

THE
BOOK OF JUDGMENT

DELIVERED TO ISRAEL

BY

ELIJAH THE MESSENGER

OF THE

EVERLASTING COVENANT.

"And in THAT DAY shall the deaf hear the words of The Book, and the eyes of the blind shall see out of obscurity, and out of darkness."

"The words of the wise are as goods, and as nails fastened by the Masters of a assembly, which are given from One Shepherd. And further, by these, my son, to admonish: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

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BOOK OF JUDGMENT

DELIVERED TO BRANCH

ELIJAH THE MESSENGER

EVERLASTING COVENANT.

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INTRODUCTION.

My reasons for publishing this book may be stated in a few words.

In the first place, we are commanded to remember all the way which the Lord hath led us, and how he hath proved us, to know what was in our heart, whether we would keep his commandments or not.

In the next place, we are commanded diligently to teach all these things which we have heard, to our children, and our children's children. For the deliverance and complete salvation of the people of God, is according to the type or pattern of the deliverance of Israel from Egyptian bondage, and their conquest of Canaan. The Lord declares in his blessed word, "According to the days of thy coming out of the land of Egypt, I will show unto him marvellous things,"

The great day of the triumph of Zion over all her foes, and the deliverance of her captive children, has come; and the manifestation of the sons of God is at hand. Soon will backsliding Israel, the prodigal son, return to his Father's house. Soon will the returning captives fly as a cloud, and as the doves to their windows. It is therefore necessary that proper food be prepared with which to feed them, and incumbent on him whom the Lord has

appointed to this work, to feed the flock of God with food suited to the time and to their wants.

As the greater part of those children of the kingdom who are to be gathered, are either partially or wholly ignorant of the great work which the Lord has been doing in the advent movement, especially since 1844, and as they are to be instructed by us in all these things, I have prepared and set in order the following pages, containing a connected chain of articles, the greater part of which have been published in the different advent papers, some from my own pen, and some from several others, and all constituting a brief and compendious history of the way in which we have been led by the guiding hand of our God.

The book contains a number of articles from Wm. Miller, J. V. Himes, and others of *that class*, which probably they would rather have buried in oblivion, than published in this manner. In those men is fulfilled the word of the Lord by the prophet Zechariah, "And it shall come to pass in that day, that the prophets *shall be ashamed* every one of his vision, when he hath prophesied." They have been ashamed, and have *confessed* to the world and apostate Christendom, that the preaching of 1843, and the tenth day of the seventh month, 1844, was a mistake or a delusion of the devil. Thus they have acknowledged themselves to be false prophets,

'deceiving and being deceived;' and thus is another scripture fulfilled which declares, "Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool."

But although these men who have been regarded as pioneers and rulers, in the proclamation of the glad tidings of the coming kingdom of God, have thus disgraced not only themselves, but the cause of God and truth, for the sake of courting the good will and favor of men, there is still, thank God, a remnant who have not bowed the knee to the image of Baal, and who are not cut off from the city of the Lord, the Zion which he hath chosen. And the Lord hath left unto them *a nail in his holy place*, whereon shall be hanged all the glory of my Father's house. Let the treacherous dealers make their confessions, and thus exhibit and proclaim to all their own folly and shame; I know of a certainty that the message which I delivered to Israel, in 1844, was from God. Therefore the *aion* or age is ended, the times of the Gentiles are fulfilled, the mystery of God is finished, Christ the Lord is King over all the earth, and this is the great Judgment Day.

I have therefore no apology to make for publishing the writings of fallen Miller and Millerites in this *Book of Judgment*. They have sinned: and their

own works shall now be their accusers. God shall now bring every work into judgment, whether it be good or whether it be evil: and by his help I am determined not to spare any of the workers of iniquity, let them be adventists or not. Come up, then, ye who love the Lord and his precious, present truth, and let us execute upon fallen adventists and the hypocritical churches, the judgment written--the fierceness of the wrath of Almighty God.

There are some whose testimonies to the present truth, that is, of the judgment dispensation, are published in this work, who have, since the insertion of their articles, been manifested as hypocrites and evil-doers, and have been cut off from the sanctuary of the Lord's house. Among the number is Reuben Ruby and Thomas Hadnot, who have fully proved themselves *rebels* and *accusers of the brethren*; and as such they have been judged and cast out from the holy mountain of God, to receive the due reward of their deeds, and melt away under the burning curse of the Lord. So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. Yea, let MOUNT ZION rejoice, let the daughters of Judah be glad, because of thy judgments, O Lord.

With these introductory remarks, I commend the following pages to God and his chosen people.

S. S. SNOW.

New York, January, 1848.

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HYMN TO THE KING OF KINGS.

BY S. S. S.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Hail to the King who in glory is reigning!

Bright be the crown that encircles his brow;

Jesus the Righteous his sceptre obtaining,

Woe to the bands of his enemies now!

See yon bright cloud with its burden celestial,

Sweep through the skies to the Ancient of days:

Blush ye faint glories of kingdoms terrestrial;

Harpers of heaven, strike your anthems of praise.

Lo! the cloud opens its bosom of glory,

He who was crucified rises to view;

Hark! he is telling the wonderful story,

Child of his love, what he suffered for you.

Smiling serenely, the Father is hearing,

Listen with wonder the angelic train,

Round him in silence their myriads appearing,

Swell now their anthems of rapture again.

Hark! 'tis the Father with silver tones speaking,

Listen, ye angels, he speaks to the Son,—

'Take thou the glory, dominion and kingdom,

'Take thou thy people, thy sceptre and throne.'

Hail to King Jesus! the trumpet is sounding,

Tremble ye nations, woe, woe to the world!

Judah's dread Lion is swiftly approaching,

Soon on your heads will dark ruin be hurled.

This is our God,—let the angels adore him,

Saints, lift your heads, your redemption is nigh:

Lo! the Creation rejoices before him,

Let his glad praises resound to the sky.

HYMN TO THE KING OF KINGS

HYMN

Hail to the King who in glory is reigning,
 Bright be the crown that encircles his brow;
 Jesus the Righteous his sceptre obtaining,
 Woe to the hands of his enemies now!
 See you bright cloud with its burden celestial,
 Sweep through the skies to the Ancient of days;
 Hark ye faint glories of kingdoms terrestrial,
 Harpings of heaven, strike your strains of praise.
 Lo! the cloud opens the power of glory,
 He who was crucified rises to view;
 Hark! he is telling the wonderful story
 Child of his love, what he suffered for you.
 Smiling serenely, the Father is saying,
 Listen with wonder the angels refrain;
 Round him in silence their mystic adoration,
 Swell now their anthems of praise again.
 Hark! in the Father with silver tones speaking,
 Listen, ye angels, he speaks to the Son;
 Take thou the glory, dominion and kingdom,
 Take thou the people, thy sceptre and throne.
 Hail to King Jesus! the trumpet is sounding,
 Tremble ye nations, woe to the world!
 Judah's dead Lion is swiftly approaching,
 Soon on your heads will dark rain be poured.
 This is our God, let the angels adore him,
 Saint, his voice heard, your redemption is nigh;
 Lo! the Gopion rejoices before him,
 Let his praise resound to the sky.

THE BOOK OF JUDGMENT.

PROPHETIC TIME.

THE following article from the pen of Brother Snow, we re-publish at his request from the *Midnight Cry*. We can find no period for the termination of the prophetic times, but the Jewish year, 1843, reckoning from the dates where the best chronologists have placed their commencement. The 6000 years cannot be shown to require any additional time for their fulfilment. The captivity of Manasseh, at which we begin the seven times, is placed by chronologists in the Julian period, 4037; from this point 2520 years bring us down to the year of that period, 6557, which commenced January 1st, A. D. 1844, but there is nothing to show the time in the year of Manasseh's captivity. The seventh year of Artaxerxes, from which we date the 2300 days, began, according to Dr. Hales, B. C. 458, and ended B. C. 457, (see *Anal. Chro.* vol. 1. 277,) being pinned down to the 4256 year of the Julian period. Two thousand three hundred years from this point, only extends to the year of that period 6556, which ended January 1st, 1844.—*Advent Herald*.

The following article from the pen of Brother Snow, is designed to show that the prophetic periods do not terminate till the *autumn* of the present year. It is possible

that Brother S. may be correct; but we cannot see it in the light that he does. After making this great question a matter of careful study, for several years, desirous only of getting at the truth in this matter, and after a perusal of his article, we must confess that we are *still shut up to the conviction*, that the 2300 and 1335 days, terminate with the present Jewish year. There are a few points in Brother Snow's article, on which he relies for proof in the case, in which we think there is a defect. As soon as our cares will allow us to examine the requisite historical documents, we may speak more fully on this question. May the Lord lead us into all truth.

L. D. FLEMING.

[For the Midnight Cry.]

