

THE ADVENT HARBINGER, AND MIDNIGHT ALARM.

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

VOL. 2. No. 4. MAIDENHEAD, Wednesday, Sept. 18th, 1844.

1d.

The Advent Harbinger.

Published and edited by R. WINTER.

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

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

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

The Harbinger may be obtained at No. 6, Llewellyn-street,
Park-street, Liverpool; No. 20, Broadmead, Bristol; No. 2,
Court Barn-street, Birmingham; No. 3, Grove-place, Worcester;
of King, Bookseller, Wycombe; and J. Robinson, Book-
seller, Maidenhead.

THE DAY OF HIS COMING.

"Who may abide the day of his coming? and who shall stand
when He appeareth?"—Malachi iii. 2.

To bring this tremendous question home with power to
our hearts, let us for a moment imagine that the event
which must be near at hand, is now arrived. Let us
suppose it to have overtaken us now, just as we are, for
in some such way it will come—sudden, short, terrific—
"As the lightning cometh out of the east, and shineth
even unto the west, so shall also the coming of the Son of
Man be." "Behold, I come as a thief in the night."
Suppose, then, that the blast of the archangel's trumpet
were this moment to ring in our ears;—suppose that
the kindling heavens, the falling stars, the sights and
sounds of terror, broke at this moment upon our
astonished senses; that all bespoke that time had run
its course, and "the end of all things was at hand:"—
how would this dreadful summons find us? How
would it find us at this moment—this night! Oh!
think of the hundreds and of the thousands at this mo-
ment, and on this day of holy rest, to be found in the
haunts of guilt and shame! Think of the thousands,
on this Sabbath of the Lord, engaged in sinful pleasure,
or immersed in secular employments; "doing their
ways, and finding their own pleasure;" marking

the sacred day with deeper turpitude than any other of
the seven. What would be the effect on them, did
this dread announcement grate upon their ears? Oh,
what pangs, what terrors, what wailings, and blackness
of despair, would it cause? "Every heart would melt,
all hands would be feeble; every spirit would faint;
all knees would be weak as water." Where then
would be the wisdom of the wise, the ranks of the
mighty, the gold of the rich? The knell, the last
knell, which told of dissolving nature, would herald in
their everlasting doom. Then would they call on the
rocks to fall upon them, and the hills to cover them.
And the cry, the exceeding bitter cry, "Too late!
Too late!" would break from despairing myriads.
Ah! with what weeping and wailings would they then
think of time misspent, opportunities neglected; good-
ness, mercy, long-suffering, love vast as eternity,
abused and slighted; while conscience, quickened into
agony, would ring the fearful words in their ears,
"Because I called, and ye refused, I stretched out my
hand, and no man regarded; but ye set at nought my
counsel, and would have none of my reproof: I also
will laugh at your calamity; I will mock when your
fear cometh; when your fear cometh as a desolation,
and your destruction cometh as a whirlwind."

Where, then, O thou profane, scoffing, and hardened
sinner—desecrating the Sabbath, despising the word of
the Lord, breaking the everlasting covenant, forsaking
the assemblies of his people, insulting thy God, and
injuring thy neighbour, oppressing, perhaps, the being
confided to thee by God, setting an example of what
is vicious and profane to thy children—where wilt thou
appear? "Can thy hands be strong, or can thine
heart endure?" Alas! the sound will be like the his-
sing of the fiery serpent, and the lightning of his wrath
will blast thy soul. O false and hypocritical man!
like the whited and gilded sepulchre outside, while the
inside is full of loathsomeness: using religion as a pre-

text; concealing under the mask of it pride, and malice, and impurity—where wilt thou appear? Alas! it will be more tolerable for Sodom and Gomorrhah in the day of judgment than for thee. When thou rememberest the light against which thou hast sinned, the convictions thou hast stifled, thou wilt envy the doom of the lowest, the basest in human eyes. So with the formalists, so with the worldly-minded, the indifferent, the hard-hearted, all who have “lived without God and Christ” in the world; all who are unwashed in his blood, unsanctified by his Spirit, and not interested in the covenant. These “shall not abide the day of his coming—these shall not stand when He appeareth.”

