

THE ADVENT HARBINGER,

AND

MIDNIGHT ALARM.

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

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THE CHURCH AT THE FIRST ADVENT.

When the Lord Jesus Christ first visited our world upon his errand of mercy to rebellious man, how was he received by the Church? It was not enough that Herod, in seeking his life, should cause lamentation and great mourning in Bethlehem, by tearing from the arms of every mother the child of her affection, and committing it to a cruel death; but the Church, those that professed to be the Sons of the living God, strange as it may seem, gave their almost unanimous voice against him.

They first find fault with him for eating with publicans and sinners. (Matt. 9: 10.) This fault-finding on the part of professors of religion, drew forth from Jesus these comforting words, "I am not come to call the righteous, but sinners to repentance." (v. 13.) They next charge him with casting out devils by Beelzebub, the prince of devils. While the multitude marvelled at the greatness of his work, such charge was brought by professors of religion. (Matt. 9: 34.) But this did not prevent his soul from being moved with compassion, when he saw the multitude scattered abroad as sheep having no shepherd. He first forewarns his disciples, from this circumstance, of their fate in all coming time from this source. "It," says he, "they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10: 25.) He, however, tells his disciples to fear them not, but to bring these things to light upon the house-tops. The inconsistency of these characters is brought to view by the Saviour. (Matt. 11: 16-19.) "John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners." The fact that the things pertaining to the kingdom were "hid from the wise and prudent and revealed unto babes," was displeasing to the church.

There seems to have been no lack in the externals of religion in the church at the first advent. They might have had their

societies for promoting the observance of the Sabbath.—At least they complained to the Saviour (Matt. 12: 2) because his disciples had put forth their hand to satisfy their hunger on the Sabbath day. From his answer we also learn that they were entirely ignorant of the nature of his mission. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." They had seen his power over the diseases of the human frame, and sought occasion to condemn him beforehand, lest on the Sabbath day he should bring back to its wonted office the hand that had been withered. So fixed and determined was their opposition to all that he did, that they stood ready to enter their sentence against him for doing to a man what they would not have refused to perform for a brute under the same circumstances. Acts like this, of his almighty power in behalf of the suffering portion of our race, led them to seek his destruction. (Matt. 12: 10-14.) It was the church that committed the sin against the Holy Ghost, in charging to the influence of Satan, the miracles which Christ performed by the Spirit of God. (Matt. 12: 22-32, Mark 3: 28-30.) It was the church that were set down by the Saviour as evil, and incapable of speaking good things—"A generation of vipers," &c. &c.

It is not a new thing for the church to suffer important signs to pass by unnoticed; for while the wise men discovered "his star in the east," these professors said, "we would see a sign from thee," but were told that they should have none but the sign of the prophet Jonas, who (as the Son of Man was to be) was delivered after being three days and three nights under the dominion of death. This was to be a sufficient sign for them to observe all that he had taught. It was the church that were charged with associating with seven other spirits more wicked than themselves, whose last end was to be worse than the first. (Matt. 12: 45.) It was the church that sneeringly inquired, "Is not this the carpenter's son? Whence then hath this man all these things? And they were offended in him." (Matt. 13: 55-57.)

It was the church that inquired, "Why do thy disciples transgress the traditions of the elders?" Why these new things? Why this departure from ancient customs and usages? They did not, however, complain of a departure from God's word. Such charge would have been groundless. They were the ones that were charged by the Saviour, as having transgressed the law of God by their traditions. (Matt. 15: 1-3.)

It was the church that honored God with their lips while their hearts were far from him, and that taught for doctrines, the commandments of men whose worship was vain, and were charged with hypocrisy by Him who never spoke aught but eternal truth. They were the blind leaders of the blind. (Matt. 15: 7-14.) the wicked and adulterous generation that could not discern the signs of the times. (Matt. 16: 1-4.)—Against their doctrines the disciples of Jesus were cautioned. (v. 24.) Labourers in the Lord's vineyard found fault with the Master for conferring the same honor and granting the same reward to those that commenced their toil at the eleventh hour. (Matt. 20: 12.)