Dear Brother Southard,—I wish to present a few thoughts, for the careful consideration of the dear brethren of the advent faith, on a point wherein I differ from many of them, i. e., the *termination of the prophetic periods*. This I would do, not because I seek controversy; far from it—"Let there be no strife between us, for we be brethren." Nor do I seek to discourage those who, with earnest desire, are looking for the appearing of our blessed Master, within the present Jewish year, 1843. Nor yet have I any desire to put the glorious day afar off. My whole soul breathes forth the prayer, "Come Lord Jesus, and come *quickly*." But the Lord has shown me, I think, that we must wait and suffer a *little longer*.

We all believe that the great *week* must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed: and then will come the seventh thousand—the glorious *sabbath* of rest that "remaineth to the people of God." Now this long period—the *aion* or *age* of this present world, began

in *autumn*. In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds; Gen. i. 29. It does not appear reasonable that these were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. Ex. xii: 2. "This month shall be to you the beginning of months." Ex. xiii. 4. "This day came ye out, in the month Abib." It appears then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanin or Tisri, in autumn—the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus—the former, with the reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in autumn. And as the dispensation of glory, at the appearing of Christ is called by the apostle, "the dispensation of the *fulfulness of times*," (Eph. i. 10,) I am constrained to believe that this period will comprise 6000 *full* years. And from all that I have as yet been able to discover, in the chronology of the world, these years will be complete in the autumn of 1844.

The seven times of Moses, in Lev. xxvi., amount to 2520 full years. They began with the breaking of the power of Judah, at the captivity of Manasseh, B. C. 677. This is the time that has always been given as the date of their commencement. But there has been an error in supposing them to terminate in 1843, as I shall now show. Had they begun with January 1, B. C. 677, they

would not have ended before January 1, A. D. 1844. Or had they begun with the first day of the Jewish year, in 677, they could not end before the first day of the Jewish year, 1844. For it is evident, that it requires 677 and 1843 *entire* years to make up the full period of 2520. But any point *within* B. C. 677, is *only* in the 677th year before Christ. Reckoning back from the Christian era, we do not obtain 677 full years, till we arrive at the extreme point, i. e. the first day of B. C. 677. So also, reckoning forward from the commencement of the Christian era, we do not obtain 1843 full years, till we arrive at the extreme point, i. e. the end of A. D. 1843, or the first day of A. D. 1844. If, then, the captivity of Manasseh did not occur as early as the first day of the Jewish year B. C. 677, the 2520 years cannot terminate till after the expiration of the present Jewish year. Now it is evident, that Manasseh was not taken in the early part of the year, from the fact that Esarhaddon and the Assyrians were employed in carrying away the ten tribes out of their land, and placing foreigners in their stead, in the *same* year, and before the invasion of Judah. We find the history of this in 2 Kings, xvii. 20-24. The prophecy concerning it, we find in Isa. vii. 8. The date of this prophecy is B. C. 742. From this date count the sixty-five years, and it brings us to B. C. 677. In that year, in fulfilment of the prediction in Hos. v. 5, Israel and Judah were both broken. But as it must necessarily require considerable time to remove the ten tribes, and bring foreigners to fill their place, we cannot well date Manasseh's captivity earlier than the autumn of that year. About one half therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844.

The 2300 days of Dan. viii., began with the 70 weeks, B. C. 457. But they did not begin with the first day of that year. It is true that Ezra began to go up from Babylon on the first day of the first month. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. From that time, according to Dan. ix. 25, there were to be sixty-nine weeks, i. e. 483 years, to the appearing of Messiah. It has been thought by many, that this period was fulfilled in A. D. 26. But this is a mistake. It requires 457 and 26 *entire* years to make 483. But, as we have seen, a part of B. C. 457 must be left out of the reckoning. The time must, therefore, be made up by the addition of a part of A. D. 27. The fifteenth year of Tiberius, in which John began his ministry, (see Luke iii. 1,) commenced in A. D. 26, and corresponds to a part of 26, and a part of 27. In the latter part then, of A. D. 26, or in the former part of A. D. 27, John began his ministry. But it was after John was imprisoned, that Jesus came into Galilee, saying, "*The time is fulfilled.*" This must have been, I think, in the autumn of A. D. 27. It is *certain* that it was *after the passover*; as we may learn by comparing John ii: 23; iii: 22-24, and iv: 43, with Mark i: 14, 15. If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled from the autumn of A. D. 27.

Then add to that date, these 1817 years, and we see it brings us to the autumn of A. D. 1844.

But, beloved! the vision then "will speak, and not lie. Though it *tarry, wait* for it, because it will *surely come, it will not tarry.*"

New York, Feb. 16, 1844.

SAMUEL S. SNOW.

LETTER FROM MR. MILLER—HIS POSITION.

MY DEAR BROTHER HIMES:—

I am highly gratified with your present position. If you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.

You have good, honest and sure ground yet to stand upon: for Christ says, "*So likewise ye, when ye shall see all these things, know that he is near, even at the door.*" Now we have lived to see all the signs fulfilled, the time accomplished. "*Watch therefore, for ye know not what hour your Lord doth come.*"

This is the position I have now to take, and what more work I have to do, will be done in this manner. I will,

I. PROVE BY SCRIPTURE AND HISTORY THAT TIME IS FULFILLED.

II. SHOW THE SIGNS ALL COMPLETED.

III. THE DUTY OF WATCHING, FOR WE KNOW NOT WHAT HOUR THE LORD MAY COME. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.

To him I leave the event, for him I watch and pray, saying, "COME LORD JESUS, COME QUICKLY. AMEN, *even so come Lord Jesus.*"

WM. MILLER.

Low Hampton, March 25, 1844.

THE DIFFERENCE.

Not long since, Dr. Brownlee, preaching in Newark, N. J., collected together his proofs and labored to show from the signs of the present times, together with the prophetic periods, that in the year 1843 a great *moral change*, the greatest the world ever experienced, would take place.

Professor Bush has also, for some time, been telling the people substantially the same thing. Both have acknowledged the "Millerites" to be right as regarded the time; at the same time contending that they were wrong as to the nature of the expected event.

Well, 1843 has passed, and where is the anticipated great moral change? And who thinks of treating the great Dr. Brownlee or the great Professor Bush with mocking and ridicule? But those who have been, and still are, looking for the blessed hope of the Lord's speedy appearing, because the vision tarries beyond the time when many of them were expecting the coming of their glorious King, are compelled to hear from the scoffers of these last days, from the chair of the theological professor down to the dregs of the dram shop, the taunting remark, "Well, you have not gone up yet." How often do we hear the infidel question, "Where is now their God?" and "Where is the promise of his coming?"

But courage! brethren, our deliverance approaches!

April, 1844.

S. S. SNOW.

THE LAW FULFILLED IN CHRIST.

Our blessed Lord and Master says in Matt. v. 17, 18, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The sentiment of this passage is this: that Christ did not at his first advent, abrogate the old testament, called "the law and the prophets." Of course, then, the *Mosaic law* must continue, in some sense, down to the time when "heaven and earth shall pass away." But in what sense? The apostle Paul declares, Rom. x. 4, "For Christ is the END OF THE LAW, for righteousness, to every one that believeth." See also chap. vi. 14, and Gal. iii. 24, 25. In these passages, it is plainly taught that they who have put on Christ, and are walking in him by faith, are under no obligation whatever to keep the law of Moses. And yet Christ has said, that not one *jot* or one *tittle*, i. e., not one *letter* or one *point* of the law, shall fail of its complete fulfilment. Does there not seem a contradiction here? At first view there may; but not when the subject is clearly understood. In order to a correct understanding of it, it is necessary we should consider the *design* of the law. What was it? I answer: two objects at least were aimed at.—One was, to exhibit the holiness of God, and the exceeding sinfulness of sin; as fully appears from Rom. iii. 19, 20, and vii. 7-13. The other, to give a system of types, shadowing forth the things of Christ and his kingdom; as is proved by the declaration of the apostle, in Heb. viii. 3-5, ix. 9, 10 and x. 1-14, also Col. ii. 16, 17, and 1 Cor. x. 6-11. The first object being attained, Christ at his first coming became

the end of the law; not by *destroying* it, but by taking upon himself its curse, and also the work of its fulfilment. To this agree the words of the prophet, Isa. liii. 4-11, and of the apostle, Gal. iii. 13. The passage which is placed at the head of this article, does not teach us that the observance of the law of Moses, according to the letter, is still binding upon us. This would contradict the express declaration of Paul, "For ye are not under the law, but under grace." What then is the sentiment of the passage? Evidently this: that Christ did not come to nullify or make void, the law of Moses; but to magnify and make it honorable, by fulfilling it, as "THE LORD OUR RIGHTEOUSNESS."

