

THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, FEBRUARY 3, 1844.

[No. 8.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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WESTERN MIDNIGHT CRY.

THE MEETINGS.

There is no falling away in numbers among our hearers. The revival still continues; There were nine forward for prayers in the Lawrence street Church on Tuesday evening; and one well informed man, that had hitherto been much opposed to the Second Advent doctrine, and had listened to Mr. Kilbreth's sermon against "Millerism," last Sabbath, came out and declared his full conviction of its truth, and was much blessed in the belief of it. On Wednesday evening we lectured at the Baptist Church opposite the Ashury Chapel, to a crowded congregation. The foundation of the Lecture, "Is Antiochus the subject of Prophecy in Dan. 8: 9-14?"

Br. Maull lectured at the Lawrence street house, and had a powerful time. The mourner's benches were crowded—the power of God displayed, and many were blessed.

On the Sabbath, the severity of the snow storm prevented our usual attendance. Still the Congregation were

at the meetings. The same course will be discontinued for the present.

THE ENEMIES OF OUR HOPE.

The opposers of the Second Advent of Jesus Christ, at hand; seem to be putting forth their most powerful efforts to rob us of our glorious Hope. Yes, our Glorious Hope! For what hope is more glorious, than that of meeting the King of kings in his everlasting kingdom? The Hope of being "caught up" from a world of temptation, trial, and opposition, to meet the Saviour of sinners! The Hope of being made free from sorrow and sighing, sickness, pain, and death—of becoming immortal—with bodies "fashioned like unto Christ's glorious body!" The Hope of enjoying, forever, the society of Abraham, Isaac, and Jacob—Noah, Job and Daniel; with the whole army of the once despised followers, of the once despised Jesus; and above all, of being forever with the Lord: The Hope of inheriting the earth in its renovated form, and dwelling therein forever: This we feel to be a Glorious Hope: Such an one, as none but God can inspire.

If the hope of enjoying all this glory, even at a remote period, be really comforting to the hearts of Christians, in a state of trial; surely there is no principle of Scripture, or logical reasoning, to show that this comfort can be impaired, (not to say destroyed) by bringing the consummation of our hope directly before us. The husbandman labours cheerfully, while he is sowing his seed, and patiently waits for the early and later rain; But what joy fills his soul, and kindles in his eye, as he takes down his sickle, and sings the Harvest Song! The pilgrim's joy increases the nearer he approaches the city of pilgrimage. The steps of the weary, way-worn traveler, become more firm, and his figure more erect, the nearer he approaches that loved spot, called HOME. The weather beaten sailor performs his duty with more activity,

and mounts the rigging with greater ease, after he has heard the shout, "Land Ho!!!" And when his own loved hills rise to view, and his cottage home, shows its curling smoke upon the mountain side, his vessel is hardly able to hold him. He feels like leaping at once the surging waves, and throwing himself into the embraces of those he loves.

These natural things but faintly shadow forth the work of grace. "The path of the just is as a shining light: that shineth more and more until THE PERFECT DAY."

Peter's anxiety to be with his Lord, even in his Humiliation, was so great, that he actually left his vessel, and went forth in bold defiance of the boisterous waves, to meet him. If we really believe the Government of God's Kingdom, to be better than that under which we live; and the future inheritance of the saints, better than the one we now possess, we shall "groan" with Paul, for the "Redemption of our bodies," and cry with John, "Come Lord Jesus, and come quickly!" We do feel our Hope to be a Glorious one; such, as is neither the policy, or prerogative of the devil to inspire. And who, but the devil or wicked men, will try to take it from us? Yet, what mean these efforts, to convince community that such hopes are fallacious!—a mere fable—a chimera of the brain—a phantom: and all this without attempting to bring an argument against the position we have taken that the Scripture proves that this blessed Hope is very soon to be realised by every true lover of Jesus. The periodicals of the day (those called "religious" generally taking the lead) abound with declamation, base insinuations, and misrepresentations, of Second Advent believers; while they carefully avoid the point at issue, viz. Does the Bible teach these things? They say it does not; but do not prove, and at this late day, hardly attempt to prove, our views of Christ's speedy Coming unscriptural.

These long tirades of abuse and misrepresentation, appear to us, designed for no other purpose than to divert our minds from the great work which God has committed unto us, of crying "Behold the Bridegroom cometh!" "Hear God and give glory to him; for the hour of his Judgment is come." If the opposer will point us to a single obstruction, in what we have taken for the true channel that leads to the harbor of Glory, we will pause to consider it: Or in other words; if they will bring one single scripture argument against the position we, as Second Advent believers have taken, however weak that argument may be; like men and Christians, we will honestly reply, or confess our error. Until such a course is substituted for the one of misrepresentation that they are now pursuing; like Christians we shall have nothing to do with them, unless it be to hold them up, as a warning to others.

Man's immortality is his all; and is too valuable to be decoyed upon the shores of destruction by these false lights. It is therefore our bounden duty, to hold up the true light (the word of God)—to cry aloud and spare not—to lift up our voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins; that the unsuspecting traveller may see his dang and flee from it before it is too late. What folly, for the heirs of immortality and a crown; to have their attention diverted from the clustering evidences of the Eternal Morning's speedy dawn; by the Billingsgate slang of the multitude around them.

Let us then compose our souls in God, calmly relying upon the promises of his word. Fret not thyself because of evil doers; be patient; establish your hearts: for the coming of the Lord draweth nigh. "So that ye come behind in no gift; waiting for the coming of our Lord

Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8.

ADVOCATE AGAIN.

The question has been asked us, Why we passed by the long article headed "The Spirit of Millerism," in the last week's number of the "Western Christian Advocate?" Our reasons, in brief are these.