But the question still remains to be answered, “Who may abide the day of His coming?” And it is not, blessed be God! a dark impenetrable secret, left for that day to divulge. We know (for it is revealed) and there are those who shall “have confidence before him at his coming;” who will hail his second advent with joy. The thunders may roll; but they will have no terrors for them. “The earth may be moved, and the mountains carried into the midst of the sea;” but they will fear not. (O what a glorious contrast! The calm spirit of holy and humble confidence, amidst “the tremblings of heart” of others!) And who are they?—They who know and love him as their *Saviour* now, will never feel terror before him as their *Judge*. O, ye who now believe on him with the Christian’s *appropriating* faith, know this? Your persuasion, firm and unshaken is, that He will not desert you. “Neither death, nor life, nor things present, nor things to come, shall separate you.” And what inspires this confidence? Anything in yourselves? Oh, not so; but the stability of his word, the inviolability of his covenant engagements, the unchangeableness of his love. What have you found him here? A Saviour ever as good as his word. He said, and he fulfilled it—yea, and all He has promised He will fulfil. He said, “Him that cometh to me, I will in no wise cast out.” You went at his bidding,—you took him at his word, and you found it even so as He had said. He did not cast you out. You went in tears, and in shame and self-reproach, and “He received you graciously, loved you freely,” forgave you, and remembered your iniquities no more. You found there was virtue in his atonement to lull your fears to rest; to speak peace to your troubled conscience. And what is now the basis of your confidence in the view of judgment? It is the assurance, that his word shall never fail, that his love is unchangeable, that “his faithfulness is to all generations.” This is what props and supports you: the ground of it is not any thing in yourself: it is wholly in Him. It is not the child that supports itself on the mother’s bosom; it is the mother that supports the child. And so “it is the everlasting arm beneath you, which holds you up.” The word on which you have ventured, He will never break. The hope He

has himself inspired, he will never disappoint. The rock on which you have built, will never fail. It has not failed hitherto, and it will not fail in the last judgment. No! and we believe—did He at this moment “come in the clouds of heaven” to judge the world, that the assurance *you now feel* “that He will never leave you nor forsake you,” unworthy as you are (yet grieving over that unworthiness daily, and striving to love him more, and serve him better,) that this assurance would keep you tranquil amidst the solemnities and terrors of the scene; and that a calm confidence would soon be exchanged for a holy rapture, as the thrilling words greeted your ears, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

LECTURE ON THE KINGDOM OF GOD,

By R. W.

“The kingdom of God is at hand.”—Mark i. 15.

It is evident, that when the phrase kingdom of God is employed in the New Testament, it is an allusion to the fifth kingdom mentioned in the prophecy of Daniel,—the kingdom which the God of heaven shall set up, and which shall never be destroyed. Dan. ii. 40. God has informed us, by his servant the prophet Daniel, that five universal kingdoms should rise to supremacy on earth; that four of them should be earthly, sensual, and devilish, and should persecute and tread under foot the subjects prepared for the fifth kingdom, until the king of the fifth kingdom should come, to vindicate the claims of his people, miserably destroy his enemies, and set up his glorious everlasting kingdom on the regenerated earth. Four of these kingdoms have already arisen and declined, which are the Babylonian, Medo-Persian, Grecian, and Roman kingdoms,—the last of these now exists, in its very last prophetic stage of being, proclaiming aloud the fifth kingdom, the kingdom of God, nigh at hand, even at the door.

Having thus far introduced the subject, I shall now endeavour to shew, from the word of God—

- 1st. The nature of the kingdom of God.
- 2nd. That it is a dispensation still future, or yet to come.
- 3rd. When it will come, or be set up?
- 4th. Who will enter or inherit this kingdom.

May the Holy Spirit give me light on this subject, that I may “shew myself approved of God; as a workman who need not to be ashamed, rightly dividing the word of truth.” May the Lord incline your will, and affect your hearts while listening to this discourse.

