the disk continuing; and there appeared a cross on the back of the then appearance of the moon. Afterwards the cross changed to a cloud of the shape of a common "stone jug," when the moon, remaining of the same appearance went down supernaturally quick.

Also, on the next Monday evening, a number of the citizens of Hudson saw a belt of light, or cloud, extending from the southwest to the northeast, thro' the zenith, some two rods wide, distinctly marked, and perfectly straight. They speak of it as being white as wool, and strikingly grand. It continued about three-fourths of an hour, and then faded away. It was also seen in an adjoining town.

HENRY HUDSON.

ISHMAEL AND THE TEMPL MILLENNIUM.

The prediction of the angel before Ishmael was born, was, "And he will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren," Gen. 16: 12. If the posterity of Isaac's descendants, in the line of the Hebrew nation, a distinct people to this day, scattered and peeled as they have been, is remarkable, that of Ishmael's descendants for the same space of time, *always on the same territory*, is hardly less so. Although sometimes harassed and pillaged by the great conquerors of antiquity, the country of Ishmael has never been at any time subdued, never paid tribute. He shall dwell in the presence of all his brethren. As long as men live on the earth he shall be an unconquered people. The other two points of the prophecy; *he will be a wild man—his hand against every man*, have also had a like fulfilment, running parallel with the other. The prophecy has been fulfilling for 3700 years, and from the terms of the prediction we see not how the descendants of Ishmael, as a body, can ever be converted, as the temporal millennium theory supposes. I may be further remarked, that Abraham was among the descendants of him, who, when a child, was cast under a shrub to die of thirst, deserted by his mother.

OLIVE MARIA RICE.—This devoted sister is still laboring in this State. She lectured recently at Batavia, and Pine Hill, Genesee Co.; and Atlix, Wyoming Co., near which place she was lecturing Oct. 3d. The effect is good, wherever she goes.—*Mid. Cry.*

THE HARVEST.

The fields are all white, the harvest is near. The reapers now with their sharp sickles appear To reap down the wheat and gather in barns. While wild plants of nature are suffered to burn.

Come then, O my soul, meditate on that day When a' things in nature shall cease and decay. When the trumpet shall sound, and the angels appear, To reap down the earth, both the wheat and the tare.

But hear the sad cry that ascends to the sky, Of those in distress, and have nowhere to fly. But will call on the rocks and the mountains to fall On their naked souls and conceal them withal.

But 'twill be in vain, for the mountains must flee, The rocks fly like chaff, and the mountains like dross. And this wild world shall then be on fire.

Then, O wretched mortals, look up and spy The serious Redeemer descending from the sky. As a whirl of fire to the earth he is bound, With a legion of bright angels attending around.

"Come hither, ye nations, your sentence receive, No more shall my spirit now strive and be grieved, My judgment is right, and my sentence is just, Come hither, ye blind; but ye shall all ye curse."

THE JUDGMENT.

How great, how terrible, that God. Who shakes creation with His nod! He thunders—earth, sea, world expire, Sink in one universal flame.

My wakeful soul, extend thy wings, Beyond the verge of mortal things; See this vain world in smoke decay.

WESLEY'S ADVICE TO METHODISTS.

John Wesley was an ardent Adventist, and was looking for the Lord to come about this time. He was the founder of a powerful and respected sect, whom he cautioned against departing from the letter of the Word as follows:

Brethren—"Beware of that daughter of pride, enthusiasm! Oh! keep at the utmost distance from it; give no place to heated imaginations. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God.

"I advise you never to use the words wisdom, reason or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff but not the wheat.

"One general inlet to enthusiasm is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scripture, and consulting the children of God: the expecting spiritual strength without constant prayer, and steady watchfulness: the expecting any blessing without hearing the word of God at every opportunity.

"Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said 'God writes all the Scripture on my heart, therefore I have no need to read it.' Others thought they had no so much need of hearing, and so grew slack in attending preaching. Oh, take warning, you who are concerned herein. You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way, which was 'once delivered to the saints.'

"The very desire of growing in grace, may sometimes be an inlet of enthusiasm. As it continually leads us to seek new grace, it may lead us unwares to seek something new, besides new degrees of love to God and man. But it has led some to fancy they had received gifts of a new kind, after a new heart, &c. 1. The loving God with all our mind; 2, with all our soul; 3, with all our strength; 4, oneness with God; 5, oneness with Christ; 6, having our lives hid with Christ; 7, being dead with Christ; 8, raising with him; 9, the sitting with him in heavenly places; 10, the being taken up into his chariot; 11, the being in New Jerusalem; 12, the seeing the tabernacle of God come down among men; 13, the being dead to all

works; 14, the not being liable to death, pain, grief or temptation.

"One ground of many of these mistakes is, the taking every fancy, strong application of any of these scriptures to the heart, to be a gift of a new kind; notwithstanding that several of these scriptures are not fulfilled yet; that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees: this is all we have to expect.

"Another ground of these and a thousand mistakes is, the not considering deeply, that love is the highest gift of God; humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned are the same with, or infinitely inferior to it.