1st. There was no argument, nor pretensions to any; against the doctrine, as generally held by Second Advent believers.

2d. All that appeared to be aimed at, was, to show that Millerites possessed a very bad spirit, because they have said certain things, which he gives in his article; but does not attempt to prove the incorrectness of those statements in any other than his usual way, viz. It is so.

3d. The article contains many things that are not true: among which are the following.

[1] "Now we have ample proofs, that the Millerites make the bare belief of the Advent of Christ in 1843, to be the great test of Christian character."

[2] "They deal out against the wisest and best Christians the most unmeasured censures, merely because they cannot believe Miller's exposition of certain texts of scripture."

[3] "They condemn those whom God approves of, and stand forth, therefore, as the accusers of the brethren."

In speaking of attending a Lecture of ours on the 14th ult. he says,

[4] "We were surprised to find that he inculcated the idea that, unless a grammatical, or philological rule were found in the Bible, as in a book of 'Etymology or Grammar, the hypothesis of Miller must be true'"

[5] "The unfortunate man not knowing the difference between the Goal or place aimed at, and Jail a place of confinement for criminals."

[6] "We learned, also, that he argued with a friend of ours, that Arch-bishop Usher established his chronology by the aid of Ferguson's astronomy."

[7] "Mr. Jacobs entered largely into the vile Millerian slander of all Christian ministers and Christians who were not of his school."

In speaking of the Lecture of Bro. W. H. Maull, he says:

[8] "At the close, the regular Millerite preacher got up, and apologized for what had been said: he did not believe one-half that had been advanced."

[1] This he cannot prove. A Love for the appearing of Christ, is a Bible test, and we urge no test that varies from this. 2 Tim. iv. 8.

[2] The severest censures he complains of, is the application of scripture expressions to an apostate church; leaving those to whom they belong to make the Personal application. He must settle that with his Bible.

[3] This conclusion appears to be drawn from four general questions, that were thrown out (on a paper published by us in New-York) in order to find out the true application of Rev. xvii 5, and Zech. ii. 7. We saw pass by the readiness of his application, he has found out their meaning.

[4] The truth or falsity of Mr. Miller's hypothesis was not once adverted to in view of any rule; neither was any such idea inculcated by us, as is above stated, either on that or any other occasion.

He says "we wondered much at such a strange expression," but his "wonder" ceased, at which, think not? Why, a grave single monosyllable. The word "Goal" was pronounced "Jail." Up to about the close of our Lecture, it seems he had taken us for a learned man: But that little word was pronounced wrong; as we first learned it from the

Fathers of Methodism in New-England: He then makes a new discovery.

[5] The thing itself was named in the exhortation.

[6] We never held any such argument.

[7] No "Christian minister" or "Christian" was "slandered," unless the language of the 12th and 13th chapters of the Prophecy of Ezekiel slanders them.

[8] No such statement was made, neither was any such idea conveyed.

Furthermore, this editor did promise, more than two months since, to publish a series of questions that were handed him by a Second Advent believer, and give his own views upon them.* This he has not done; while the above is a specimen of the course he has pursued towards us. The doctrines of the Adventists are troublesome ones to overthrow, so he attacks their "spirit." Not having courage to attack the *substance*, he attacks a *shadow*, and the above is the "spirit" in which it is done. We have no rule of judging the "spirit" but by "the word," and from the "spirit" here shown, we pray "Good Lord deliver us."

Hereafter, we hope no one will mention the name of this editor to us, until he holds the *truth* more sacred than this; for in our opinion, he has rendered his sheet more worthy the name of "Christian Calumniator," than what it is now called. We choose to have nothing further to do with "men who consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness;—Men who are dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such turn away," 1 Tim. vi. 3—5.

* Since the above was in type, we understand he denies having made a positive promise. Suppose he only gave encouragement; still he has withheld from his readers that which would have shown our position, and given us such as the above.

SECOND ADVENT CONFERENCE IN N. Y.

By the last "Midnight Cry," we learn that this conference, previously noticed, is to be held in the Congregational Church, on the corner of Christie and Delancey streets, commencing February 6th, and to continue several days. Bro. Miller is expected to be present and Lecture each evening.

CONFERENCE AT PHILADELPHIA.

A Second Advent Conference is also advertised to commence in Philadelphia, February 11th.

We expect to give some extracts in our next number from an interesting Sermon, entitled "The Sanctuary Polluted;" Preached by Rev. JOSHUA L. WILSON, of this city, in 1828. Whatever a man of his learning and influence may say upon such a subject, will, of course be anxiously sought for.

By the last Advent papers from the east, it appears that the friends in that section are more encouraged than ever with the prospects of the Lord's immediate Appearing. Conferences are called in various sections, which we should notice but for the want of room.

Bro. Weston writes us from New Ipswich, N. H. that the friends in that section have had the most powerful Second Advent Conference, in Claremont, that he has ever attended. The glory of God filled the place.

TRACTS.

We have received a few sheets of Second Advent Tracts, of two pages each. Eighteen different numbers, entitled "Word of Warning." They contain a vast amount of information.

W. H. MAULL'S LECTURE,

For sale at the Second Advent Depot, on Third Street, four doors from Walnut: 12 mo. 46 pages. Price 12½ cts.

SCOFFERS' DEPARTMENT.