The church diverted from its hallowed purpose the house of prayer, and made it a den of thieves. (Matt. 21: 13.) It was chief priests, and not expelled members, that were sore displeased because children shouted hosannah in the Temple. (v. 15.) Preachers and elders in the church tauntingly inquired after the Saviour's authority for performing his mighty works. (v. 13.) The church was governed by popular opinion; for when they manifested a disposition good enough to lay violent hands on him, they feared the multitude, (v. 46,) but when the popular current turned against the Saviour, they slew him. (verse 39.) The church, in point of true piety, were an age behind publicans and harlots, (v. 32,) and from them the kingdom of God was taken away. (v. 43.) The church for the purpose of entangling the Saviour in his talk, were ready to acknowledge the rectitude of his principles, and the fearlessness of his upright course. Regarding as you do the person of none, Is it even lawful to pay tribute to Cæsar? Ye hypocrites, says the Saviour. Whose image is marked upon that penny? Is it God's? No. Whose is it? Cæsar's. Away with it then, and give it to Cæsar; but render to God the things that are his. This they did not do, but marvelled and went away. It was the Sadducees, a popular branch of the so-called church, that erred, not knowing the Scriptures nor the power of God (Matt. 22: 15—29.) A popular church member was put to silence by the wisdom of Christ, so that they afterwards feared to ask him any questions. (v. 34—35.)

The church, with all her corruptions taught many good things. They were not condemned by the Saviour so much for what they taught, as for what they neglected to teach. The multitude, in fact, were commanded to observe and do all that these Scribes and Pharisees taught them, but to avoid their example, for they say and do not. (Matt. 23: 3.) For instance, they might have said they were looking for the Messiah every day, and at the same time acknowledged that they did not expect him for some time to come. Preachers laid heavy burdens upon the people, burdens they would not bear themselves. They settled the amount of their several salaries, but would pay none of it. They preached self-denial, and lived at their ease,—preached meekness and modesty, but done all their works to be seen of men,—preached against pride and outward show, but made broad their phylacteries, and enlarged the borders of their garments,—preached humility, but loved the uppermost rooms at feasts, and publicly to be greeted by some such title as Doctor or Reverend. They were in the habit of accosting one another as Dr. A. or Father B; but Christ told his disciples not to do so. (Matt. 23: 4—10.) Christ denounced the leading men in the church as hypocrites, because they would not go into the kingdom of heaven themselves, nor suffer those that were entering to go in. Because they devoured widow's houses by taking from the poor widow, while they gave them nothing; while their long prayers helped on the matter. Hypocrites! Because they made every exertion to add a member to their church, while they cared but very little about his religious career, even though he acted more like the devil than they did themselves. He denounced them as blind guides; as fools, because of the nonsensical and unintelligible character of their teachings. As hypocrites, while they rigorously attended to all the externals, including tithes, class money, &c., because at the same time they neglected the weightier matters of the law, as judgment, mercy, and faith. They made clean the outside, while within they were full of extortion and excess, and likened to beautiful sepulchres full of dead men's bones and all uncleanness.—They appeared very good and righteous unto men, but not so to God, for they were full of hypocrisy and iniquity. The church had much respect for the pious fathers, and delighted to do them honor; but were charged by the Saviour with pursuing the very course that those did who killed the pious fathers. This appears to say the least, like doing honor to John Wesley, Martin Luther, George Whitfield, and others, because of the purity of their doctrines and holiness of their lives; and at the same time say all manner of

evil against those who sacrifice their all to proclaim the same doctrines those men taught. The patience of Jesus with those preachers seems to have been almost exhausted when he cried out, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23: 23—33.)

It was not expelled members, nor the least influential members of the church, but chief priests, scribes, and elders, that first held a meeting at the house of Caiphas, to consult how they might kill Jesus. (Matt. 26: 34.) These same official members bargained with Judas to betray his Lord. (v. 14, 15.) The officary of the church were too respectable to head a mob to take Jesus, but just mean enough to authorise one. (v. 47.) The house of Caiphas was where Christ had his trial, and leaders and official members used to the work, stood ready to hunt up false witnesses to condemn Jesus. (v. 57, 59.) They however could find nothing against him till he preached the Second Advent doctrine to them, (v. 64,) when the preacher in charge flew into a rage, tore his clothes, and declared that he had spoken blasphemy; upon which they all agreed that he was guilty of death. To preserve the honor and dignity of the church, some of them spit in his face, others struck him to show their pious horror at such heresy, and that too when he was blindfolded, and afterwards told him to prophesy who had done it, for if he could tell so much about the prophecies, he could tell that. Judas, the betrayer of the Saviour, went and confessed to these leaders of the church his wickedness, and frankly acknowledged that he had betrayed innocent blood, and threw at their feet the price for which he had sold his Lord; but the church having so far succeeded in their design, they cried out, "What is that to us? See thou to that." (Matt. 27: 3—4.) The church preferred a murderer to the Lord Jesus Christ; even when the sympathies of a heathen ruler were awakened in his behalf, they cried out, "Release Barabbas, and crucify Jesus." The voice of heathenism cries out. Why, what evil hath he done? The reply and argument of the church is, Away with him. Crucify him! Fanaticism! Delusion, &c. Reason and argumentative appeals from the frozen heart of heathenism, in behalf of Jesus, availed nothing, for the church raised a tumult, and thus the Son of God was delivered into the hands of wicked men to be crucified. When they had accomplished their end, and seen him nailed to the cross, these leading preachers, secretaries, and deacons, exultingly pass by exclaiming, He saved others, himself he cannot save. He is condemned by his own doctrine, for if what he taught was true, if God was the one in whom he trusted, he would come and deliver him at this time. Remembering, however, that he had spoken of his resurrection after three days, the church go to the ruling authorities, so to arrange matters, as to make a final end of this advent doctrine. It is down; Now let us put a veto upon it that will keep it down. Accordingly they sealed the stone and set the watch.—But all their efforts availed nothing, for it was destined to have a resurrection. The real, true time, soon came, and Jesus rose. But that did not better the condition of the church; for they coined up one of the most foolish lies relative to the circumstance of the resurrection, that was ever told by mortal man. "Take this money," say they to the soldiers, "and when inquired of, say ye that his disciples came and stole him away while we slept." By the wise instruction of the church, these soldiers were to swear to a circumstance that took place while they were asleep. And if this breach of trust on their part should come to the Governor's ears, why, they had influence with the government, many of their members being officers, and they would clear them guilty or not guilty.