This fulfilment he at his first advent began, but did not complete. He suffered for us the penalty of the law, and took away the handwriting of ordinances, nailing it to his cross. He commenced the fulfilment also of those types which were designed as "shadows of things to come," but all which will never be fulfilled in the substance or antitype, until heaven and earth pass, at his second advent—his coming in the clouds of heaven with power and great glory. Well then might He say, "I am not come to destroy, but to fulfil." He then fulfilled a part of the typical law; as our great High Priest, He is still fulfilling it; and when he comes "the second time without sin unto salvation," He will complete its fulfilment. Not one jot or tittle will fail, either in the *matter* shadowed forth, or in the *time* of the typical observance. S. S. SNOW.

April, 1844.

 OUR POSITION.

In the passing by of the Jewish year, 1843, our friends and the public will, and have a right to expect from us,

some exposition of the position we occupy. And this we are free to give. It has never been any part of our purpose to withhold from the public, any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit, that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Saviour has not been revealed; and we would not disguise the fact at all, that we were *mistaken* in the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn infidels; but in this, those who have thus prophesied, have prophesied falsely.

We have never been able to find any other time for the termination of the prophetic periods, than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the *seven times*, or 2520 years, that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independent nation. The only event we can find from which to date the great Jubilee, or 2450 years, that the land was to keep its Sabbaths, is at the commencement of the seventy years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the seventy weeks are dated, given by Artaxerxes Longimanus, in the seventh year of

his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days, is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843; and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.—*Advent Herald, April, 1844.*

CONFIRMING THE COVENANT.

DEAR BRO. SOUTHARD:—I propose to say a few words, through the columns of the Cry, concerning the week of the confirmation of the covenant. When I have presented my views, with the reasons for them, let them be tested by the word of the Lord, and if then found to be unsound, let them be condemned and rejected, *but not before*. The angel Gabriel says, in Dan. ix. 27, "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease." &c.—The pronoun "he" in this passage, refers to the Messiah, spoken of in verses 25 and 26. It is declared, then, that the Messiah shall confirm the covenant with many for one week. The question now arises, What is it to confirm the covenant? I answer, it is to *establish the Gospel*. In proving this, it will be necessary, first to inquire what is meant by the term "covenant." It must be either the Jewish law or the gospel, as fully appears from Gal. iv. 22-26,

"For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Here we have the old covenant and the new—the law and the gospel. One is by Moses, the other by Christ. One relates to mount Sinai, the other to mount Sion. See Heb. xii. 18-24. Now which of these did Messiah come to confirm? Certainly not the former, as is abundantly proved by the testimony of Paul in Rom. vi. 14, "For ye are not under the law, but under grace." And in Rom. x. 4, "For Christ is the end of the law for righteousness to every one that believeth." Also in Gal. iii. 24, 25, "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." It must therefore be the Gospel, which Messiah confirmed.—But how was it confirmed? I answer, to *confirm* a thing is to *establish* it on a *firm foundation*. And what is the foundation of the faith and hope of the gospel, on which the church of God is built? It is *Jesus and the resurrection*. See Eph. ii. 20. How was the gospel established on this foundation? By *testimony*, and that testimony accompanied by *miracles*. John v. 31, 36, "If I bear witness of myself, my witness is not true," i. e. not valid. "But I have greater witness than that of John, for the works which the Father hath given to finish, the same works that I do, bear witness of me that the Father hath sent me." It was

necessary that this testimony of Christ concerning himself, should be accompanied, not only by the testimony of the Father, (see John v. 37, and viii. 17, 18,) but also that it should be confirmed by publicly-wrought mighty works, or miracles. But this kind of proof was not confined to the *personal* ministry of Christ, as appears fully evident from Heb. ii. 3, 4, "How shall we escape if we neglect so great salvation; which at the first *began* to be spoken by the Lord, and was *confirmed* unto us by them who heard him? God also bearing witness both with signs and divers miracles, and gifts of the Holy Ghost, according to his own will." The apostles of Christ had a special work assigned them, to which they were chosen, and for which they were duly qualified, viz. to testify to the fact of his resurrection. It was not to them a matter of *faith* that Christ had risen from the dead, but a *matter of fact*. By their testimony to this glorious fact, and the miracles which they wrought in confirmation of the truth of this testimony, they were co-workers with God and with Christ, in laying the immovable foundation, on which rest the faith and hope of all God's children.

The work of confirming the covenant, therefore, by testimony accompanied by miracles, was not confined to our Lord's personal ministry, but was performed first by him, and then by his apostles, while he, by the miraculous gifts of the Holy Spirit wrought with them.

In further proof that they were *special witnesses*, both of the mighty works of Christ and of his resurrection, let us take just his own declaration in Luke xxiv. 46-48, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are WITNESSES of these things." And then the testimony of Peter, Acts i. 21, 22, "Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be *with us a witness of his resurrection.*" Also, in chap. ii. 32, "This Jesus hath God raised up, whereof *we all are witnesses.*" And also in chap. iii. 15, "And killed the Prince of life, whom God hath raised from the dead, whereof *we are witnesses.*" Again, in chap. x. 39-41, "And we are *witnesses* of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day and showed him openly; not to all the people, but unto *witnesses* chosen before of God, even to us who did eat and drink with him after he rose from the dead." Paul also declares in 1 Cor. xv. 8, "And *last of all* he was *seen* of me also, as of one born out of due time."—From the connection between this verse and the 9th, we see clearly that the apostles were qualified to their apostolic work, by having been eye-witnesses to the fundamental fact of the resurrection of Christ. Therefore, when the last of these witnesses was thus qualified, and had commenced his testimony, accompanied by those miraculous proofs which were indispensably necessary, the Gospel as a divine system was established on its true foundation. In other words, *the covenant was confirmed.*

Worcester, Mass., June 29.

Thine in the hope,
S. S. SNOW.

[From the Voice of Truth.]

WHAT IS BABYLON?

Dear Bro. Marsh—I acknowledge with pleasure the receipt of several numbers of your interesting and valuable little paper. I could wish that both the size and the circulation were larger. I am much pleased with most of the matter which it contains, and cordially approve your views concerning Babylon. They are the same which I have entertained and preached for almost a year past. I have no more doubt that the ecclesiastical systems of corrupt Christendom, in its three grand divisions, Catholic, Greek, and Protestant, constitute the Babylon of the apocalypse, than I have that Jesus Christ is coming to judge the world. I know some of our brethren take different views; but the arguments by which they endeavor to support them, I must say, appear to me to be very unsound.

One of these views is, that Babylon is the literal city of Rome. If this be correct, why are we told, in Rev. xi: 8, that at the slaying of the witnesses, their dead bodies lay "in the street of THE GREAT CITY"? And why, in verse 13, are we informed that at their resuscitation, "*the tenth part of THE CITY FELL*? The city here spoken of, is evidently the same which in Rev. xvii: 18, is declared by the angel to be "THAT GREAT CITY which reigneth over the kings of the earth." Did the dead bodies of the witnesses lie in the street of the city of Rome? Or did the tenth part of Rome fall? Some of our brethren are confidently expecting the burning of Rome, before the Lord shall come. Are we to wait for the news that she is burned, before we look for our coming King? I think not.

Another view is, that the Roman Catholic church alone,

is Babylon. But the people of God are, in Rev. xviii. 4, and in many similar passages, both in the Old Testament and the New, commanded to "come out of her." Are there so many of God's people in the Romish communion, that it is distinctly, and to a great extent predicted in the prophetic scriptures, that they should have a special call to separate themselves from that communion? If so, that church is certainly as pure as the Protestant sects; for it cannot be denied that the great mass of those who are bound together in those sects, manifest a very different spirit from that of Christ. Whatever reasons, therefore, there are for leaving the Romish church, there are equal reasons why we should "come out and be separate" from those who are like her. But if it be still contended that she alone is Babylon, I ask, how are the people of God to come out of her? Must they unite with her first, and then come out? Surely they will not be called upon to come out of a place where they are not to be found. But again, are we to believe that God will recognize a line of distinction between the church of Rome, and the high church of England which is the head of Protestantism? And will he regard those who stand on one side of that line as constituting Babylon or the church of Antichrist, while those who stand on the other side, and who manifest the same anti-Christian spirit, and are engaged in the same unholy practices, constitute the Zion of God, the true church of Christ? I cannot believe that God makes any such distinction. If then, the Romish church be Babylon, as I fully and firmly believe, surely all who are like her, belong to the same Babylonish family.