"We admit at once that the time it would take to examine scripture in order to overthrow the starting points leaped upon by the Millerites, would put it fully out of our line, therefore, we cannot do it by argument. It is quite satisfactory, however, to know that the thing has been completely done—satisfactorily done—and what is the use of longer making an exploded "humbug" the foundation of solemn religious exercises. * * * * * To sum up our opinion of this Millerite destruction of the world doctrine, in one word, we say, that if it was the intention of the Deity, that we, his creatures, should know when the interesting event, the destruction of the world should take place, it would have been made known in characters not to be misunderstood by any one.

Daily Commercial.

THE APOSTLE'S CREED.

"He that cometh to God must believe that HE IS, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

CREED OF DAVID REED,
[Pastor of the Asbury Chapel.]

He that cometh to the Methodist Episcopal Church in good standing must believe that the wicked are IMMORTAL.

PROOF.

"This is to certify that Isaac Kimball has been a Local Elder in regular standing in the M. E. Church, in Asbury charge, Cincinnati, Ohio Conf.—with this exception, that he does not believe that the wicked are ENTITLED to IMMORTALITY."

DAVID REED, PASTOR.

January 29th, 1844.

DOES THE NOMINAL CHURCH BELIEVE IN THE SECOND ADVENT OF CHRIST?

"This doctrine they claim, but the *whole* of it they do not teach. (On this subject see 1 Thes. 5: 1—4.) "But of the times and seasons, brethren, ye have no need that I write unto you." "But ye, brethren, are not in darkness, that that day should overtake you as a thief."—Here it is plainly stated, that to some the day of the Lord will come as a thief in the night, but to others it will not; for they will be looking for or expecting it. The first part they teach—the latter part they deny. To show that their claim is not good, I will, by way of illustration, turn your attention to the first recorded evidence of Solomon's wisdom.

"Two mothers presented themselves before him with a child, both claiming to be its mother. The wise man, in order to see who was the real mother, called for a sword to divide it, and give to each a half. The woman whose claim was not good, was willing it should be destroyed, rather than give it up; but the *real mother* consented to give it up sooner than see her child sacrificed; thus giving evidence that she was the real mother.—Thus, with this doctrine, they are willing it shall be cut in two; admitting Christ will come, but denying at the same time the possibility of our knowing any thing about the time of his coming; in opposition to what is said in the 1st and 4th verses of the chapter just quoted."—*W. H. Maull's Lecture.*

POETRY.

FROM THE CINCINNATI GAZETTE.

He spake to the troubled wave, "be still,"
And it sank to calm repose;
He touched the eyes of the blind, and light
To their darkened vision rose.
He healed the sick—and with a touch,
To life restored the dead;
E'en devils trembled with affright,
And from his presence fled.

The leper cried, "I am unclean,
Yet thou canst heal me Lord;"
"I will," the loving Saviour said,
And cleansed him with a word.
He stood with Mary by the tomb,
Where a fond brother slept,
And he, whom angels had adored,
Bent o'er that grave and wept.

Our Saviour! who could love like thee,
And who like thee can save,
Who pity all the woes we feel,
And brighten e'en the grave?
Ah! some may dream of reaching Heaven,
Unaided by thy power,
But I will trust alone to THEE,
In the last trying hour.

LIDA.

COMMUNICATIONS.

A SIGN OF THE LAST DAYS.

MILLERISM USED UP.

Bro. JACOBS.—I wish to say through the medium of the "Western Midnight Cry," that on Sabbath morning last, I attended the Methodist Episcopal Church on Webster street, to hear the Rev. Mr. Kilbreth use up Millerism. This he did, by making the Little Horn of Dan. viii. 9—14, that stood up against the Prince of princes, to be Antiochus; [1] and the 2300 days to be 1150 literal days [2] which was just a fit, by a guess of 60 days.

To close up, he stated that the end of this world could not be yet, for there were many prophetic events yet to take place; [3] among which was the Return of the Jews to Palestine, [4] and the world's conversion, with the exception of a few, [5] whose numbers would be so small that their influence would not be felt. He then very zealously charged his hearers not to go away and tell that he had once said "My Lord delayeth his Coming." But he assured them, that the Millerites would say so, after the 21st of March. [6]

My memory being rather treacherous, I employed a Stenographer to take down his discourse, so that if we were used up, we might have the sermon to look at, and know the fact for ourselves: But the speaker spoke so fast that the Stenographer could not follow him correctly; and at the same time observing that the speaker was reading his discourse, he gave it up, supposing the manuscript could be readily obtained. Ascertaining this fact, I went on Monday to Mr. Kilbreth, to ascertain whether his discourse was to be published. He said it was not [7] I then told him if he would let me have the manuscript I would get it published. He replied that he should not let it go into our hands. I then told him, I would not ask the manuscript, but if he would himself place it in the printer's hands, and himself correct the proof sheets, we would be at the expense of printing it, provided he would give us the whole; and that if he had "used up Millerism," he ought to be anxious for the world to know it. He stated that he believed the discourse had accomplished what he intended—that there were some whose minds were affected with the subject, and ONE of them, he had satisfied; [8]—And furthermore, that he had not gone fully into the subject—this was only a squint, and that if he was to open his ARTILLERY, [9] in less than twelve months he could prove Mr. Miller's Chronology wrong in fifteen different ways. He stated, in his discourse, that Mr. Miller had to make the Bible tell one or two lies, and he was modest enough to make it tell only one [10]

If I have here stated any thing that is not strictly true, I hope Mr. Kilbreth will make the correction. But I think I have given an accurate statement. Yours,

JAMES ESBELBY.

[1] He died 164 years before the Prince of Princes was born.

[2] "Until two thousand three hundred days. Heb. "Ad ereb boker alpayim ushelosh me'oth," literally "Until evening morning two thousand three hundred."