Marvel not brethren. This opposition of the church to Christ's Advent is no new thing.

"It is a blessed simplicity, when a man leaves the difficult ways of questions and disputings, and goes on forward in the plain and firm path of God's commandments."—KEMPS.

THE BETTER TIMES, OR THE EARTH REDEEMED.

BY L. D. FLEMING.

"Nevertheless, we, according to His (God's) promise, look for new heavens, and a new earth, wherein dwelleth righteousness."—2 Peter, 3; 13.

The Scriptures of Divine truth present to the eye of the true Israel of God a most animating prospect. Relying upon the promises of Him who cannot lie, they look forward with a full assurance of the consummation of their fondest hopes. If they are depressed while looking abroad on this sin-cursed earth, beholding the ravages which sin has made for six thousand years—if they groan within themselves while they see their promised possession desecrated by all the evils that sin has brought into the world,—they are animated on the other hand, while looking forward to "the redemption of the purchased possession," the earnest of which they have in the Holy Spirit. This earth is promised to God's people for an everlasting inheritance; to be possessed by them for ever, even for ever and ever.

I propose to show from the word of God, that the earth renewed, is to be the home and heaven of the saints, for ever,—that it is to be redeemed, and restored, and totally exempted from all the frailties and miseries to which its inhabitants are now heirs.

What devastation and wretchedness has sin spread over the fair heritage of God's people! The earth and all its appurtenances were, when brought from the Creator's hand, pronounced very good.

Man, the crowning piece of God's workmanship, was made upright, and placed at the head of all things on the earth. This earth was designed for man's abode. It was made for man, and man was made for it. It was adapted to his nature, and his nature was adapted to it. This is evident from the fact, that God pronounced all good—very good. Also, from the fact, that subsequent to the revolt of man from God, the burden of God's promises to His peculiar or faithful people, have all been concerning this earth. God said, Gen. 1: 26, "Let us make man—and let them have dominion over all the earth." The whole earth belonged to the territorial dominion of man. But this dominion was lost by the first Adam, in consequence of

S I N.

"Sin entered into the world, and DEATH by sin; so DEATH passed upon all men." By sin, and its consequences, death, the earth was cursed—its beauty tarnished—and its rightful Sovereign supplanted. Discontent, rebellion, hatred, sickness, sorrow, pain, and death, became the patrimony of man. Man lost his LIFE, and his heritage or kingdom. And now, the only hope of the race, was in a

SECOND ADAM.

If the first Adam was put in possession of this earth, as his inheritance and dominion, and by sin lost it, with his life,—then the second Adam, will of course redeem and possess the lost dominion, the identical dominion; otherwise he cannot be the second. If Christ is put in possession of a new territory, of that new territory he will be the first and not the second possessor. If Christ be the second Adam, then this earth must of necessity be the territorial dominion which he shall inherit. The idea, which in these modern times, is so prevalent in the church, that this earth is to be left by Christ and his subjects, to the enemy, or perhaps to a total destruction at last, is a violation of the tenor of the word of God. On this subject, the church has evidently lost sight of the great lights of revelation. Her hope has become untangible—her ideas are vague and beclouded—her inability to apprehend what she tries to apprehend, paralyzes her energies, weakens her faith, exposes her to the assaults of her infidel enemies, leads her to forget her high and holy calling, makes her worldly-minded,—preparing the world as it is, to what her beclouded appre-

hensions seem to promise her hereafter. How truly doth the poet say—

"Thy very Bride her portion
And calling hath forgot."