But there is still another view to be considered, which is, that all the kingdoms of the world constitute Babylon.—This is the opposite extreme to that of making the city of Rome to be Babylon. Both are wide of the truth. Let

us look at the perfect symbol which is given in the 17th chap. of Rev. A *woman* seated on a *beast*. On the forehead of the woman a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS (margin *fornications*) AND ABOMINATIONS OF THE EARTH." Now, whatever is represented by that woman, is most certain'y Babylon. If then, the woman represents all the kingdoms of the world, what does the beast on which she is seated represent? Does it not symbolize the kingdoms? Most certainly. Do the kingdoms of the world ride upon themselves? Certainly not. But again, if the woman represents the kingdoms, and the beast represents the same, the symbol is double, and there is an unnecessary redundancy and confusion. But consider the woman as a symbol of the church of Antichrist, and the beast a symbol of the kingdoms of the world, and all is perfectly clear. Then we may see, in every nation and kingdom, throughout the whole of Christendom, in the unholy union of church and state, the church supported by the governments, protected and defended by civil and military power, the *woman* sitting on the *beast*. Taking this view, we can at once see, that the symbolic representation is most perfect; and likewise, the meaning and propriety of the call, "Come out of her, my people." But if Babylon signifies the world, then those who go out of her, must go out of the world. Indeed, those who advocate that absurd view, are under the necessity of making this call to synchronise with the coming of the Lord; and consider the rising of the saints to meet their Lord in the air, to be their coming out of Babylon! They also confound all distinction between the fall of Babylon and her destruction; but it is perfectly clear that they are not the same. In Rev. xviii. 2, the angel is represented as crying "mightily, with a strong voice, Babylon the great is fallen, is fallen, and is become

the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." I ask if this describes her entire and final destruction? If so, what is meant by the declaration in the 8th verse, that she shall be *utterly burned* with fire; and in verse 21, that she shall sink like the mill-stone in the sea, and be *found no more at all*? Can she be a habitation of devils, and a hold of unclean spirits, when she is *UTTERLY BURNED* and is *FOUND NO MORE AT ALL*?

Well, brother, we have the *truth*. Let us be bold and fearless in declaring it—strong in the Lord and the power of his might. The God of Jacob is on our side. Our message is from him; and neither men nor devils can retard its onward course. May the Lord bestow on us abundant grace, that we may be able to speak the truth *in love*, and to *contend earnestly* for the faith delivered to the saints. We live in perilous times. Multitudes have a form of godliness, but they deny the power thereof. God help us from such to turn away. But courage, brother! our deliverance approaches. Soon the glorious JUBILEE will come, and "the redemption of the purchased possession."

Thine in the hope,

SAMUEL S. SNOW.

Worcester, Mass. Aug. 2, 1844.

[From the Voice of Truth.]

PROPHETIC CHRONOLOGY.

Dear Bro. Marsh—I feel a strong desire to address a few words to the dear brethren scattered abroad, through the "Voice of Truth," concerning the "times and seasons."

About a year ago I was led to examine the types of the

first and second advents of our blessed Lord, as given in the 23d and 25th chap's of Leviticus, in connection with other passages which bear upon the same interesting and important subject. Having given these portions of the word of the Lord an attentive and prayerful examination, I saw clearly that as Jesus died on the cross on the day of the killing of the passover Lamb—as he rose from the dead on the day of the offering of the wave-sheaf, the first fruits of the harvest—and as the Holy Spirit descended on the day of the Pentecost, or the fiftieth day, which was the anniversary of the Lord's descent in fire and smoke and tempest, at the giving of the Mosaic Law, which was a type or shadow of good things to come,—so we had the very best of reasons for believing that our Lord would come the second time on the day of atonement, the same day in which the Jewish high priest, who was a type of our High Priest, came out of the Holy of holies, having accomplished the work of atonement, and blessed the waiting congregation of Israel. That the great jubilee of jubilees would come, the great trumpet be blown, and the Redeemer come to Zion, bringing the glorious redemption of our bodies and the redemption of the purchased possession, on the day that the children of Israel were commanded by the law to cause the trumpet of the jubilee to sound, and to grant a redemption for all the land of their possession. I therefore saw that we must expect the coming of our King on the *tenth day of the seventh month* of the Jewish sacred year.

At that time I believed, and was proclaiming, that the prophetic periods would end in A. D. 1843. Consequently, I was expecting to see my blessed Savior last autumn.—But the time passed, and I did not realize my expectations. I felt disappointed—but not in the least degree staggered in my faith. But yet, there was somewhere a mistake. At

first I thought it must be in the chronological dates. Accordingly I began to search for this mistake. But I was somewhat surprised to find that the error was not in the chronology, but in our mode of calculating the prophetic periods: and that if the dates were correct the periods could not possibly terminate before the autumn of A. D. 1844.

Since last January I have, by preaching and writing, been to some extent proclaiming to those who are looking for the Lord and to others, these views concerning the time. And although I have been called to encounter many obstacles, not the least of which has been the opposition of brethren whom I love, and who were *stereotyped* to '43--yet the Lord has been with me, blessed be his name, and my labor, I feel assured, has not been wholly in vain. He is still with me, blessing my soul and blessing my labors, and will be with me to the *end of the world*; which I verily believe will arrive in a *few short months*.

The seven times of the Gentiles, amounting to 2520 years, began with the captivity of Manasseh king of Judah, when the pride of the power of the church was broken.—The date which has always been assigned for that event is B. C. 677. We have reason to believe it occurred in the autumn of that year: for it was *after* the Assyrians had taken the cities of Samaria, and removed all Israel out of those cities, and brought foreigners and placed them in their stead, and *in the same year*, that this work of the king of Assyria was completed. In proof of this, we take first the prediction, Isa. vii: 8, "And within three-score and five years Ephraim shall be broken, that it be not a people."—This prophecy is dated B. C. 742. Sixty-five years from that point bring us to B. C. 677. In that year a final end was made of the nationality of the ten tribes, according to

2 Kings xvii. But Israel and Judah were to fall together. Hos. v. 5, "Therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them." Yet Samaria was to fall first, for in Isa. x. 11, the king of Assyria is represented as saying, "Shall I not, as I have done unto Samaria and her idols, so do unto Jerusalem and her idols?" As it was in B. C. 677 that the *final* captivity of Israel occurred, and as the kingly power and independence of Judah was broken in the same year, it must have been as late as autumn of that year that Manasseh was taken captive. Had the 2520 years begun with the first day of B. C. 677, they could not have ended before the first day of A. D. 1844; as it would require all of 677 and all of 1843, to make the period complete. As it did not begin before the autumn, it cannot end before the autumn of A. D. 1844. In a future communication I intend, the Lord willing, to show the commencement and termination of the 2300 days.

Yours in the hope,

Worcester, Mass., Aug. 5, 1844. S. S. SNOW.

THE EXETER CAMP-MEETING.

We would call the attention of our friends who live in this vicinity, to the notice in another column of the camp-meeting at Exeter N. H. While the brethren in many different sections have been favored with these refreshing occasions, we have had none in this immediate vicinity; but we hope that in this contemplated gathering, there will be made a general effort in every direction to be present. Many of the meetings held this season have been sweet and cherished seasons of refreshing from on high to many souls; and may

we not hope that this will be like them indeed a feast of tabernacles, a foretaste of that, when "in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined"?

Let those who come up thither come up with a spirit of prayer and consecration to God; come up strong in faith that God will be there to own and bless, and will still give gracious answers of mercy to those who pray aright; and come up determined to wrestle like Jacob, and prevail like Israel. Let us remember that that is a consecrated spot, where the children of God have met afore-time, and where his Spirit has blessed them; it is where they have taken sweet counsel together, have sat together in heavenly places, have listened to the glad tidings of salvation, and together have sung the praises of the Lamb and shouted aloud for joy.

Again we say, let there be a great gathering of those who, standing on the word of God, are looking for the coming of their King.

Advent Herald, Aug. 7, 1844.

MISSION TO EUROPE.

We propose, if time be prolonged, to go to England the middle of October next. Brn. Litch and Hutchinson will accompany us. We hold our first conference in London, the first week in November. At this meeting, arrangements will be made for future operations in that kingdom, and in other portions of the world, as God shall give us time and opportunity.

We intend to bring before the groaning population of

Europe, a hope of deliverance—a "blessed hope," a cheering prospect of a land of heavenly rest. A rest and blessedness found only in the kingdom of God,—in the New Heaven, and the New Earth, that is speedily to be revealed by the second glorious Advent of Jesus Christ.

If time be continued a few months, we shall send the *glad tidings* out in a number of different languages, among Protestant and Catholic nations, among which we shall not forget *Babylon in Italy*.

A press shall be established at London, and lecturers will go out in every direction, and we trust the word of the Lord will have a free course and be glorified. What we shall accomplish we cannot tell. But we wish to do our duty. We ask the prayers of our brethren that we may be able to fulfil this ministry to the glory of God.

Some have suggested a desire to aid the mission. If it be of God, we have no doubt many will aid it by their prayers and contributions. Those who wish to assist, can send their contributions to J. V. Himes, 14 Devonshire St., Boston, or 9 Spruce St., New York. Or to J. Litch, 41 Arcade, Philadelphia, Pa. Or Bro. Hutchinson, who will attend the Camp-meetings in N. H. and Mass.

Nothing has been raised for the mission as yet. It will be seen that the plan will require considerable means, if God gives us time to perfect it. Our trust and faith is in God. And here we leave the matter, knowing God will direct in all that is for his glory, and the salvation of men.