That the phrase "evening-morning" is used like the Greek *nuchthemeron*, night-day" for a day of twenty-four hours, will be obvious by a comparison of Genesis i. 5, where the same words occur. Prof. Whiting.

[3] "Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done saith the Lord God." Ezek. xii. 27, 28.

[4] "For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto ALL that call upon him." Rom. x. 12.

[5] "Enter ye in at the straight gate, for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in therat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii. 13—15.

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Therefore * * * * I will deliver my people out of your hand." Ezek. xiii. 22, 24.

[6] "Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. lxxvi. 5. "Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest I have not sinned." Jer. ii. 35.

[7] "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19.

[8] "They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; And ye shall know that I am the Lord God. BECAUSE, even BECAUSE they have seduced my people, saying, PEACE; and there was no peace." Ezek. xiii. 9, 10.

[9] "Their mouth speaketh great SWELLING WORDS, having men's persons in admiration because of advantage." Jude xvi.

[10] "Now is come salvation, and strength, and the KINGDOM OF OUR GOD, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. xii. 10. EUROPA.

LETTER FROM BRO. EASTMAN.

PARIS, Ia. January 22d, 1844.

DEAR BRO. JACOBS,

More than twelve months ago I commenced, at home and abroad, lecturing on the Second Coming of Christ; during which time I have been in the gospel field, "wrestling against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places."

I trust the great day will show that I have been the humble means of awakening a large portion of country, and bringing into the field several very able advocates. But at present I am at home, sick; just able to use my pen.

If we had fewer and more pointed publications;—more uncompromising and zealous lecturers, it would be better for the cause. The world is full of papers, books, and libraries; yet it is full of ignorance, oppression, partyism, vice and crime. Every day shows more covering under human systems; more shuffling and wresting the word of God to support "their human theology," "providential coming;" "indefinite date," &c. And every hour reveals more of the incompetency of our opponents to upset the arguments of the Adventists; and discloses the wickedness of the present age, the fates and fortunes of the children of men, as sketched by the finger of inspiration. If ever there was an age of avarice and profanity, it is now. If ever there was a time when Preachers would perjure over truth, preach and pray for money; and vie with each other for higher wages, it is assuredly now. If ever there was a day when the fulfilment of dates and prophecies; the history of the world; the signs of the times; indicate a mighty revolution, the Coming of the Son of man, it is now. The turbid waters of sectarianism still lash the troubled shore; and the men made systems, still crumbling, bind with adamant chains its advocates to their popular and long cherished *theology*.—While heaven's watchmen, free and independent (from the taunts, the threats, the frowns, and the scoffs of a licentious and wicked world, a selfish and idolatrous church; a mercenary and exasperated priesthood,) are proclaiming "the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Many, very many of the "orthodox," as they please to call themselves, are invidiously saying, Not many of our "regulars" have gone over to the Second Advent cause; and boastfully affirm that they intend soon to preach the funeral of "Millerism." Shame! O shame on such (free born sons of America) that they should be fettered, and bound to support such tyrannical systems of *orthodoxy*. Better, far better, read their "sing song," Ezek. xii. 27; Their standing, Isa. lvi. 10—12; Ezek. xiii. 3—6; Their obligations, Ezek. iii. 17—19; Their own funeral doom, Jer. xxv. 34—37; as written by the finger of inspiration. Better do as the Ninevites did, Jonah, iii. 8. Let the scoffing Editors, and religious demagogues turn and read the fate of the Antediluvians—Sodom and Gomorrah—Pharaoh and his host—and see if there is not something that teaches that they, ere long, "Shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. And they shall gnaw their tongues for pain. And I will plead against him with pestilence and with blood, and I will rain upon him an overflowing rain, and great hailstones, fire, and brimstone. And they shall be as the burnings of lime; as thorns cut up

shall they be burned in the fire. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For as a snare shall it come on all them that dwell on the face of the whole earth. When he ariseth to shake terribly the earth. The heavens shall be rolled together as a scroll, and it shall reel to and fro as a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. Heaven and earth shall pass away. And the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Therefore the inhabitants of the earth shall be burned, and few men left." Amid these scenes of dread and alarm, when the whole political, moral, and religious heavens are shaken; and the groanings of enslaved and distressed nations; and the fond whisperings of "the dates are past," "no danger," "peace, peace," suddenly as the blaze of forked lightning—unexpectedly as the trap upon the ensnared animal—and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst on the ears of the astonished inhabitants of the earth. It is the voice of the archangel! It is the trump of God!! It is the descent of the Son of God; and the holy angels to gather together his elect from the four winds, from one end of heaven to the other. He cometh with ten thousand of his saints;—He cometh with his mighty angels, in flaming fire taking vengeance!!—Behold, he cometh with clouds to Judge the earth; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. His dead saints spring from their dusty beds. His living saints in a moment—in the twinkling of an eye, are changed, and fashioned like unto his glorious body; and both together are caught up far above the clouds to meet him in the air. Even so, come, Lord Jesus, come: O come quickly! Amen.

B. EASTMAN, M. D.

The following letter was carelessly mislaid. We give such extracts as are of general interest.

LEXINGTON, Ky. January 2d, 1844.

DEAR BROTHER,

After an absence of some weeks, I take an opportunity to let you know something of the state of the Second Advent Cause in this, and the places where I have been. I left Frankfort yesterday, and arrived here last evening. I find the way open here for Lectures. The seeds of truth have already been sown.—Some of the Baptist brethren tell me their Church can be had. They seem extremely anxious for light upon the subject of the Lord's Coming. I hope some efficient Lecturer will come to this place immediately, for the harvest truly is great, and laborers few. Cannot Bro. Cook or Br. Kent come and labor in Georgetown, Frankfort, and in this place?