1. In the first place, I shall endeavour to shew the nature of the kingdom of God; and in so doing, shall not draw my arguments from the books of men, but from the fountain head, the pure word of God. I think our Saviour has given us a very clear, striking, and explicit illustration of the nature of this kingdom, in his transfiguration on the Mount of Olives.

account of which you may find in the 9th chapter of Mark, and the promise which preceded it, "And he said unto them, Verily I say unto you, that there be some of you that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days, Jesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth could white them." Luke says, (ix. 27—36,) "The fashion of his countenance was altered, and His raiment was white and glistening; and, behold there talked with Him two men, which were Moses and Elias, who appeared in glory, but Peter and they that were with him saw his glory and the two men that stood with him; and Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. While he thus spake, there came a cloud and overshadowed them: and there came a voice out of the cloud, saying, This is my beloved son: hear him." This I understand to be a miniature exhibition of the kingdom of God. I think Peter so understood it, and he has taught us in his 2nd Epistle, 1st chapter, that he was permitted to be an eye-witness to his glory and majesty, on that memorable occasion; and seems to intimate, that it was a representation of the glorious advent of Christ, which is so joyfully anticipated by all those who love his appearing. See 16th verse,—"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son; and this voice which came from heaven, we heard when we were with Him in the holy Mount." Thus it appears from Peter's description of our Lord's transfiguration, that it was a miniature exhibition of the kingdom of God. We will now review this wonderful manifestation—

First. The Son of Man appeared there in his own personal glory—the glory which will be fully developed at his second coming. He will come with power and great glory as the king in his beauty.

Second. The glory of the Father was there, "Behold a bright cloud overshadowed them;" and "Behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased, hear ye Him." The Father's voice emanating from a bright cloud of Divine glory.

Third. "The glory of the holy angels (messengers) was there, and behold Moses and Elias talking with them," Moses from the dead, the representative of all the righteous dead, who shall be raised at the second coming of Christ; Elias, who never tasted death, the representative of all the righteous living, who shall be

alive on the earth when Christ shall appear, who will then be changed in a moment.

Fourth. This scene was displayed on earth, thus teaching the disciples and us, that the kingdom of God will be established on the earth, not in its present condition, but when it is purified and renovated.

We may infer from these facts, that the earth is to be the territory of this kingdom, which Peter calls "the new earth." The word of God teaches us that this earth on which we live is to be regenerated and purified by fire; and will be restored to its original perfection and beauty, as pure as it came out of the hands of its Maker before the fall, and will then be the eternal abode of the saints in their resurrection—glorified, immortal state. It appears very clear and evident to me, from the word of God, that "the new earth," or the earth redeemed, is to be the territory of this kingdom. The first Adam had the earth for his territory; and when the second Adam comes, he will take the earth for his territory, and root out all the wicked, and destroy all the works of the devil, who now occupies this territory, as the God of this world; and while the strong man armed keepeth the palace, his goods are in peace: but when a stronger than he comes, which is Christ the second Adam, the Lord from heaven, he will bind the strong man, cast him out, and spoil all his goods, take possession of the earth, purify it by fire, set up his kingdom, take to himself great power, and reign for ever and ever.