J. V. HIMES.

Cleveland, O., August 10, 1844.

THE EXETER CAMP-MEETING.

This convocation of saints commenced on Monday, the 12th inst., and continued till Saturday noon. We were much gratified to witness so large a congregation present, even in the fore-part of the meeting. There were nearly twenty tents on the encampment, from different and distant places, from the east, the west, the north and the south. They came down from the hills of New Hampshire, and up from the dales of Massachusetts, and out from the forests of Maine, to examine anew the scriptural evidences of our faith, to listen to expositions of divine truth, to the exhortations of those who should be moved to comfort one another with the words of the coming of the Lord, and to pray for the consolation of Zion. The brethren and sisters came together with one heart and one soul; and were again refreshed on that consecrated spot, where nearly a year since we were before refreshed with a similar season of assembling together. This meeting has been an additional evidence, that those who are familiar with the scriptural testimony on the nearness of the Advent, have no idea of relinquishing that evidence. They are mostly out of an unbelieving church, and wish for no place to which they may return. They were all strong in the faith of the coming of their Lord; and look upon a backward step as on the road to perdition. There were a goodly number of lecturers on the ground, animated with the same zeal with which they heretofore came up to fight the battles of the Lord; and the solemn attention of the vast congregation witnessed anew that this glorious theme is not yet exhausted, and has lost none of its thrilling interest. It will be in vain in our limited space to give a sketch of the various discourses. It is sufficient to say that they drew forth and presented

from the treasury of the scriptures, things both new and old. Brother Snow remarked with great energy on the *time*, and displayed much research in his presentation of the evidence which, in his view, points to the tenth day of the seventh month of the Jewish sacred year, as the day of the Lord's Advent. While there is much evidence that seems to cluster around that point of time, so that we should be then watching if it should not come before, yet in view of our Saviour's assurance, that we know not "the day or the hour," or as some read it, no man "maketh it known," we should hesitate before we should feel authorized to attempt to "make known" the very *day*, lest if it should previously come some might, thereby be overtaken by it, "in a *day* they looked *not* for it." We would, however, recommend all to examine the evidence with the simple desire to know "what is truth."—*Advent Herald*.

August 21, 1844.

THE TRUE MIDNIGHT CRY.

"Behold the Bridegroom cometh! Go ye out to meet him."

Our blessed Lord and Master has promised that he will come again and receive his people to himself, that where he is they may be also. The place or kingdom where he and they are to dwell forever, is the New Jerusalem, that holy city which God hath prepared for them, and which is to come down from God out of heaven, and that New Heaven and New Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves

that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know it: for the passage declares precisely the same concerning him that it does concerning angels and men. An old English version of the passage correctly reads, "But that day and hour no man *maketh known*, neither the angels which are in heaven, neither the Son, but the Father." And this necessarily implies that the Father maketh it known. The word *know* is used in this place in the same sense as it is by Paul in 1 Cor. ii. 2, "For I determined not to *know* any thing among you, save Jesus Christ, and him crucified." Paul well understood many other things besides Christ and him *crucified*, but he determined, at that visit to the Corinthians, to *make known* nothing else among them. So also in the passage first quoted it is declared by our Lord, that none but God the Father maketh known the day and hour, that is, the *definite time* for the second coming of his Son. The Old Testament scriptures contain the *testimony of the Father*, by Moses and the prophets, concerning his Son, and concerning the *time*, both of his first coming and of his second. See John v. 37-39. And Paul declares, in Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." *Therefore the time is to be understood.* And it is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS BRIDEGROOM KING.

As further proof on this important point, see Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. ix. 25, "Know, therefore, and understand, that from the going

forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, *The time is fulfilled.*" Luke xix. 43, 44, "For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; *because thou knewest not the time of thy visitation.*" 1 Pet. i. 9-11, "Searching what, or *what manner of time* the Spirit of Christ which was in them did signify when it testified beforehand the *sufferings* of Christ, and *the glory that should follow.*" Acts xvii. 30, 31, "And *the times of this ignorance* God winked at, but now commandeth all men every where to repent, *because he hath appointed a day*, in the which he will judge the world in righteousness." Ecc. iii. 17, "I said in my heart, God shall judge the righteous and the wicked; for there is *a time there* for every purpose and for every work." Ecc. viii. 5, "Who-so keepeth the commandment shall feel no evil thing, and a wise man's heart discerneth *both time and judgment.*" Rom. xiii. 11, "And that, *knowing the time*, that now it is HIGH TIME TO AWAKE OUT OF SLEEP."

THE SIX THOUSAND YEARS.

The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev. xx, and which will be ushered in by the appearing of Christ and the first Resurrection; see Gen. ii. Heb. iv. 4-9; Isa. xi.

10; 2 Pet. iii. 8. According to the chronology which is commonly received, the Christian era commenced in the year of the world 4004; but in the time of the judges 153 years are omitted. From the division of the Land of Canaan to the beginning of Samuel's administration, but 295 years are given: whereas Paul, in acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled. This added to 430 makes 448, which agrees with Paul, supposing him to have spoken in round numbers. The difference is 153 years, and should be added to the age of the world, making for the commencement of the Christian era A. M. 4157, or in other words, 4156 years and a fraction had passed at the supposed point of the birth of Christ. Subtracting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES.

The seven times of Gentile domination over the church of God, spoken of in Lev. xxvi., began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5-12; Jer. xv. 3-9; Jer. 1. 17; 2 Chron. xxxiii. 9-11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of

B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking up of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii.—Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fulness of times will come, in which the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS.

The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed

exceeding great is Rome. From the 2d and 7th chapters of Daniel, we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hand," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus, before the ancient of days, in the *clouds of glory*. See Dan. vii. 13, 14. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined* or *cut off*, and constitute a part of the 2300 days. They must, therefore, commence together. From verse 25, we learn that they begin at the going forth of the commandment, or decree, to restore and build Jerusalem. The point of time from which to reckon, must be either when the decree was *first issued*, or when it was *carried into execution*. It could not be the *former*, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xlii. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra, i. 1-4; Ezra vi. 1-15; Ezra vii. The decree embraces three grand objects; the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46: but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion. We must therefore of necessity reckon from the other point, that is the *promulgation and execution* of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived

at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when the building of the street and wall commenced. See Ezra viii. 35, 36.—The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS.

The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that *he knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof, therefore, that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 38, Christ says, "But I have greater

witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own *testimony* without those *miracles* was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2-6; Luke vii. 10-23. The prophecy of Dan. ix. 25, concerning the 69 weeks, was intended for the whole of the Jewish nation; and they were condemned because they understood it not. In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the *TIME* of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour also told them plainly when the period ended, saying "*THE TIME IS FULFILLED.*" See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37. Thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Cesar—see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug. A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his fifteenth year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at the time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era in the

year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus in his *Antiquities*, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove this eclipse to have been in March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30.—Soon after this, as is evident from John ii. 11-13, there was a passover. This, being the first passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus, and taught him concerning regeneration—see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things into the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the passover—see John iii. 23—and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was *not yet* cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the

week, during which the *covenant* was *confirmed*—see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated “*midst*” is by the Lexicon defined, “*half, half part, middle, midst*.” The week was divided into two halves, and the event which was thus to divide it was the sacrifice of Christ. This event took place according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it, he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies “one perfect in the law.” These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A. D. 33, and not for several years before and after. But according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was *confirmed* half a week by

Christ, and the other half by his apostles—see Heb. ii. 3, 4, “How shall we escape if we neglect so great salvation, which at the first *BEGAN* to be spoken by the Lord, and was *CONFIRMED* unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his own will?” The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a *firm foundation*. The foundation of the gospel is *JESUS AND THE RESURRECTION*—see Acts xvii. 18; 1 Cor. iii. 9–11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed *no miracles*—see John x. 41; therefore John’s ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified, and that was to *testify* concerning the *works* and *Resurrection* of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the *Gentiles*, a *special* witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead: Gal. i. 10–12; 1 Cor. xv. 1–9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten

and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children.

But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth and preached every where, the Lord working *with* them, and confirming the word by signs following." See also, Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel, as a divine system of faith, hope and love, was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17.—Every thing contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming,

when he died on the cross, began the fulfilment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the *time* so *definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that *TIME* is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening, and the greater or latter evening. The dividing point between the two was three in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33---37. Thus Christ our passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded*. In Lev. xxiii. 6, 7, we are informed that the day after the passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the *FIRST FRUITS* of them that slept. See 1 Cor. xv.

20—23. Again in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law; and was fulfilled as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming were fulfilled exactly at the TIME of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. And those types which were to be observed in the seventh month have never yet been anti-typically fulfilled.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of the blowing of trumpets. See Ps. lxxxi. 3, "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also, Rev. x: 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." On the first day of the seventh month, six thousand years being complete from the beginning of the creation, the great millennial Sabbath will be introduced by the sounding of the trumpet of the seventh angel.