Dear brethren, let not their blood be upon us in the great day of Judgment. O give heed to their cries!

Brother Rhodes, pastor of the Baptist church, is quite favorable to the doctrine; as also a number of others. I regret that this section of country has been so much neglected.

Last Friday I called at Col. R. M. Johnson's—found him busily engaged in writing; but I had access to his family. They appeared to be willing to learn upon the great subject. I gave them "Miller's Views," and some papers. Col. Vanderslice, who lives with Col. Johnson, gave me a book, (Biography of Col. R. M. Johnson) and the Colonel's name as a subscriber to the "Western Midnight Cry"—direct to White Sulphur Springs, Scott county, Ky.

At Frankfort a Second Advent Lecture had never been delivered. I talked for them on Sabbath eve. The pastor of the Baptist church in this place, Br. Goodell, is an acquaintance of Bro. Cook, and seems considerably interested. I gave him "Cook's Appeal."

I have spoken a number of times in different places since I left Cincinnati, and have been blessed abundantly. I have seen the Power of God manifest in some of my congregations, in the awakening of sinners. I expect to leave here for Harrodsburgh, on my way to Proctor.

I had a personal interview with a physician the other day, who attempted to disprove the Second Advent doctrine, by proving the Bible untrue.

My health is good, and my hopes are beating high for a speedy deliverance from this world of sorrow and trouble. Yours in the blessed hope.

W. W. NELSON.

LETTER FROM BR. CREEK.

LIBERTY, Union co. Ind. January 24, 1844.

DEAR BRO. HINES,

The seed sown in this part of the country by Brethren Storrs and Stevens, has doubtless been productive of considerable fruit. The prejudices of many have been removed, and the faith of believers strengthened; But it is to be feared that some of the seed is dying for the want of proper culture. We have but two ministers in this part of the country (Bros. Perkins and Crouch) that preach the doctrine of the Advent near; and they are both poor men, and have to labour with their hands for the maintenance of themselves and families: Consequently it is impossible for them to attend to the numerous calls that are made for Lectures upon this all important subject. Therefore, I wish you to send us, if possible, a good Lecturer; either Bro. Cook, or some other man that will remain among us till May next, if time should last so long. * * * We will endeavor to make them comfortable, as far as this world's goods are concerned, while they remain with us. * * *

Your's in the blessed hope of soon meeting the Lord in the air.

JOHN CREEK.

We have attended to Bro. Creek's request, as far as we were able. Bro. Kent encourages us that he will go to Liberty, as soon as he shall get through his course of Lectures at Indianapolis, if time lasts so long. This will probably be about the 15th or 20th of February.—[En-

LETTER FROM BRO. GREEN.

ROSVILLE, January 1st, 1844.

DEAR BRETHREN,

We have longed to see some of you here again, to talk to us about the speedy coming of the Lord.

We have had but few lectures in this place. Brethren Porter, and Boyer, labored with good success when they were here, and a number embraced the Second Advent doctrine.

Brother Hicklin has since been with us and lectured four or five times, and his labors were blessed. He established prayer meetings, which, by the blessing of God have been productive of a great deal of good. The commencement was small, but now we can hardly find a private room that will hold the people. They are the most interesting meetings I was ever in. Brethren, from different sects, here met to tell of the blessed Hope they have, of soon seeing the King of Salts, coming in the clouds of Heaven. Some backsliders have been reclaimed, and some lukewarm professors have been stirred up to activity in the discharge of duty. It did my soul good to hear a blind man, of the Episcopal order, tell how the Lord had reclaimed him, and the hope he had of soon seeing his blessed Lord.

The churches are getting angry, and talk of bringing us to an account for this hope of ours. An aged sister, of the Baptist order, had to pass an examination before her church for believing this doctrine; but such a course only strengthened her faith.

What astonishes me most is, that some who first embraced the Advent doctrine, have turned back to the cry of *peace and safety*; or to the fable of a temporal *Millennium*, and *return of the Jews*.

I saw a letter in the "Western Midnight Cry," from Bro. Porter, from which I learn, that his faith is still strong. I understand that Bro. Boyer is still in the city, and also from the paper, that a Bro. White, from the Asbury Chapel, has embraced *this truth*. Will he and Bro. Boyer come and labor with us a week? I see by the papers that the Lord is doing wonders in your city. O how can you all remain here, while souls are perishing here for lack of knowledge!!

O come! tarry not! Souls must soon be saved, or lost forever!

Your's in the Blessed Hope of the speedy coming of our Lord and Saviour Jesus Christ.

ELI GREEN.

PHILADELPHIA.

The brethren there sustain two meetings, one at the Museum, and one at a meeting house in Juliana street, which, providentially, was offered to be let a few weeks ago. We received a letter from Bro. Storrs, too late for the last paper. His audiences were large and deeply attentive. He said: "the meeting house in Juliana street, is about the size of the one, corner of Catherine and Madison streets, New-York; but a much more pleasant house. Three quarters of the hearers I should think, are new faces, persons that have never heard on the subject; and the interest is deeper than at any place where I have lectured since the meetings in New-York, last winter. Several were forward for prayers last evening, (Jan 15th) and many more rose up during prayer etc.—*Midnight Cry*."

LETTER FROM BRO. MILLER.