We will now examine a few texts of scripture relative to the territorial dominion of this kingdom, Psalm ii. 8, viz.: "He shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Many people say that this text proves the conversion of the world: but I deny such an assertion. If such people will take the trouble to read the next verse, they will at once see that it proves a death blow to their theory: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. I think this does not look much like the conversion of the world, but more like the destruction of it. There would be as much propriety in saying that the 7th, 8th, and 9th verses of 1st chapter of 2nd Epistle of Paul to the Thessalonians proves the conversion of the world: "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." There appears to me no language in the word of God that sets forth more forcibly the final destruction of all the wicked, than the texts just quoted. Let us now look at Revelations v. 9, 10. "And they sung 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.*" This seems to be part of the melodious song of the redeemed. O what peace and consolation does a joyful anticipation of such a glorious inheritance give to all those who are heirs of God, and joint-heirs with Jesus Christ. Daniel ii. 35, "The stone that smote the image became a great mountain, and filled the whole earth" as the kingdoms of this world now fill the whole earth. So when God has cast down all thrones, empires, and dominions, He will give thee the whole of their territory to the saints of the Most High. See Dan. vii. 26th and 27th, "The kingdom, and dominion, and the greatness of the kingdom, under the whole heaven." Mark these words, it is not *above*, nor *in*, but *under* the whole heaven; then it must mean the earth that shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him. And Matt. v. 5, "Blessed are the meek, for they shall inherit the earth." See also Ps. xxxvii. 11—29, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The righteous shall inherit the land, and dwell therein for ever." Also Rev. xi. 15, "The seventh angel sounded, there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." I think these texts of scripture will sufficiently set forth, in the clearest light, the true nature of this part of the subject; having, I think, clearly shown from the testimony of scripture, as I understand it, the true nature of the kingdom of God.

2. I shall now, in the second place, endeavour to prove, that it is still future, or yet to come. Has the kingdom of God been already set up? is a question on which there is much controversy in the present day. Many tell us the kingdom of God has already come, and has long been established; if so, let them tell us when it was set up. This they cannot do; if we go back, and begin at the first age of piety, and trace through every age down to the present period of time, we shall not find any period in which the kingdom of God has been set up, or established. It was not set up in the days of Abel, for then the devil's subject prevailed to murder Abel. It is equally clear it was not set up before the flood, for the devil then had the whole territory, and all people who occupied it (with the exception of one family) in subjection to himself. If it has been set up at any period gone by, how does it happen that the wicked powers have always ruled over and oppressed the children of God? Why are Christ's subjects under such rulers? If Christ be their king, why do not their king protect them? Why leave them in the hands of their enemies, to be tortured even unto death? If Christ now acts as Supreme Ruler on earth, why are his laws put at defiance? Surely no man with common sense can maintain that these things will exist, when Christ's kingdom is established on the earth. See Luke xix. 27. "But those, mine

enemies, which would not that I should reign over them, bring hither and slay them before me." This is what will take place with our Lord's enemies, when he has returned, having received the kingdom. This kingdom had not come at certain periods, spoken of in the New Testament. See the following texts, Matt. vi. 10, "Thy kingdom come." Surely it had not come at that time, but was yet future. Many who use that prayer still, seem to be almost angry if we tell them the kingdom will come *this year*. And yet they are constantly praying for it to come, and praying that God will hasten the time when that event will take place. Surely they cannot mean what they say, or else they must be praying in ignorance, not knowing what they are praying for. May the Lord open their eyes, and teach them how to pray.

(To be continued.)

THE CHURCH, PAST AND PRESENT.

We are evidently living in the last stage of the church on earth, THE LAODICEAN. We would not draw any invidious comparisons, or be unjustly severe; but if we for a moment survey the churches throughout christendom, we cannot doubt the correctness of the application given by the Revelator. While we find here and there the life and power of religion, the christian's heart is grieved to witness the want of vitality in many of its branches. The professing church has become rich, is in fellowship with the world, influenced by its habits and its fashions. Melancholy indeed is the aspect. SHE HAS LEFT HER FIRST LOVE. The church, its members in this her militant state, should cherish less love to the things of time and sense, if they are to be considered only as pilgrims here, seeking a better country—should be more independent of the world—have a stronger hold on God—a firmer trust in his promises, and ever feeling their entire dependence upon him.

We love the true church of God, are rejoiced it will so soon be redeemed. We look at her in prosperity, and in her deepest trials. We trace her history from the days of her primitive purity, when those master-spirits, the first pioneers who proclaimed the acceptable year of the Lord, went forth with iron nerves and obedient hearts, in the cause of their Master. We view her in succeeding time, and behold the bloody persecutions of Nero, and other Roman Emperors. The halcyon days of Constantine and its consequent degeneracy. The rise of papacy, and its attendant calamities. The French Revolution—its consequences and effects, down to the present time; and our minds are strongly impressed with the declaration of the apostle Paul, "through much tribulation we must enter into the kingdom of God." What mighty engines have been brought into requisition! What hellish purposes have been devised to crush the religion of the gospel—to suppress love to God, and reverence for his

end is just upon us? What is it then to imagine it is not, but unbelief in God's word? Is a soul safe while indulging such an unbelief?