Another type is given in Lev. xxiii. 26—32, that is, the

day of atonement or reconciliation, on the tenth day of the seventh month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which, on the *same* day, he came out and completed the atonement. See Lev. xvi: Heb. v. 1—6; ix. 1—12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the most holy place. The high priest was a type of Jesus our great High Priest, the holy place a type of heaven itself, to which Christ ascended to appear in the presence of God for us, and the coming of the high priest out of the most holy place a type of the second coming or appearing of our Lord Jesus Christ for the salvation of his waiting people. As this was on the tenth day of the seventh month, so on that day the Lord whom we seek will certainly and suddenly come to Zion his temple, because not a single point of the law is to fail. Every jot and tittle must be fulfilled.

The feast of tabernacles, which began on the fifteenth day of the seventh month, was a type of the great marriage supper of the Lamb; and will be fulfilled in the kingdom of the New Jerusalem.

On the tenth day of the seventh month, as we learn from Lev. xxv. 8—13, 23, 24, the jubilee trumpet was to be sounded and redemption granted for the captives and for the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, to bring the redemption of all his saints and of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14.

Our blessed Lord, the glorious Bridegroom, will therefore come to the marriage, to the astonishment of the nations of the earth, and to the salvation of all them who truly look for him, on the *tenth day of the seventh month of the present year, 1844.*

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."

Haverhill, Mass., Aug. 22, 1844.

S. S. SNOW.

[For the Voice of Truth,]

PROPHETIC CHRONOLOGY.

DEAR BRO. MARSH:—Having in a former number shown that the seven times of the Gentiles terminate in autumn of the present year, I now proceed to an examination of the beginning and ending of the 2300 days of Dan. viii. 14.

That those days cannot be literal days, but must be intended to represent years, needs no further proof than a simple reference to the fact that they are given in answer to the question in verse 13, "How long the vision?" And that they extend to the day of judgment and coming of our Lord, is also evident; for they reach not only to the cleansing of the sanctuary, but to the last end of the indignation, and to the time when Rome, the exceeding great horn, shall be broken without hand. See verses 14, 19, 25. Now from chap. ii. 34, 35, 44, we learn that the fourth kingdom, which is the Roman, does not come to its end till the stone smites the image, and all the kingdoms represented by that image are destroyed and pass away as the chaff of a threshing-floor—when the God of heaven sets up his everlasting kingdom. We also learn from chap. vii. 9-11, that Rome, the fourth beast, is destroyed and given

to the burning flame, at the coming of the Ancient of days, when the judgment is set and the books are opened. Daniel also says in verses 21, 22, that he beheld the horn making war with the saints and prevailing against them until the Ancient of days came, and judgment was given to the saints, and they possessed the kingdom. See Ps. l. 1-6; 2 Tim. v. 1; Tit. ii. 13; Rev. xx. 11, 12. Surely he must be blind indeed, who cannot see that Rome continues till the great day of God, when Jesus shall judge the living and the dead at his appearing and kingdom. The "indignation" of God against his people, likewise continues till that day. See Isa. x. 5-27; Jer. xxx. 4-9; Dan. xii. 1. As the 2300 days reach to the "LAST END OF THE INDIGNATION," they certainly do not end before the coming of our King; and I sincerely pity the man who takes the position that they have ended. So far as the important subject of *time* is concerned, he is like a ship at sea, without chart or compass, exposed to all the dangers of a rock-bound coast.

In Dan. ix. 22, Gabriel informs the prophet that he has come to give him "SKILL AND UNDERSTANDING." This Daniel needed; for in the last verse of chap. viii. he declares that he was "astonished at the vision but NONE UNDERSTOOD IT." But in verses 15 and 16, we are told that Daniel "sought for the meaning" of the vision; and that Gabriel was called by name, and commanded to make him understand it. In obedience to that command he explained the symbolic imagery of the vision; but Daniel fainted and could bear no more at that time. But Gabriel comes again to complete the execution of his commission; and in chap. ix. 23, he says, "At the beginning of thy supplication, the commandment came forth, and I am come to shew thee." Here he evidently refers to the time when Daniel sought

for the meaning, in chap. viii. 15, as the beginning of his supplications; and there the commandment came forth, that the angel should explain the vision to Daniel. Thus we see the close connection between these two visits of the angel, and between the 2300 days and the 70 weeks. Of course, therefore, *they commence at one and the same point of time*. And this starting point is given in chap. ix. 25, "From the going forth of the commandment to restore and to build Jerusalem."

The commandment, or decree, embraces all that was decreed by Cyrus, Darius and Artaxerxes, kings of Persia.—To suppose otherwise, is to suppose that God speaks to his people in language which they cannot understand; for he speaks of *the* decree, not of *a* decree. Now if there were more than one decree respecting the work of restoring and building Jerusalem, we could not know from which to reckon, unless they are to be regarded as *parts* of the same *general decree*. But we shall find that there were three several decrees relating to this great work. See Isa. xlv. 28; xlv. 13, "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: EVEN SAYING TO JERUSALEM, THOU SHALT BE BUILT; AND TO THE TEMPLE, THY FOUNDATION SHALL BE LAID. I have raised him up in righteousness, and I will direct all his ways: HE SHALL BUILD MY CITY, AND HE SHALL LET GO MY CAPTIVES, not for price nor reward, saith the Lord of hosts." There are three important things mentioned here, which it was declared by the Lord, Cyrus should perform—the building of the temple, the restoring of the captives, and the building of the city. All these are included in the decree to restore and to build Jerusalem. A decree respecting this was made by Cyrus, in the first year of his reign. See 2 Chron.

xxxvi. 22, 23; Ezra. i. 1–4. This was renewed by Darius in his second year; and in his sixth year the temple was finished. See Ezra vi. Finally the decree was completed by Artaxerxes in the seventh year of his reign, according to Ezra vii. It is proved astronomically, that Artaxerxes began his reign B. C. 464; therefore his seventh year ended B. C. 457.

The point of time from which to reckon, must be either when the decree was *first issued*, or when it was *carried into execution*. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46: but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion: we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the seventh year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week; see Dan. ix. 25. The connection shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point, 2300 years reach to the autumn of A. D. 1844.

"BEHOLD THE BRIDEGROOM COMETH! GO YE OUTTO MEET HIM!"

S. S. SNOW.

Worcester, Mass., Sep. 5, 1844.

THE LORD IS NEAR.

The evidence is daily strengthening that the Lord will very soon appear. We recommend all to be momentarily ready. Br. Snow, Br. Hotchkiss, and others, have shown very conclusively that the year for the consummation of the prophetic numbers, does not terminate until some time in A. D. 1844. Br. Snow has given the month and day of the month, Jewish reckoning, when he thinks the Lord will come. Br. Whitten, just from the east, has given us his views on the same interesting topic. He is with Br. Snow, and informs us that many at the east are confidently proclaiming this doctrine.

Voice of Truth.

Sept. 18, 1844.

"THE TRUE MIDNIGHT CRY."

This is the title of a small sheet, edited by S. S. Snow, and published by E. Hale, Jr., at Haverhill, Mass. It is entirely filled with Br. Snow's views of the prophetic periods, and his reasons for believing that they end, and that our blessed Lord will come, to the astonishment of them that dwell on the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month, of the year of jubilee, which is the present year 1844. The arguments have been presented in the Cry. May we live in

daily, watchful readiness for the event, and not be of those who draw back, even if our faith has a further trial. The paper may be had for 50 cents per hundred, at this office, at the Advent Herald Office, Boston, or of E. Hale, Jun., Haverhill, Mass.

Midnight Cry.

Sept. 19, 1844.

GO YE OUT TO MEET HIM.

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the *seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them?—Alas! we have been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Savior told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*.—The previous was but the *alarm*. *Now the real one is sounding*; and Oh, how solemn the hour. The "virgins," have been *asleep or slumbering*; yes, all of us. *Asleep on the time*: that is the point. Some have indeed preached the *seventh month*, but it was with *doubt* whether it is

this year or some other: and that doubt is now removed from my mind. "*Behold, the Bridegroom cometh,*" *This Year, "Go ye out to meet him."* We have done with the nominal churches and all the wicked, except so far as *this* cry may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision *tarry*, wait for it." Is not that our answer since last March and April? Yes. What happened while the bridegroom *tarried*? The virgins all slumbered and slept, did they not? Christ's words have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would *tarry*, and on that point we have slumbered—some of us have said in our sleep, "Don't fix *another* time;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak *thyself*, Lord. O, that the "*Father*" may now "*make known*" the *time*.