"If we will you should be thoroughly sensible of this: the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for any thing but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others have you received this or that blessing? If you mean any thing but more love, you are wrong; you are leading them out of the way and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from sin, you are to aim at nothing more, but more of that love described in the thirteenth of the first epistle to the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

"I say again beware of enthusiasm. Such as imagining you have the gift of prophesying, or the discerning of spirits, which I do not believe one of you has, no, nor ever had yet. Beware of judging people to be either right or wrong, by your own feelings. This is no Scriptural way of judging. Oh, keep close to the law, and to the testimony."

AN ITALIAN ROMAN CATHOLIC OATH.

We give below a copy of the Imitation Oath of a Society in Italy. It is furnished us by an estimable Italian gentleman of this city, who is well known to very many, and is moving in the most respectable society. He is a native of Lombardy, and a "LIBERAL" in his native country, Italy; a lovely land, but crushed and trodden under foot, by the most enormous imposture priest-craft which ever visited the world in any age. He was a sufferer for Liberty; and he escaped to this asylum of liberty.—This is the Oath which bound together the tyrants of Austria and Italy, and their civil and spiritual serfs, when they too successfully crushed the rising young liberty of Italy, when some thirteen years ago, she rose to put down evil and gloomy tyranny. He informs us that this society, bound together by the same Oath, exists in this country; that there is a priest, and a band of them in Philadelphia, and in other cities. And should a much coveted insurrection favor them, their daggers will be speedily put in requisition. We live in eventful times. Spain is manfully shaking off the yoke of Rome and Portugal is moving; and appalling Revolution, we think, we perceive lowering in the horizon of Ireland. May Almighty God have mercy on the dear Protestants of Ireland and cover them by his omnipotence in the day of the approaching terrific conflict. And may God rebuke the infatuated, or "Jesuitical" Protestants, who in any way, or form, do help on the repeal movement." The following is the copy of the letter of our Italian friend.—Protector Vindicator.

"In a curious work not yet republished in this country, I find the following form at (Oath of initiation of a member of the Society, 'De la Sainte Fide; of our Holy Faith?'

"I, N—swear by the Most Holy Trinity, to permit my right hand to be cut off, or to die of hunger, or to die by the most execrating tortures, rather than to betray, or deceive one of the honored Fathers' (Jesus) 'or brothers of the Catholic Apostolic Society, to which I belong; or, if I do not scrupulously keep its laws, or give assistance to my brothers in distress. I swear, forever to remain in the defence of the cause that I have embraced; not to appear an individual belonging to the infamous band of the Liberals; even to the last drop, without regard to sex, age, birth, or condition. Finally, I swear an implacable hatred to the enemies of our sacred and only true Roman Catholic church. And falling in this Oath, I do desecrate, and upon myself I do invoke endless punishment in the torments of the damned."

A Voice from the Episcopal Church.

DEAR BRETHREN,—I had the honor last spring of addressing you on the subject of the advent of our Lord; I then stated that I was unable to agree with you as to the year 1843. I intended by this only, that I was unable to fix upon that definitely. Since those days of comparative darkness, God, as I believe with all my heart, has brought me gloriously into the full light and has placed my feet upon 1843, as upon a rock, so firmly that all the gates of hell cannot drive me therefrom, for he that is with me is greater than he that is against me. I publicly testify my unspeakable gratitude to our dear Redeemer for this renewed expression of his mercy—for not permitting me to be in any darkness when the "glory to be revealed" is so near. A few months since I found myself falling from that high and sweet communion with Jesus which I enjoyed early in the spring and winter. I had however previously resolved by God's grace, that I would not fall from that standard. I prayed and prayed, but still found myself no nearer. In the mean time I had neglected this glorious doctrine, supposing that the advent might not be in ten or twenty years. In this state of mind a brother called, in whose judgment I had great confidence. He told me there was no "if" about Jesus coming this year. "This moved me. I fell upon my knees and prayed with all my heart for more light. The power of God was restored immediately; this was satisfactory to me that the consciousness of Jesus was turned from me chiefly because of insufficient devotedness to his truth. Still the blessed Spirit was not satisfied; something was in the way. I knew it was, because as yet I did not believe the truth, and that so soon as I should receive it the Spirit would be satisfied. I have great struggles. I said to my friends that it was my impression that if I could say 1843, the blessing would immediately flow. But of this I was not sufficiently certain to affirm, fearing that although it appeared to be the true interpretation, still there might be a mistake in it, which in the end would prove my folly. In the space of two or three days, however, I obtained some peace with much continued power so soon as I could say with all my heart right at the door. The difference between the witness and that which I received the past winter, consisted only in bringing the day of the Lord nearer. It seemed it might be this year, but I was not certain, therefore still did not have boldness to declare the whole council of God. In this sad condition I remained till the camp-meeting began in Stepey, near me. I then went, but was not fully one of them, did not dare to open my mouth in order to avoid the imputation of 1843. Returning home, I said to myself, why not say 1843? Is not the light greater on this than upon any other year, and is not the light upon this very great? Why not then say so? Because, if it should not prove true I should be ashamed. If it were a popular matter, a day for the introduction of a spiritual reign, would I not say that I believe it? My conscience answered yes. Then I will not proclaim what I believe through fear of man. Such a condition I despise, both by nature and grace, added to this I was assured that to say 1843 would not displease my Redeemer, and not to say it, might. I resolved in his strength to proclaim this, offering up myself a living sacrifice to be "despised and rejected of men." That sacrifice, poor as it is, was accepted and sealed to my soul's satisfaction. The following day I returned and entered the camp of the saints in the wilderness a free man, in the freedom whereby God doth make us free, enjoying the full liberty of the sons of the Almighty. I thought I had been made a freeman before, when many years ago I was converted to Christ, still more so the past winter, but not until the present week has the liberty been entire, the sacrifice complete; 1843 is the true interpretation of the 2300 days was the truth then that brought this blessing of God to my soul. We are satisfied by the truth; truth received is, as it were, a conductor along which the Holy Ghost flows into the soul, the Spirit thereby entering to it so that the Christian may become absolutely certain. This faith has never faltered since. The fact that I have devoted all to this truth, has never made me stagger through fear lest it prove not true. And though I reap the scorn of the world, my step is even as firm as though travelling upon the solid rock, facing all men and warning them, Jesus will come this year—the time is fulfilled. Glory to God, my believing reader, show can you believe which receive honor out of another, and seek out the honor that cometh from God only."