The first Adam having lost the earth, with his life, which is necessary for the possession of the earth, the second Adam came to redeem both the life of man and the territory. "The first man, Adam, was made a living soul; the last Adam, a quickening spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. 15: 45—47.

Since the fall of the first Adam, the dominion has been in the hands of wicked Gentile powers, and will there remain till He whose right it is to reign, on the throne of his father David, shall come and take possession of his kingdom, and reign for ever. The kingdom is Christ's by promise, which promise was made to Abraham, and renewed to Isaac and Jacob. See Gen. 12: 7; and 17: 7. Paul says, Gal. 3: 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Now, what was the promise made to Abraham? Why, Paul says, that he should be "heir of the world." Rom. 4: 13. The promise made to Christ in Psalm 1: 8, is that he should have "the uttermost parts of the earth for his possession." Again, in Dan. 2: 35, in speaking of the stone which was to smite the image on the feet, which alludes to Christ, Daniel says, it "became a great mountain and filled the whole earth." Also in Dan. 7: 27, it is said, that "The kingdom under the whole Heaven shall be given to the Saints of the Most High."

It should not be forgotten that the promise made to Abraham was vouchsafed to him personally, as well as to his seed. The promise was, "I will give it to thee, and to thy seed," i. e., all the land that could be seen, or, as Paul says, "The world." But Abraham has never yet possessed the promised inheritance. See Acts 7: 5, "And God gave Abraham none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed." Now, how can this promise be fulfilled to Abraham, except it be in the resurrection? If it is to be fulfilled in the resurrection, then this earth, renewed, is what is promised to God's raised and glorified people. But, perhaps, it will be objected, that this earth is to be destroyed by fire, and that we are to have a "new earth," and consequently this earth is not the promised inheritance. 2 Peter 3: 3—13, gives us a perfect solution of this difficulty. The apostle speaks of the world that then was, as having perished—as being destroyed—and that in like manner, the present world is reserved unto fire to be destroyed. But in all this the identity is not to be destroyed, for although it be burned with fire, and changed as a vesture—the heavens rolling together as a scroll, and the elements melting with fervent heat, yet, its identity will not be lost, any more than that of the renewed saint, in the glorious regeneration. Like the glorified saints, the earth will be regenerated—RENEWED—REDEEMED, but not annihilated. The saint is a "new creature," without having lost his identity—so, likewise, we shall have a "new earth," without losing the identity of the one we now inhabit. Hence, it is clear that the identical earth which we now inhabit, will, when renewed, be the inheritance of Abraham and his seed. "If we are Christ's then WE shall be Abraham's seed, and heirs according to promise." God's people have an earnest of the promised inheritance. Eph. 1: 13—14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Now, an earnest is not the thing of which it is a pledge. It is given as a token—an indubitable assurance that what is promised shall be fulfilled. Peter declares, that by fire the elements of this world shall be dissolved, but add, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Where is this promise? See Isa. 65 : 17, "Behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind," i. e., shall not come "upon the heart"—shall not be desired. (See the margin.)

I am aware that this passage has generally been applied to a temporal millennium, but Peter does not so apply it, neither does John the Revelator. In the 21st of Revelations, in speaking of the New Jerusalem state, he uses almost the same language as does Isaiah, and they all three evidently refer to the same thing. And this passage in Isaiah being the only one of the kind in the Old Testament, except Isaiah 66 : 22, which is a continuation of the same subject, must be the one to which Peter alludes. An insuperable difficulty, in applying it to a temporal millennium, is found in the 19th verse, where God says, "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying." A temporal millennium contemplates a state in which there will be dying. And I ask, will there be no weeping and crying, where there is death? That cannot be. In the new earth we contemplate the

THE BETTER TIMES.

1. Because there will be none of the wicked there. "The wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it." Prov. 2 : 21, 22, "Evil doers shall be cut off, the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Their inheritance shall be for ever. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. But such as be blessed of the Lord, shall inherit the earth; and they that be cursed of him shall be cut off. The righteous shall inherit the land, and dwell therein for evermore." Ps. 38.

2. Because the Lord will be there to dwell with his people, and there will be no more sin, misery, or death.

"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, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, God himself shall dwell with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away"—Rev. 21.