DEAR BRO. HINES:—I am now, January 8th, 1844, at my home in Low Hampton, after an absence of about nine weeks. The first place I visited was Rochester. Here I found the Second Advent cause very prosperous, under the labors of Bro. Barry, and a number of choice lay brethren. I tarried about eight days at this time, and four or five on my return home. The Lord was with us, and many souls, as we hoped, were converted to God, and many more comforted by the truth, and rejoiced to learn that Jesus was at the door. There is apparently no wavering in our brethren in Rochester.—They believe that Christ will come this year, and they say it will be this year until he comes. Amen! So say all. The regular clergy, with but few exceptions, were out against us, crying peace and safety. Dr. Whitehouse, of the Episcopal church, preached an excellent good Second Advent discourse on the last Sabbath of the year 1843, and warmly admonished his people to be ready, for the coming of Christ was at the door. A few more such men as Dr. Whitehouse, would take off the stigma in part attached to the D. D.'s in this country. One of the D. D.'s in Rochester, Mr. Lueky, of the Methodist church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other picnics, Belshazzar like, drank their coffee and tea, and eat their costly delicacies, and sold their ice cream and sweet-meats, and his pamphlet against the Second Advent of the dear Saviour. The night before I left, another of the reverend gentlemen had his picnic feast at a public house or hall, and sold as above his tickets, ice cream, and sweet-meats. I was happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts; and I do hope in my soul, that not all of these sectarian churches will be found "eating and drinking with the drunken" when Christ shall come. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend them to read Luke xiv. 12-14. Matt. xxiv. 48-51. Luke xiii. 25-28. 2 Peter ii. 1-3. Jude x. to xxi. These are the last times truly.

From Rochester I went to Lockport. Here I was received by Elder Galusha, a man of God; and in his family was kindly entertained for more than a week. His meeting house and heart were open to receive the blessed news of Christ's coming. Bro. Barry and myself labored here in three meetings a day for eight days. The Lord gave us a number of precious souls, as evidence of the truth, and the appearance was, that the Baptist church, with many more from other churches, would all believe in the Second Advent doctrine. Bro. Galusha remains firm, and I think will, by God's providence, be obliged to go forth and give the midnight cry, and proclaim "the hour of his judgment has come."

I next visited Buffalo, where we found an place for Christ's Second Advent in any of the elegant places of worship of which this city abounds. But the proprietor, or agent of the theatre, opened the same for our reception. This gentleman treated the subject and ourselves in the most kind and rational manner, for which he has my warmest gratitude. The theatre was crowded every evening to overflowing, and well filled in the day time, notwithstanding all the clergy in the city advised their floating members not to go to the Miller meeting, as they call our Second Advent lectures.

We next visited Lewiston, on the Niagara river, six or seven miles below the falls. Here I gave a course of lectures to the people under the charge of Elder Craighorn. Many came from the Canada side; and we had a good time. The people were very attentive, and we hope many went away to read and pray. I was here challenged to a debate by a Universalist minister, as at Rochester and Lockport. They are as displeased about Christ's coming as any of the sects, although they pretend to believe that all men will be happy in the next world. I will not contend with them; it would in fact be an admission that they might be right, which I cannot for a moment believe. Michael would not conte d with the devil. Why? Because he would not admit he could be right. Was he afraid of the devil? No. But he said "the Lord rebuke thee, Satan." And so say I to his ministry.

The next place I visited was Penfield, where brother Bernard is pastor. I staid a week in this place. Some souls were converted, and many were brought to believe in the Second Advent and reign of the Lord Jesus Christ on earth. The Methodist and Presbyterian ministers, like the Pharisees in the days of Christ, would not go in themselves nor suffer others to go if they could hinder them; yet the house was full; and so methinks these evil servants will find it in the day of his coming; a house full and they themselves shut out; for if they are ignorant it is wilful ignorance. I understood they took much pains to report the foolish stories about stone walls and new houses, &c. When pretended servants of God take such a course, we know they have not the

spirit of Christ, and are none of his. A large number of Baptist ministers came out and confessed their faith in the doctrine. Some of them will go forth and give the cry. Bros. Bernard and Galusha must go forth or the Lord will not prosper them. If they go forth they will do much good, as there is a great call for help in that region.

I then left Penfield and returned to Rochester, where I staid a few days and then started for home. I came to my old friend's, John McMurrey, in Lansingburgh, staid there one night, went to meeting and found Bro. Moore in the enjoyment of the Advent faith, and laboring alone in a protracted meeting. The few Second Advent brethren in this place are firm and unwavering in looking for that blessed hope.

On Saturday, January 6th, I arrived at home, having been absent from home about eight weeks, and given 85 lectures; I have seen a number of infidels converted to God, and more than a hundred have obtained hopes where I have been. Among all the churches where the doctrine of the Second Advent is shut out, I have not heard of one case of revival; and where they have excluded their members for their connection with the Adventists, they are to all appearance cursed of God. And why should it not be so? Has not God commanded us all to watch? and what we watch for we expect every moment; therefore when we say we expect him this year, we certainly break no Bible rule.

It is one of the most unnatural and unaccountable things ever heard of, that the Christian churches should exclude this doctrine, and their members for this blessed hope. I know some of the Baptist churches say they do not exclude them for their faith, but for their communion with the Advent believers. Then if it is not for their faith in a Coming Saviour, why am I excluded from their pulpits, who have never communed with any but the Baptist church? It is a false plea. But this cannot be the plea of the Methodists and Presbyterians; for they believe in mixed communion. What do they exclude for? I heard of some being excluded for "singing" Second Advent melodies; others for insanity; when all the insanity proved against them was, they were watching for Christ. Oh God, "forgive them for they know not what they do."

I have read Bro. Hawley's article; he appears to labor hard; but in my opinion darkens counsel, and makes nothing clear. I am as ever.

WILLIAM MILLER.

FROM THE SIGNS OF THE TIMES.

"THE MIST."