But in addition to the signs referred to, the scriptures give several marks of the very last time; and if those marks now exist, the scriptures of course farther teach that we are just at the end of the human drama. 1.—The gospel was to be preached as a witness to all nations. Matt. xxiv. 14. This, no one acquainted with the history of missions, will deny is fulfilled. 'Then,' said the Saviour, 'shall the end come.' How near are we then to it? 2.—Knowledge was to be increased. Dan. xii. 4. This is accomplished. 3.—Riches to be heaped up. James v. 1—3. They are. 4.—The time was to come when men would not endure sound doctrine. 2 Tim. iv. 1—4. That time has arrived. 5.—In the last days there should be scoffers. 2 Peter, iii. 1—4. They have come. 6.—In the last days there should also be perilous times. 2 Tim. iii. 1—7. We live in just such times as these are described to be. 7.—The church at the time of Christ's second appearance, was to be comparable to ten virgins—half wise and half foolish. Matt. xxv. 1—13. That is its present state. 8.—Evil servants were evidently to be saying, My Lord delayeth his coming. Matt. xxiv. 48—50. This they are now saying. 9.—The wicked were to be saying, Peace and safety. 1 Thess. v. 3. They are doing so now. All the other marks laid down in the Bible, any careful observer will acknowledge are also clearly fulfilled. Some may say these things have existed before. No doubt some of them have existed at different times, but never have they been all united together—all existing at one time, as at the present. And if the marks and state of things which the Bible teaches us will exist just at the end of the world, are all now in existence around us, does not the Bible teach us that we are living just at the end of the world? Must not then he give way to unbelief in God's word who entertains the idea that the world is not just at an end?

Evidence upon evidence is also found bearing upon the same point in the prophetic parts of the Bible, as in the 2nd chapter of Daniel, where the human drama is measured by a great image, representing earthly kingdoms, which great image, as far as we can see, is completed in historical facts. And in the 7th chapter of Daniel, the same drama is shadowed forth by four beasts, the explanations of which, in the rise, career, and fall of kingdoms, have been clearly fulfilled; so that, as in the 2nd chapter, in reference to the image, everything is just ready for the violent subversion of earthly governments, and the commencement of eternity, in which the only kingdom will be 'God's everlasting kingdom.' Again, the history of earthly governments are glanced at in the 8th chapter of Daniel; and the last—a notable anti-christian power—has been exactly fulfilled in Rome pagan and papal, if not in Rome papal only; so that nothing now remains but its being

broken without hand, at the coming of Christ. 1 Thess. ii. 8. Once more, the career of earthly potentates and affairs are described in the 11th chapter of Daniel, and the last notable personage (clearly Buonaparte) has come to his end, and none helped him; so that everything is just ready for the standing up or reigning of Michael, when they who sleep in the dust will awake. Michael of course is Christ, for he is the one to have a kingdom when the dead are raised. "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1. And in the Book of Revelation, to begin with the seven churches, which certainly seem to point out different stages of the church to the end of the world, the end is seen to be clearly just upon us, for we live in the precise stage which is clearly pictured out by the Laodicean. There has been before the present state of the church, just six successive states, answering to the descriptions of the first six churches. So here it is evident that the waves of eternity are washing away the sands from beneath our feet. Historical events in reference to the world and church have also succeeded one another, answering to all the figures in the opening of six of the seven seals, as described in the Book of Revelation—so that the seventh and last seal is ready to fly open any moment, and usher us into eternity. And it is very plain that the sixth angel has done sounding, and the seventh angel is just ready to sound, when "time shall be no longer"—"the dead be raised incorruptible"—"the kingdoms become our Lord's and his Christ's"—and the wicked be "destroyed out of the earth." No one can deny this who will examine the 9th and 11th chapters of Revelation, with careful reference to historical facts in the career of the Mahometans, as described in the 9th, and the history of the two witnesses—the Old and New Testaments—in the 11th. In each of these chapters is a clear stream of prophecy, running through the sounding of the sixth angel, each of which have been exactly fulfilled, so that it is doubly plain that the seventh angel is just ready to sound.