To illustrate the position we have occupied. *Time*—the preaching of *definite* time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, *personally*, to this earth, was, so to speak, the *rope* let down from heaven, made fast to the throne of God, equally immoveable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had solid platform, *time*, where we stood, and all opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the

supposed Jewish year 1843, effected, viz: swept away our *platform* from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and *drawn back to perdition*. But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any definite time; and we have been compelled to admit it, but have refused to let go the rope,—saying—"If the vision *tarry*, wait for it." But we have not known how long we were thus to swing upon the rope, without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been *trying* our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matt. Here we have the *chronology* of the *tarrying time*, and *its duration*. "If ye shall receive it," you will find once more your feet upon a *rock*, and the glory that the first belief in time produced in our breast returns with a large addition to it, even a "joy unspeakable and full of glory."

The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "*go ye out to meet him.*" There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was

never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.

On *this present truth*, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now—"whosoever shall seek to save his life," where his cry has been fairly made, by indulging in an "*if it don't come*," or by a fear to venture out on this truth, "shall lose" his life. It requires the *faith* that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—for Daniel to go into the lion's den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith: but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antedelvians, Sodomites, a lukewarm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry—"Escape for thy life"—"Look not behind you." "*Remember Lot's wife!*"

GEO. STORRS.

New York, Sept. 24, 1844.

CONFESSION.

Before God, whose swift, approaching judgment will bring every secret thing to light, I wish to say, that up to this hour my professed consecration to Him has not been complete. If this fact makes me a hypocrite, I have been one. I have not been dead to the world. If all Christians are dead to the world, I have not been a Christian. But I now say, Let

Christ be all, and let me be nothing. He has a balm for every wound, for his blood cleanseth from all sin; and I, even *I* can stand complete in him.

After writing thus far, I kneeled and asked God for direction, as to what I should say next. I arose, and took my Bible, and opening it, I read Rev. vii. 9—17. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb," &c. If this great multitude are admitted before the throne, is there any thing to keep me from being there? They differ in every conceivable particular from each other, except in two. They have all washed their robes in the blood of the Lamb, and have all suffered great tribulation for his sake. Here, then, is the touch-stone. Is your robe all washed clean in the blood of Christ? or have you been insulting him, by trying to patch up a robe out of the filthy rags of your own righteousness? Alas! I have thought that I could rest partly upon myself and partly on Christ. I now cast myself naked and helpless upon that mercy which saved the thief on the cross, which received denying Peter, which honored Mary Magdalen as the first witness of his resurrection, and which changed a persecuting Saul into a chief apostle.

But can I bear the second mark? Can I joyfully endure tribulation for Jesus? Not in my own strength, but his grace is sufficient for me. In that grace I believe: Lord, help mine unbelief.

One of my besetting sins has been, a desire to please those

around me, instead of inquiring simply, what would the Lord have me to do, to be, and to say. I confess this before the world, but I cannot confess that I have not thought I was doing right in publishing the evidence of Christ's near coming. I have not been half enough awake to the greatness of the subject. May God forgive me in this thing, and grant me grace to be WIDE AWAKE till he comes. Dear reader, are you awake? If not, it is HIGH TIME TO AWAKE OUT OF SLEEP.

N. SOUTHARD.

Sept. 26, 1844.

F. G. BROWN'S TESTIMONY.

I wish to say to all my dear brethren and sisters, who with me have been *waiting* for the kingdom of heaven, that I am thoroughly convinced that we are now in that portion of the parable of the ten virgins represented by the cry at midnight, "Behold the Bridegroom cometh, go ye out to meet him!" I fully respond to the cry; my expiring lamp has been rekindled, and I am now permitted, by God's grace, to see additional light blazing from the Scriptures, and all converging to one glorious point—the advent of our blessed Lord this very month!! My dear friends, I have been in an awful, *slumbering, sleeping* state. I have been on the verge of perdition: though I have never ceased to cherish in my heart the great and leading doctrines of the Lord's coming. I thought a few weeks ago that I was in a pretty good state: awful delusion! Look out for deception! Awake, and trim your lamps, or you will be lost after all!!!

F. G. BROWN.

October 2, 1844.

THE TENTH DAY OF THE SEVENTH MONTH.

We have, in the last two papers, given some of the difficulties which lie in the way of demonstrating by the types the day of the advent. This week we give, entire, the argument of Bro. Snow in favor of the definite time. Let the whole question be seriously and prayerfully considered, in the light of the inspired word, that we may be in readiness for the event when it may occur. And while there is much evidence clustering around that day, sufficient to induce all who love the Lord's appearing, to hope he will then come, yet, if the evidence may fail of making it a demonstration, why should any who are *waiting* for His appearing feel to oppose the idea that the Lord may then come?—*Advent Herald*, Oct. 2, 1844.

MISSION TO EUROPE.

At the earnest solicitation and advice of the brethren and friends of the Advent cause, and the demand for our labors at this solemn crisis at home, we have concluded not to go to England at the time we expected. The recent remarkable movement among the Advent brethren on the *time*, and the great work which God is doing for his people, certainly gives a new indication of the near approach of the glorious Bridegroom. I therefore submit all to God, and stand ready to do his will, as he shall guide and open the way before me. I am more than ever convinced that the advent of Christ is now at the door, and that our chief business is, to make a full preparation for the judgment.

J. V. HIMES.

October 2, 1844.

We this week publish the article of Bro. Snow, on the seventh month, entire; and also a letter from Sister C. Stowe, of Hillsboro', on the same subject. We have received No. 18 of Bro. Storrs' Bible Examiner, which contains his views of the time, having committed himself in full on the tenth day of the seventh month. Next week, the Lord willing, we expect to give it entire in this paper. In the meantime, we are getting out an extra sheet for gratuitous distribution, which will be out in a few days, containing the articles of Bro. Snow and Storrs, together with our own position on this momentous question. May the Lord guide us all aright at this thrilling crisis!

Friends will send in their orders and aid us in the circulation. We shall publish by the hundred thousand. *Conditions, gratis.* Those who wish to aid in the circulation, can give what they please.

J. V. HIMES.

October 2, 1844.

THE SCALE TURNED.

The weight of evidence that the Lord will come on the tenth day of the seventh month is so strong that I heartily yield to its force, and I intend, by the help of the Lord, to act as if there was no possibility of mistake; to act as if *I knew* that in less than one month the opening heavens would reveal my Saviour. "Brethren, pray for us;" but, above all things, keep yourselves pure, keep your robes unspotted, dwell in love, live in Christ, be dead to the world, yea, "die daily;" prove your own selves, and let nothing

separate you from the love of God, and have fervent charity among yourselves.

We shall have much to try us, but nothing can harm us when we are dead to the world.

The hand of the Lord is manifest in the spread of this doctrine, and in the effect it produces.

From all quarters we hear that the brethren and sisters are rising, trimming their lamps, and acting out their faith.

It has been shown, with a near approach to certainty, that all the prophetic periods do not reach their "FULNESS" till this autumn, and now all the considerations above presented derive additional force, from their agreement with the "fulness of times." In this city, the Jews observed Monday, Sept. 23d, as the 10th day of the seventh month, but in this, of course, they follow the reckoning of the rabbinical Jews, and they are, probably, one month too early.

Our readers may have noticed that we have spoken with some hesitation in reference to the seventh month, though we have inserted the communications of brethren who were fully convinced the Lord would then come. We confess that we have not been sufficiently awake on the accumulating evidence, that the Bridegroom is near. We confidently believe the Lord will fulfill these types in his second coming, as the type of the passover—the waving of the first fruits, and the presentation of the pentecostal loaves, were fulfilled at his first coming. Who can show why it should not be so? Therefore let us be always watchful, and "pray always," lest coming suddenly, he find us sleeping.

N. SOUTHARD.

Oct. 3, 1844.

WILLIAM MILLER'S LETTER,

ON THE SEVENTH MONTH.

"Behold, the Bridegroom cometh!"

DEAR BRO. HIMES:—I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types.—Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until to-day. Thank the Lord, O my soul. Let Bro. Snow, Bro. Storrs and others, be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory!!! I see that the time is correct; yes, my brother, our time—1843 was correct? How so, say you? Did not the Lord say "Unto two thousand three hundred days, then shall the sanctuary be cleansed?" But when? When the seventh month comes,—that is the typical time, then will the people and place be sanctified. When did the 2300 days end? Last spring. Then the vision tarried. How long? Until the seventh month. "But it will come," at the appointed time, in the seventh month, "and will not tarry" another year; for if it should, then it would be 2301 years.

But, bless the Lord, he has not deceived us! He will justify his word, and all who have believed it. Oh my soul, how clear that it must tarry until the 7th month, it will not tarry beyond. I believe it, yes, I love it. Oh, the glory I have seen to-day. My brother, I thank God for this light. My soul is so full I cannot write. I call on you, and all who love his appearing, to thank him for this glorious truth. My doubts, and fears, and darkness, are all

gone. I see that we are yet right. God's word is true; and my soul is full of joy; my heart is full of gratitude to God. Oh, how I wish I could shout. But I will shout when the "*King of kings comes.*"

Methinks I hear you say, "Br. Miller is now a fanatic." Very well, call me what you please; I care not; Christ will come in the 7th month, and will bless us all. Oh! glorious hope. Then I shall see him, and be like him, and be with him forever. Yes, forever and ever.