DEAR BROTHER BLISS:—Brother Hawley, it seems, has given me a passing notice in his late effort to make the 2300 days extend to 1847. I think you have sufficiently refuted his position, yet, if you please, I will say a few words.

The phrase, "in the midst,"—"the midst," &c. occurs more than two hundred times in the Bible; and there are not probably much, if any, over fifteen or twenty times where the term "middle" could be substituted and make sense, or without obscuring the meaning. Let any one who is disposed, make the trial.

The view I now have of the subject, I conceive, makes no difference whether our Lord was crucified in the middle of the week, or near the close. One thing is now almost universally admitted—that is, our Savior was born four years before the vulgar, or common era, called A. D. 1.

Luke tells us, Chapter iii. 23, that when Jesus was baptized, he "began to be about 30 years of age." This being the case he must have commenced his ministry in the year, A. D. 26 or 27. Seven years from that time would carry us to A. D. 33 or 34. Hence, if he was crucified in the middle of the week, it must have taken place in A. D. 30 or 31. In that case, the week would end in 33 or 34. Whatever view, therefore, is taken, as to what part of the week our Lord was crucified, I conceive it is impossible to remove the termination of the seventieth week beyond 33 or 34.

It has also pleased our Heavenly Father to give us two numbers in Dan. 12th, which I call *binders*, viz. 1290 and 1335. The first, reaching to "the time of the end," which is admitted by all Adventists, I believe to be 1799; the other (1335) extending 45 years beyond; and therefore cannot extend to 1847, as that would take 49 years. But Daniel is to "stand in" his lot at the end of "these days." Thus we have an immovable guard to the whole subject of time. Yours in the hourly expectation of seeing our blessed Lord.

GEORGE STORRS.

Philadelphia, Dec. 1843.

THE BIBLE—"Many shall run to and fro, and knowledge shall be increased." In the year 1272 a Bible sold for one hundred and thirty-three dollars. Now it can be had for a few shillings. *Second Advent.*

THE LAST DAYS.

SUBSTANCE OF A LECTURE, BY E. JACOBS.

"An end is come, the end is come; it watcheth for thee; behold, it is come."—Ezek. vii. 6.

This language has been supposed to refer to the end of the Jewish state; but if it means no more than this, the reading in verse 5, cuts off their restoration; for this end, whatever it may be, is there said to be "an only [or final] evil."

The idea that allusion is here made to the destruction of the earth that is to follow the Second Coming of Christ, is strengthened in the second verse: "The end is come upon the four corners of the land." This term is used in Job i. 19, for complete destruction. "Behold, there came a great wind from the wilderness, and it smote the four corners of the house, and it fell," &c. See also Rev. vii. 1-3. "I saw four angels standing on the four corners of the earth, [the land,] holding the four winds, that they should not blow on the earth." Verse ii. "Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God." &c. Are not these the four angels that are to bring this "only evil" upon the "four corners of the land?" The question arises, Has the time now come when we are fully authorized to apply the awfully solemn warning contained in this text.

"THE END IS COME," or rather *the end cometh, so near that "it watcheth for thee" as the lion watcheth for his prey.*

Many things are urged as reasons for delaying this alarming Cry. The millennium or world's conversion, return of the Jews, unoccupied territory of the earth, &c., &c., all of which unscriptural objections have so frequently been set forth in their real character, that I pass them over in order to record a few of the things that God says relative to the condition of the earth and its inhabitants, when the end is approaching or "watching" for us. Acts ii. 19, 20—"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. [The Aurora Borealis.] The sun shall be turned into darkness. [May 19, 1780,] and the moon into blood, [on the night of the same day,] before that great and notable day of the Lord come." Rev. vi. 13—"And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when shaken of a mighty wind." [Nov. 25, 1833.]

Now read the four following verses, and cautiously judge whether the next events we are to look for are the world's conversion, return of the Jews, or an increase of the population of the earth. "And the heaven departed as a scroll when it is rolled together, and every mountain and island were removed out of their places. And the kings of the earth, and the great men, and the rich men, &c., hid themselves in the dens and the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne (he throne has then appeared,) and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" These things are the first (noticed in the prophecy,) that follow the falling of the stars.

If we are enquired of, why our learned or "great men" have not found out these things, we have only to say that it would seem from this, as well as much other Scripture, that they are in the wrong place to find out any thing that will be of lasting benefit to a perishing world.

2 Tim. iii. 1-5, "This know also, that in the last days, perilous times shall come; [not a world's conversion,] for men shall be lovers of their own selves," &c. When has our earth been as productive of selfishness, covetousness, boasting, pride, blasphemy, disobedience, unthankfulness, unholy, and crime of every kind here enumerated? Forty or fifty years ago, Methodist Ministers could exultingly tell of majorities of their societies enjoying the blessing of sanctification or holiness. Now, if one in forty be found entirely consecrated to God, it would be a wonder; and that society is not alone. The last characters in the list are lovers of pleasure more than lovers of God, and to finish the tale of horror, the whole list have a *form* (make a profession) of godliness. Let any candid man tell us whether he can discover any marked difference between the great mass of professors of religion, and the great mass that profess none. Loving pleasure more than God is obvious, not only from the luxuries sought after and enjoyed at home, but from the multitude of highly ornamental houses of worship, supplied with silver-toned instruments of music, and preachers whose style of living seem to compel them to please their hearers rather than God. Here, on their cushions of down, multitudes, with music, oratory, and soothing songs of "peace and safety," are lulled into a deep sleep, from which, it is to be feared, nothing but the notes of the last trump will arouse them. Another thing is said of these professors of religion that should be noticed. Verse vii. "Ever learning, and never able to come to the knowledge of the truth."

shall overflow, and pass over," was literally accomplished. "He shall enter also into the glorious land," (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightful country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. "And many countries shall be overthrown." It is said that Bonaparte conquered three kingdoms at the battle of Marengo. "But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, "escaped out of his hands." 42, "He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape." "Hands" signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt." Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. "And the Libyans and Ethiopians shall be at his steps." When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt—what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, "But tidings out of the east and out of the north, shall trouble him." This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France.