These glorious "better times" shall have no end. "The saints of the Most High will take the kingdom and possess the kingdom for ever, even for ever and ever." "Israel shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded, world without end." The Lord's dominion will be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Who, I ask, that loves the Saviour, does not long for his coming, and for the establishment of "the better times?" Who, that looks abroad upon the present state of this sin-cursed world, does not gladden in the glorious prospect of the speedy coming of our rightful Sovereign, to establish his kingdom and scatter earth's dark night away? Who, but a rebel, could be displeased with such a change? If our affections are where they should be,—if we have yielded to God the whole tribute of a generous heart, the agonizing prayer of the soul will be, "Amen, even so come Lord Jesus, come quickly."

How truly can the heart that is right with God, adopt the words of the poet and say,

"How long, O Lord our Saviour,
Wilt thou remain away?"

Our hearts are growing weary
Of thy so long delay.
O when shall come the moment,
When, brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?"

THE WOE TRUMPETS.

Revelation, 9th Chapter.

THE SEVEN TRUMPETS.—The revelator, unlike Daniel, lived when three of the great anti-Christian monarchies of the world had passed by, and the fourth was in the height of its glory. He, of course, only had to look forward, as a prophet, to the fall of that which yet remained, the Roman empire. The instrumentalities by which that government was to be brought to ruin, were predicted under the symbols of the sounding of seven trumpets. The first four of the trumpets seem to have been appropriated to the overthrow of the western empire, by the hordes of barbarians who overran and conquered Europe. The Turks and Saracens were reserved as the agents of Providence, by which the eastern empire was to fall. The seventh trumpet signalizes the overthrow of Babylon the great, when, like a mighty mill-stone, she shall sink in the deep to rise no more at all.

The sounding of the fifth and sixth trumpets are those we shall particularly notice. Rev. 9th chapter.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came locusts out of the smoke of the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given them that they should not kill them, but that they should be tormented FIVE MONTHS."

There is a very general agreement at the present day, among prophetic expositors, that the subject of this prophecy is Mahomedanism. I shall not, therefore, enter into a particular explanation of the various figures used in prophecy, but take it for granted that those who thus apply it are correct, and confine myself principally to the examination of the prophetic periods mentioned in the chapter, and endeavour to show their fulfilment. If this can be done it is in itself the strongest evidence that a right application is made of the prophecy, when it is applied to Mahomedism.

The first prophetic period which occurs in the chapter, is in the 5th verse; "that they should be tormented 5 months." A prophetic month consists of 30 days, as in Rev. 13, and each day represents a year. Five months will amount to 150 years. During 150 years the locusts (or warlike armies of horsemen,) which came out of the smoke, (the Mahomedan errors,) for the

propagation of his religion were to torment a certain nation of men. But what nation? And when were they to begin the work? These are questions to be settled.

I shall endeavour to determine the first question by settling the second. When, then, were the Mahomedan armies to commence their torment on a certain people for 150 years?

Verse 10, the period is again referred to, "And their power was to hurt men five months." The 11th verse pointed out the time when those months were to commence. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, (that is, a destroyer,) but in the Greek tongue he hath his name Apollyon" (destroyer.)

The beginning of the five months, then, is when these armies have one king over them, of the character above described.

After the death of Mahomet his followers were divided into various factions, under several leaders. In this state they continued until the close of the 13th century. They were then united under one government, under Othman, the founder of the Ottoman or Turkish empire. The founder of the government, as well as the government itself, was truly described when called Abaddon, or Apollyon, a destroyer.

But this king was to be the angel, or chief minister, of the bottomless pit, or of the religion which arose from thence under Mahomet. Such was Othman; and such have been his successors. Like the Pope of Rome, the Turkish Sultan has exercised supreme power, both civil and ecclesiastical, throughout his dominions. This empire was established, A. D. 1299. "And on the 27th day of July, 1299, Othman first invaded the territory of Nicomedia," to commence his attack on the Greek empire. (See Gibbon's History of the Decline and Fall of the Roman Empire.)

Beginning in 1299, the 150 years would end A. D. 1449. In that year, Paleologus, the Greek emperor, died, and left no children to succeed him in the throne, and his brother, Constantine Deacozes, was to succeed him. But for some cause or other, although it was a time of peace, before he dared to ascend his brother's throne, he sent Ambassadors to Amurath, the Turkish sultan, to ask his permission; and having obtained it, he assumed the government of the empire. Thus, for 150 years, from 1299 to 1449, although the two powers were almost continually engaged in broils and contentions, yet the Turks could not prevail against the Greeks. "Their power was to torment," by sudden excursions. Thus far they might go but no farther. The 150 years ended, and with it virtually ended the Greek empire; because from that time the Greek emperor only reigned by permission of his deadly foe. Thus closed the sounding of the fifth angel, and thus ended the first woe. The men, then, which they were to torment, were the Greeks.

SOUNDING OF THE SIXTH ANGEL.

Verses 12—15. "One woe is past, and behold there come

two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men."