The seven churches, seven seals, and seven trumpets, are the main prophetic streams of the Book of Revelation, and are each of them ready to empty into the ocean of eternity. The other parts of the book do not clash with these, but harmonize; so that the whole book unites with the whole of the prophetic part of Daniel, to open our eyes that we may see where we are. There is not room here to give full proofs on each of the points referred to, viz., the signs, last state of things, and prophetic streams; but if any one questions any of the points, if he will take pains to consult some Second Advent editor or lecturer, he can be directed to publications which will give ample proof.

And now, dear reader, let me solemnly ask you, before God, can you flatter yourself it is safe to imagine the end is not just upon us, when the Bible teaches that it is by these signs, by this last state of things, and by

the seven streams of prophecies in Daniel and Revelation—in all, nine different ways? They certainly mean something. And surely if there was ever to be a time when the prophetic *numbers* would be understood as pointing out some particular year, it must seem that that time has arrived. And any one who will read the 12th chapter of Daniel, must see it there distinctly taught in reference to prophetic numbers, that a period must be when they will be understood. This time is there called “the time of the end.” The numbers given in the 12th chapter, as well as the one in the 8th chapter of Daniel, where a vision is also given for the same “time of the end,” are called days, which of course, being prophetic, stand for years. Any one who has examined these numbers *prayerfully* and *impartially*, has seen that they can be made to harmonize in no year as clearly as in 1844. And as this is the very year in which we are living, and see all the parts of prophecy, which bear on the subject, concurring together to point out the end as just upon us, is it prudent, or can it be pleasing in the sight of God, for us to be thinking, that most likely the year will run out without bringing the end?

THE SALVATION OF ISRAEL.

“And so all Israel shall be saved.”—Rom. xi. 26.

“But they are not all Israel which are of Israel, but the true Israel are those who are the children of Abraham, by faith in Jesus Christ, and these shall all be saved for ever.”—Gal. iii. 7—16—29. Rom. ii. 28—29.

1. We shall show that “all Israel will be saved” at the end of the world, and not *before* it.

The first text which we shall adduce in support of this position is Romans xi. 25, 29. “That blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” But where is this written? Isa. lix. 20. The passage reads thus, and is a literal rendering from the Hebrew: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.” Paul’s declaration that all Israel shall be saved, is based upon this testimony of the prophet Isaiah, “as it is written.” That they will not be saved before the Redeemer comes to Zion, and unto them that turn from transgression in Jacob, is clear also from the words of our Saviour, Luke xxi. 23—27. “But wo unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roar—
hearts failing them for fear, and for looking

after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory.” No testimony can be more clear and decisive, as to the fact that there can be no restoration of Israel until “the times of the Gentiles be fulfilled,” than this. And furthermore, when “the times of the Gentiles be fulfilled, and there are signs in the sun, moon, and stars, and on earth distress of nations, with perplexity,” etc. “then shall they see the Son of Man coming in a cloud, with power and great glory!”

But will “the Redeemer come to Zion, and unto them that turn from transgression in Jacob,” before he comes “in a cloud with power and great glory?” There is no evidence that he will. But when will the times of the Gentiles be fulfilled? When the four great empires predicted by Daniel in his prophecy of the four great beasts, chapter ix., and his interpretation of Nebuchadnezzar’s dream, chapter ii., have run their race, and fall to rise no more. But the last kingdoms, according to Daniel, 7th chapter, will stand until the coming of the Son of Man, in the clouds of heaven. Is there no reference to this fact by the Saviour in the passage above quoted? Until the end of the 2300 days of Dan. viii. 13, 14, the sanctuary and the host will be trodden under foot of the Gentiles; and then the little papal horn will be broken without hand,” or destroyed by the brightness of Christ’s coming. Then “the fulness of the Gentiles will be come in, and all Israel shall be saved. We are fully satisfied, from a comparison of Romans xi. Luke xxi. and Daniel’s vision, that “the fulness of the Gentiles” refers to the time of their triumph over Israel, i. e. the true Israel, and not to the number converted to Christ.