It is the forsaking of this that has brought me to full light. It will you, if you are equally honest.

My dear beloved brethren throughout the world, Christ will then certainly come this year, it is the last year, let not the devil drive you from your steadfastness. God is bestowing upon us exceeding great honor, is permitting us to make up that which lacketh of the suffering of his body. How sweet it is, besides, to reckon the sufferings of this present time as not worthy to be compared with the glory which shall be revealed in us.

I used to think, a few months since, when I was flouting along cheered by the public applause for my poor in-mistral efforts, that part of Scripture had become obsolete. That part of Scripture that the regulator of god sense in order to live godly in Christ Jesus without persecution. But not so, I now see how it is, a great portion of the Scriptures lost their practical meaning when in the third century the dear bride of Christ went to sleep in the arms of the world, then she became adulterous and submitted to the desires of sinful men; but now that she is repenting and returning to her first love, her seducer is offended because she will no longer submit to his vile caresses. "Awake, awake! put on thy strength, O daughter of Zion, put on thy beautiful garments, O Jerusalem, the Holy City; for henceforth there shall no more come unto thee the uncircumcised or the unclean; shake thyself from the dust, arise and sit down, O Jerusalem, loose thyself from the bands of thy neck. O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; ye shall be redeemed without money." "Say to the daughter of Zion, thy salvation cometh." "Sing, O daughter of Zion. Shout, O Israel." And here, without carrying out my meaning, I will observe that when the church attains to the entire consecration, perfect holiness of the primitive church, all things which followed then will follow now. God hath never taken away one of her jewels, but she cast them off herself when she embraced the man of sin. But now, thank God, she is forsaking him and will soon become that glorious bride which Christ will present unto himself without spot or wrinkle.

Dear brethren, I long to see and embrace you all, that I may be comforted together with you by the mutual faith both of you and me. I will not be cruel enough to notice some names to the exclusion of others. But all will cry Amen, when I say of father Miller, O what honor has God bestowed upon him. If Abraham was the leader of ancient believers, Miller is of the last day believers. O for shamel men will say, that I should be such a little child as to believe this. My consolation is "of such is the kingdom of heaven," whilst "him that hath a proud heart I will not suffer." "The Lord hateth a proud look and a lying tongue," for both go together; for "the day of the Lord is on every one that is proud." The history of the church shows that in all ages, those of weak faith have spoken against those of stronger faith. This is a device of the devil to keep the church from appearing in its true light. Strange that mankind will pretend to such a knowledge of the philosophy of history and yet persevere in speaking out of that which they understand not. This has been the case with my beloved people, God having carried me in faith so far ahead them, they have concluded that they cannot keep up, so have requested me to resign that they might supply themselves with a slower leader—henceforth the man I am free indeed, even of these "bands," no longer to be the master of them, but of Christ, who says, the "field is the world." Yours in love, GEORGE A. STELLING.

Washington, Ct. Sept. 6th, 1843.

If the word is ever to be overspread by any sect the conquerors are the Catholics, for it is written with the inflexible pen of inspiration, that they shall prevail all the Ancient days come; till judgment is given to the saints of the Most High fill the time comes, when the saints shall possess the kingdom.

THE TRIAL OF FAITH.—A Miller in the central part of Ohio, picked up a second advent paper in a bar room, which led him generally to embrace the views, which he holds very steadfastly. His neighbors are all opposed, and some of them even refuse to sell him their wheat for cash, as they think him crazy.

TERMS.—The price of subscription is 25 cents for twelve Numbers. Most of the back numbers can be furnished to new subscribers, if desired.