One woe ended with the 5 months or 150 years, and two more were to succeed it. The second woe began when the sixth angel began to sound. The same power which had restrained the Ottomans to the work of tormenting men five months, on the sounding of the sixth angel, commanded that restraint to be taken off. "Loose the four angels that are bound in the great river Euphrates. And the four angels were loosed."

"The four angels," are the four principal nations of which the Ottoman empire is composed, located in the neighbourhood of the Euphrates. They had hitherto been confined to the work of tormenting the Greeks, without politically putting them to death. But from this time they were to slay, politically kill, that nation.

Accordingly when the 150 years ended, the Turks were loosed, and the independence of the Greeks ceased, by their voluntarily acknowledging that they only existed politically by the permission of the Turkish Sultan.

But the duration of their dominion over the Greek empire is limited to "an hour," 15 days; "and a day," one year; "and a month," 30 years; "and a year," 360 years: the whole amounting to 391 years and 15 days. Both periods, the 150 years, and 391 years and 15 days, are 541 years and 15 days. The first period was fulfilled, and the four angels were loosed. Hence, we may expect that when the second period closes, with it will close the reign of the Ottomans in Constantinople. If the time for commencing the periods was at the time of the first onset of the Ottomans upon the Greeks, July 27th, 1299, then the whole period will end in August, 1840.

ACCOMPLISHMENT OF THE FOREGOING CALCULATIONS.

When the above was written, the result was in futurity, and was purely a matter of calculation; but now, however, the time is passed, and it is proper that we should inquire whether the event has answered the calculations.

1. Has, then, the Ottoman supremacy in Constantinople been broken, or has it been lost?

1st Testimony. The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says, "We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that till lately invested as with a halo the name of Mehemet Ali. We have, in all probability, destroyed for ever the power of that hitherto successful ruler. But have we done ought to restore strength to the Ottoman empire? We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed."

"If the supremacy of the Sultan is hereafter to be maintained, in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

What the London Morning Herald of Nov. 1840, feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the christian kingdoms of Europe, and on them he has been dependent for support against Mehemet.

2d Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board of Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, page 160;—

"The power of Islamism is broken for ever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the christian governments to sustain them, yet at every step they sink lower with fearful velocity. And though there is a great endeavour made to graft the institutions of civilized and christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahommedan power, it waxed exceedingly great in spite of every opposition: and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity he has the confidence of the American Board of Commissioners for foreign missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

The empire now exists by sufferance of Europe, as the Greek empire did by the sufferance of the Turks from 1449 to 1453.

2d. WHEN DID THE OTTOMAN INDEPENDENCE DEPART?

Perhaps it may be said in reply, "it has been decaying for years." True, it has. But if its power is broken for ever, as Mr. Goodell declares, there must have been a point when it was broken. If it is dead, there was a moment when it ceased to be alive, and became dead. When was that crisis? To answer this question understandingly and clearly, it will be necessary to take a view of the eastern difficulty, and the means adopted for its settlement.

For some years Mehemet Ali, Pacha of Egypt, had manifested a disposition to throw off the Turkish yoke and maintain an independent government. He gradually increased in power and extended his conquests, wresting one province after another from the Sultan, adding it to his own dominions. In 1839 a war broke out between Mehemet and the Sultan, in which the Sultan's army was cut up, and his fleet taken by Mehemet, and carried to Egypt, which he refused to surrender and return to the Sultan; threatening to burn it if an attempt should be made to take it.

The following extracts from the translation of an official document, which appeared in the "*Moniteur Ottoman*," of Aug. 22, 1840, will show the turn of the affair at this juncture.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange said differences, and the sublime Porte, with the view of putting a stop to the effusion of Musselman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His Excellency, Shekih Effendi, the Bey Ikkis, was therefore despatched as plenipotentiary, to represent the sublime Porte, at the conference which took place in London (July 15, 1840), for the purpose in question."

The conference was composed of England, Russia, Austria, and Prussia, together with the Sultan's ambassador. The following extract from the same official document above quoted, shows the decision of that conference.

"It having been felt that all the zealous labours of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman Plenipotentiary, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and of all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his allies, the four powers do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident the evil consequences to fall upon him will be attributable to his own fault. His Excellency, Rifat Bey, Musteshar for foreign affairs, has been despatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha."

The reason why the Sultan thus submitted the decision of the question to the Christian powers is intimated in a manifesto which he issued about the 20th of August, and caused to be read in the mosques, day after day. It was because he felt his weakness and the danger of his throne.

"The Porte, in order to counteract this, (the pretensions of Mehemet), has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present time, and proving to them, by the clearest arguments that the Pacha himself is the enemy of their religion, and that the object he is aiming at is to dethrone the Sultan."—*Corres. Lond. Morn. Chronicle*.