The news of this alliance caused him much trouble, and also his immediate return to France. "Therefore he shall go forth with great fury to destroy and utterly to make away many." This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the *Holy Alliance*. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain," (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan,—Italy lying between two seas. To "plant the tabernacle of his palace" would be to establish him as king. "Yet he shall come to his end, and none shall help him." This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. "Yet he shall come to his end and none shall help him." How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. "He shall come to his end, and none shall help him." Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where in the empress Maria Louisa, and the young king of Italy? "And none shall help him." Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried

a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. "He shall come to his end, and none shall help him."

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel xii. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ stands up for his people to accomplish; one is their faith, and the other their judgment, Jer. iii. 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. "And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity; but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delay;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.* "And at that time thy people shall be delivered, every one that shall be found written in the book." Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vilest of the flesh. Every one, the

*Opponents have made a great handle of this passage to destroy the influence and the correctness of the calculations of Mr. Miller, by claiming a failure of one of his calculations. Mr. Miller first adopted Guthrie's date for the commencement of the invasion of Greece by the Turks, and which, according to him, was in 1529. Gibson, however, fixes it upon the 27th of July, 1290. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

The civil commotions alluded to were based upon the coming of the third wo: when the sixth angel had ceased sounding, it is said "the second wo is past; and behold the third wo cometh quickly." Rev. xi. 14. The time that would intervene between the close of the second wo and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "quickly," and which was not so immediate as Mr. Miller supposed.

It would seem that the present torpidity of public morals, the de-basing, bankruptcies, frauds, duels, murders, etc., etc., and the breaking up of all confidence in the community, must convince any impartial mind, that if the author expressed himself strongly with regard to the anarchy of these times, his anticipations have not been altogether unrealized.

poor and despised child of God, will then be dejected, when he makes up his jewels. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of this verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for at "the time of the end many shall run to and fro;" that is, at the time of the end the means of travel will be greatly extended, so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel, and the means of conveyance, and the improvement in the arts and sciences at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received a translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only had been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood upon the waters of the river. This man is the same as Michael standing up for the "children of thy people." The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. x. 1—6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea, and the other on the earth, to keep down the power of anti-Christ, who sits on many waters, Rev. xvii. 1, 15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. vii. 1—3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. x. 6, "that there should be time no longer," or, as some translate it, *that there should be no longer delay*; which must of course have one of two meanings—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter iii. 9. Take either one or both positions, and it proves my object, that a part of the 45 years, the history of which we are now considering, is taken up in spreading the gospel, and bringing the last remnant into Christ's fold. "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Matt. xxiv. 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast, which the world wondered after, Rev. xiii. 3. 7th verse, "And I heard the man clothed in linen, which was upon the

waters of the river, when he held up his right hand and his left hand unto heaven." This language shows us plainly, that it is the same angel which John saw in Rev. x. 1-7. And the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Daniel vii. 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. xi. 2. Forty-two months, (three years and a half,) to give the holy city to be trodden under foot. Again, the same time is given, Rev. xi. 3, for the two witnesses to prophesy, clothed in sackcloth, 1260 days. Also, Rev. xii. 6, 14, for the church in the wilderness; and, again, in Rev. xiii. 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fall on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, "the scattering of the holy people;" a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian abomination, and the "lo heres" and the "lo theres," by dividing the people of God into parties, divisions and subdivisions. And methinks I hear you say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yea, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unionists, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-masons, Campbellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus might we go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel xii. 11-13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abomination taken out of the way, viz., A. D. 508, which would end in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, which is forty-five years, the difference between the two numbers, 1290 and 1335. I then began at Daniel xi. 40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must come soon upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleeps in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as the running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you, witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

LECTURE VIII.

THE NEW SONG.

REV. v. 9, 10.

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.

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 reprov'd and admonish'd 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 Savior in Bethlehem of Judea. It explains to us, in a divine song, 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,

I. Who they were that sung this new song;
II. Show the song, and the occasion of it; and,
III. Speak of the reign and the place where.

I. 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 beasts and 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 corner-stone; 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. xxiv. 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 or 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-Christian 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 serpent a thousand two hundred and threescore days, Rev. xii. 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 vii. 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 are the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. vi. 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. i. and x. chapters. John says, Rev. iv. 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 i. 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 face"—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 "mount up with wings as eagles; they shall run and not be weary, walk and not faint," says the prophet Isaiah, xi. 31. 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,

II. 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. iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. xxi. 5, "And he that sat upon the throne said, Behold, I make all things new." Now John saw, in Rev. iv. 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before "him that 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 time and subject 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. xiv. 3. And redemption from the earth is nowhere spoken of until the resurrection of the body. Christ says, in Luke xxi. 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. viii. 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. i. 28. Daniel's comeliness was turned into corruption, so that

he retained no strength, Dan. x. 8. 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."

III. 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 1800 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. xxiv. and xxv. give us a prophecy until his second coming, and not a word about a happy period previously, but much about "lo heres," and "lo theres," 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. ii. In his 2 Thess. i. 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. xx.; 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 Savior; 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? No! 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 objections.

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.

I. Then I am 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. xv. 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 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 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. v. 17, "For if by one man's offence death reigned by one, much more they which receive abun-

(To be continued.)