Will our brethren contend, that the world will not end when Christ comes in the clouds of heaven with power and great glory? We think not.

2. *We shall now show that all Israel will be saved in the resurrection.*

Ezek. xxxvii. 1—10. “The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came toge-

ther, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This passage is a symbolical representation, and explained in verses 11—14, "Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy, and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves; and shall put my Spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

According to this testimony, "the whole house of Israel are to be raised from their graves, and be brought into the land of Israel. But do the scriptures teach the resurrection of any of the human race after Christ's resurrection, before his coming again? 1 Cor. xv. 23, "Christ the first-fruits, afterward they that are Christ's at his coming." There can, therefore, be no resurrection of Israel, until Christ's coming; and then the Israel to be raised and saved, are they that are his at that time, and through him are "Abraham's seed, and heirs according to the promise." "What, then, shall the receiving of them (Israel) be, but life from the dead?" *Nothing else.*

We now deny that there is a single text in the Bible, either in the law or the prophets, in the Old or the New Testament, which teaches that "all Israel will be saved before the Redeemer comes to Zion, and unto them that turn from transgression in Jacob; or before the times of the Gentiles be fulfilled, or the fulness of the Gentiles be come in, and the "Son of Man" comes in a cloud with power and great glory.

But another question comes up, who are Israel since Christ? 1, "He is not a Jew who is one outwardly." 2, "That is not circumcision which is outward in the flesh." 3, "They are not all Israel who are of Israel." 4, "There is no difference between the Jew and the Greek." 5, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

the enjoyment of sense. The joy of the Spirit is a delicate sacred deposit, and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness. The joys of sense, even the most lawful of them, are agitating, tumultuous, and unsatisfactory. The joy of the Spirit is calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower, and impoverish the soul. The joys of the Spirit ennoble and enrich it.—*Cecil.*

OUR PAPER.

We feel that time is very short, and what we do must be done quickly. Yet while time continues, we intend to keep doing. Every effort which we are enabled to make, shall be made to save souls who are going down to destruction.—We have not a doubt but that Christ will soon come; therefore we intend to be found fully engaged when he comes. We intend publishing this Paper as long as it shall be needed, and means are furnished for the work.

We shall issue, if time continue, (which we do not expect) a volume of 12 or 13 numbers.

We confidently expect, that the friends of the Second Advent will come up nobly to the work. Lecturing brethren and others are earnestly requested to act as agents. If the friends wish to have the Paper sustained, they must furnish us the means.

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

We are now getting out a Chronological Chart of the World, containing the prophetic and symbolical figures of the visions of Daniel and John, together with a diagram of prophetic calculations, from the reign of Nebuchadnezzar to the end of the world, and the Judgment Day.

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

They will be complete, and ready for sale this Week. Price 1s. 6d. each, and may be obtained of Mr. H. TANNER, Maidenhead, Berkshire.—R. W.

THE HARVEST HOME.

This is the field, the world below,

In which two sowers come to sow;

Jesus, the wheat,—Satan, the tares,

For so the word of truth declares;

And soon the reaping time shall come,

And angels shout the harvest home.

Most awful truth! and is it so?

Must all the world this harvest know?

Is every man the wheat or tare?

Then for the harvest, O prepare!

For soon, &c.

To love my sins, a saint t' appear,

To grow with wheat and be a tare,

May serve me while on earth below,

Where wheat and tares together grow;

But soon, &c.

But all who truly righteous be,

Their Father's kingdom then shall see—

Shine like the sun for ever there;

He that hath ears, thus "let him hear."

For soon, &c.

JOY OF THE HOLY GHOST.—Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in