If we can place any confidence in the declaration of the Sultan, he did feel his throne to be in danger; and this was his reason for throwing himself on his allies for support.

The ultimatum of the London conference it seems, was put into the hands of the Sultan to treat with Mehemet, and if possible, settle the difficulty without the further intervention of his allies. But if Mehemet refused to accede to the terms, which admitted of no change or qualification, the great powers were pledged to use coercive measures. While, therefore the Sultan

held the ultimatum in his own hands, his independence was maintained; but the question once submitted to Mehemet, and it was beyond his control. True, if Mehemet accepted the ultimatum, the Ottoman independence would remain; but if he rejected it there was no alternative but for the Christian powers to interpose and put him down.

Rifat Bey left Constantinople for Egypt, with the ultimatum, August 5th, 1840.

"He arrived at Alexandria on the 11th of August, and was by Mehemet's orders placed in quarantine until the 16th."—Thus on the 11th of August the question of war or peace was taken from the Sultan's hands and placed in Mehemet's, so that the Sultan could no longer control the affair.

The 541 years 15 days, commencing July 27th, 1299, would end on the 11th of August; just the day Rifat Bey arrived at Alexandria.

Mehemet gave his answer to the Sultan in the following note:—

"Wallah, hillah, tillah," (an oath, by God.) "I will not yield a span of the land I possess, and if war is made against me, I will turn the empire upside down and be buried in its ruins."
MEHEMET ALL."

This was the decisive stroke, and under it the Ottoman power was thrown into the hands of the Christian nations of Europe. And the very next day, the consuls of the four powers took up the affair and remonstrated with him for his course, and threatened him if he did not submit. Since then, the Sultan has been under the necessity of submitting to the dictation of the European powers in all the affairs of his empire.

The second woe, then, or sixth trumpet, passed, in August, 1840. The third woe, and 7th and last trump, when the dead shall be raised and the kingdoms of this world become Christ's, cometh quickly. Rev. 11, 14, 15.

Reader, keep your garment, and watch unto prayer.

THE WATCHES, OR TARRYING TIME.

Many think that our calculations are all wrong, because the vision seems to tarry. They say if we were right in our chronology, the event for which we are looking would have taken place before this time; but those who thus speak and think do not fully understand the subject. According to our calculations, the prophetic periods have all terminated, and we may now expect our Lord at any hour, and ought therefore to be continually on the watch. "Watch therefore, for ye know not what hour your Lord doth come." Mat. xxiv. 42. We had no Scripture authority to expect him before the prophetic periods had fully expired, which did not till last spring: then we commenced the watches of another year, or what is called in the Word of God *the tarrying time*. Our Lord mentions these watches, which comprise the *tarrying time* in connection with his second coming, and these watches cannot apply to any other than the *tarrying time*, and we have strong evidence from the Word of God and the signs of the times, that the event is just upon us, which, if our calculations be correct, it cannot be delayed beyond next spring. We believe we are now entering upon the *fourth watch*, and in this watch we fully expect the

Lord to come. Allow me to illustrate by parable.

A certain nobleman about taking a long journey, called together his servants, gave instructions to every one respecting their work, and commanded them to be faithful in their several occupations; and at his return he would reward every one as his work should be. He also informed them how many days he should be absent; but the time of night when he should return he did not make known: yet, if they would watch, they should know when he was near, even at the door. And he informed them how they might know.

After he was gone, the servants began to neglect their master's business, and to form plans for their own amusement, while time passed rapidly along; and the days were nearly run out, when some of the servants discovered in the steward's book the number of days recorded when their master should return. This was read in the hearing of the servants, and created no small excitement among them for a while, when most of them returned to their old course of dissipation, and others said the time was never made known. The porter, however, and a few others determined to keep a good look out, while the remainder of the servants were engaged in feasting and drinking, for at the first watch, they expected their master. They thought they saw the light and heard the rumbling of the wheels. They ran among the servants and cried, "Behold the master cometh." This caused no small stir among them, and many made preparations for their master's return. But it proved to be a false alarm. Then those servants ridiculed the porter and his friends for their fears, as they called it, and returned to their feasting again. But the porter and his friends were still vigilant until the second watch, when they were again disappointed, and the servants were more vexed than ever. They now scoffed, and mocked, and then turned some of them out of doors. Again, they waited for the third watch, and again they were disappointed. Now the majority of the servants being more angry than ever, beat and bruised the porter and his friends, and turned them all out of the house, locked the doors, and laid themselves down to sleep. At the fourth watch the master came, and found the porter and a few of his companions watching. The doors were barred, and the remainder of the servants were asleep.

Now let me ask, will the master condemn the porter and his friends for making three false alarms? Will he punish them for disturbing their carousing brethren? Which of these two classes of servants will have shewn the most love for their master? Let every one answer to himself these questions, and decide his own case justly. Our former brethren say they *watch*, but do not expect him.

THE CLOSE OF THE VOLUME.

This number will complete this volume, and it is not our intention to continue the publication beyond the present number. It had been hoped that a subject so important, and founded upon evidence so clear and

scriptural, would have met the eye of some one who would have willingly assisted in making it more extensively known; but this not having been the case, it has rested mainly with two or three individuals, who are thankful they had it in their power, and were inclined to engage in the work, having had very many proofs that their labour has not been in vain.

To those who are looking for the appearing of our Lord, we would say "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: for yet a LITTLE WHILE, and he that shall come WILL COME, and will not tarry." Heb. x. 38. "NOW the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Our position is now a watching one. "If therefore thou shalt *not watch*, I will come on thee as a thief, and thou shalt *not know* what hour I will come upon thee." Rev. iii. 3.

This is our position: why should we abandon it, or even modify it in any respect? Let any man give us a reason for so doing *from the Word of God*, and we will thank him and comply. It has never yet been done. Can any one do it? Can any man shew us from "the sure word of prophecy;" to which we are admonished to "take heed as unto a light that shineth in a dark place," where we are, if not on the eve of the advent of the Lord of Glory? We ask him not to tell us our position within a day, a month, a year, or even a century: but can he tell us within a *thousand years*—can he give us any meaning to the prophecies which might save us from regarding the command to take heed to them as a mere tantalization, if this is not their meaning? Does not everything which has a bearing on the question assure us that we are near that great and decisive event?

Our principles of interpretation have been sanctioned by the combined wisdom, and learning, and piety of the Church for more than a thousand years. The received application of the prophecies to events among us is in accordance with what has prevailed in the approved Church of God from the days of the patriarchs, and it is confirmed by the history of the world in its mightiest revolutions, its most wonderful and important events, for more than **FOURTY CENTURIES**. Egypt, Assyria, Babylon, Persia, Greece, Rome, the empire of Napoleon, and that of the Turks, with the fallen kingdom of David,—all declare to us, as so many unequivocal and ready witnesses, that "He who *lighteth it*" is about to take unto him his great power, and reign, for ever and ever!

The prophetic history of Jewish unbelief, and Pagan profanity,—of Papal blasphemy, and Protestant formality, ("the love of many shall wax cold!") speak to us from the past and the present, that soon "the end" must come!

The luxury of the world in "eating and drinking"—their unrestrained worldly-mindedness in "buying and selling, planting and building"—their indifference and

contempt for the plainest calls and warnings of Heaven: all these forms of its abounding iniquity tell us that it is to end by "the day when the Son of Man shall be revealed!"

The condition of the nominal Church, not only having a form of godliness, but denying the power thereof, but actually denying the promises of Christ's coming, and scoffing at the blessed promises by which we are commanded to "comfort one another," shows that there is but little "faith on the earth," and that the time for "God to avenge his own elect that cry day and night unto him" will "speedily" come.

All these things, in addition to "the signs" by which Christ has declared that we may "know that his coming is near, even at the door," confirm us in our position.

By the grace of God we are enabled to take our position.—by the grace of God let us hold fast till the Lord shall come.

Our readers can be supplied with the 1st and 2nd volume of 12 Nos., stitched in neat covers, price 1s. 3d. each.

THE FAITHLESS WATCHMAN.

Watchman! tell us of the night.

What its signs of promise are,
Crazy traveller! there's no light;
Still the morning is afar.

Watchman! canst thou see no ray.

A night of hope or joy foretold?
Traveller! distant is the day,
Promised day of Israel.

Watchman! tell us of the night.

Faithful vigil thou shouldst keep,
Traveller! the clock is out of sight—
Morn is distant—thou may'st sleep.

Watchman! dost thou truly tell?

Sure the night is never far spent,
Traveller! rest thou, all is well,
On disturbance thou art bent.

Watchman! tell us of the night.

For the morning now is near,
Traveller! haste thee from my sight,
Morn is distant—nothing fear.

Watchman! what's the time of night.

Dost thou mark the watches well?
Traveller! haste thee from my sight,
For no one the clock can tell.

Faithless watchman! see the star!

See the morning star ascend!
Watchman! morn is not afar,
Signs prophetic thus portend.

Watchman! rouse thee from thy rest.

With the slothful 'tis not well,
Rouse from slumber, be thou blest
In the fold of Israel.

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