The Lord has taken a great burden off from my shoulders to-day. One text, which has been a block in my path for twenty years, I have had opened to my mind as clear as the sun this day. For this, I thank Bro. Smith, of Castleton, as the instrument. You have often heard me remark, when I have thought on Christ's immediate coming, on the passage in Rev. xvi. 16, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Now I had always supposed that this was the gathering the kings and the world to a *place* called in the Hebrew tongue *Armageddon*, for the battle of the great day of God Almighty. See verse 14; "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Very well, say you; is it not so? I answer, no. Why not?

1st. Because in the 14th verse, it is the three unclean spirits that gather, [not together,] the kings of the earth—and the whole world, [not into one place,] but to the battle of that great day of God Almighty; which may be over the whole earth. See Jeremiah xxv. 43: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be la-

mented, neither gathered, nor buried; they shall be dung upon the ground." And many other texts prove that the whole world is to be included in this destruction.

2d. Christ gathers them. Read the 15th verse—"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Then 16th verse, "And he gathered them together," &c.

Who gathered them? Christ. Whom did he gather? Those who watched, and kept their garments, and were not naked and ashamed before him at his coming. 1 John ii. 28—"And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." See also Matt. xxiv. 31; Mark xiii. 27; Luke xxi. 36—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

To what place will Christ gather his elect? To a place called, in Hebrew, Armageddon. What is the meaning of Armageddon? *The mountain of Megiddo, or the mountain of the gospel*, or otherwise *the mountain of fruits*; which is simply to gather them into his kingdom, which is called a great mountain, filling the whole earth, (Dan. ii. 35; Zech. iv. 7.) or into his garner of fruits, as the farmer, in the time of harvest, gathers his fruits into his barn.

This, then, shows clearly that Christ will come and save his people, before the time of trouble can be accomplished; and I now do not know of a single text, which disproves Christ's coming, this 7th month; and I have no drawback in my mind. If he does not come within 20 or 25 days, I shall feel twice the disappointment I did last spring. But,

says my unbelieving neighbor, "If you will be disappointed again, we will not pity you, if you fail." Then so it must be. But one thing I do know, there is glory in my soul now; and I will not spoil that, by doubting, when I have no reason to doubt.

You ask me two questions. 1. Was the Jubilee a type of the final redemption, as to time, and will the great Jubilee come this fall? I answer. It is certainly a type. It was a memorial every fiftieth year; and began on the same day that the high priest made an atonement, and came out of the holy place and blessed the people—on the 10th day of the 7th month. The great antitype must agree with its type. Then if we were right in our calculations, respecting the 2520 years and the 2300 years, it must and will come this fall. I think we are right, therefore I see no reason why we may not expect him within twenty days. I pray God it may be so.

Just as the feast of the first and third month were fulfilled in the sacrifice of Christ, and in the descent of the Holy Spirit, just so true will redemption be completed by the fifteenth day of the seventh month, after the 2520 and the 2300 years are accomplished. This calculation, I believe in my soul, will never fail.

Your next question is, was the atonement, made by the High Priest on the tenth day of the seventh month, typical of the second coming of Christ as to time? I answer, it must be as to the time in the year; for so have all the others been fulfilled; and Paul evidently alludes to it in Heb. ix. 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." As that was the day when the Jewish High Priest every year came out and

blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement; and then the door will be shut. I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him whom they have hated and despised, to their shame and everlasting contempt. Oh what will then become of nominal, cold-hearted scoffers and professors? Have mercy, Oh God, have mercy upon them. I can be of no use in Boston; in twenty days or less, I shall see all that love Jesus. My health is such that I cannot be present at your Conference. The Lord bless and save you all when he comes. Amen and amen.

WM. MILLER.

Low Hampton, Oct. 6, 1844.

THE ADVENT HERALD.

As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith, by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate, we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! is the cry that now is sounded in our ears; and may we all, with our lamps trimmed and burning, be prepared for his glorious appearing.

We have issued this number in advance of the regular

time, in order to present the evidence of the speedy coming of the Bridegroom before our readers at the *earliest possible date*. Let all read, ponder, and prepare, for "*behold the Bridegroom cometh!*"

We shall strike off a large number of *extra* copies, which may be had at this office, without money and without price.

Oct. 9, 1844.

J. V. HIMES.

BROTHER LITCH ON THE SEVENTH MONTH.

DEAR BRO. HIMES:—I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on the question—that the strong objections which have existed in my mind against it, are passed away, and I am now convinced that the types, together with the signs of times, are sufficient authority for believing in the Lord's coming at that time; and henceforth I shall look to that day with the expectation of beholding the King in his beauty. I bless the name of the Lord, for sending this midnight cry to arouse me, to go out to meet the Bridegroom. May the Lord make us meet for the inheritance of the saints.

Boston, Oct. 1844.

J. LITCH.

BEHOLD! THE BRIDEGROOM COMETH!

GO YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," this last "Midnight Cry," which has so suddenly awakened the vir-

gins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, arousing them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes! The cry has gone forth, that the Lord "whose goings forth are from everlasting," is to come in judgment this present month!! And will you listen to the reasons, and the arguments, which are advanced in its support?

You well know that 1843 has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown on the Scripture promises; and in which we saw the vision must tarry to fulfil the *jots* and *tittles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1-4, that when the vision had been written and made plain upon tables so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry; should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. x. 35-39, and his comments upon it, by which he has shown us, that when we had done the will

of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, xii. 21-28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfilment of God's time. And when our published time had passed, at the end of 1843--Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfilment of the vision. See Advent Herald, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time--viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of

those who are proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, unless God is in it. It has also been so like a fulfilment of the parable of THE TEN VIRGINS, in the 25th of Matthew, that we see not how it can be disproved, that this is the “Cry,” which was to be made at midnight,—“Behold, the Bridegroom cometh, go ye out to meet him!” This parable was spoken by our Savior, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, “my Lord delayeth his coming,” and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion with the hypocrite. THEN, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st. That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time when we had reason to expect

the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the evening than it was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,—“Behold, the Bridegroom cometh, go ye out to meet him,” and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfilment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the “Cry.”

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of.—

When he had predicted of Cyrus that he should do all his pleasure, Isa. xlv. 28, we might have enquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Dan. x: 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all the people of God who were minded might go up to Jerusalem and rebuild the house of God: Ezra i. 1-5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this counsel or this work be of men it will come to nought, but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much attention among the adventists, was a letter from Mr. Miller, which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfilment of the prophetic periods. — These calculations made all the periods terminate about the vernal equinox of 1843. Bro. M. saw the difficulty of their

termination at this point of time, and to correct it, he wrote the following letter.

"DEAR BRO. HIMES:—I want to see Bro. Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfilment in Christ's first advent and sufferings: but all the feasts and ceremonies in the seventh month about the autumnal equinox, can only have their fulfilment in his second advent.— Let me notice some.

1. The ark rested in the seventh month. This has the appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary and worshippers, and all appertaining thereto, were cleansed in the seventh month, from the tenth day onward; Lev. xvi. 29-34. Surely this is a type.

3. The Israelites were to afflict their souls, from the evening of the ninth to the evening of the tenth day of the seventh month; Lev. xxiii. 27-32. This was a type of the troubles; Dan. xii. 1.

4. The holy convocation of all Israel in the seventh month, from the first to the fifteenth day; Lev. xxiii. 24: Num. xxix. 1. Is not this a type of the gathering of the elect? Ps. lxxxi. 3, 4; xcvi. 6-9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34: 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trumpet sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of the final redemption. 1 Thess. iv. 14-17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1-15; xxxi. 10, 11. This was at the feast of tabernacles, and was evidently a type of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1-34, antitype.—Heb. ix. 1-28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2. Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 32. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead.—John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss examine, and tell me what you think of my scribble on this point? If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over."

WM. MILLER.

Low Hampton, May 3, 1843.

To this letter at the time we published it, we appended the following remarks:—

"We have examined the above and find considerable force in the ending of all the types; and it may be that

these types have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We, however, only intended to give the evidence which seemed to point with more force to particular times, but not to fix on *days* with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning waiting for the Lord."

We are now, however, better prepared to say what we think on this point. We find that God has honored the anniversary of the first two great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more likely to be honored by the Advent of the Saviour than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear on the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institutions of the seventh month—the feast of trumpets on the *first*—the day of atonement on the *tenth*—and the feast of tabernacles on the *fifteenth*, will be honored by the great

events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs, to the consideration of all; and let each one remember that at the bar of God, he must stand or fall for himself.

Advent Herald, Oct. 9, 1844.

GOD HATH SPOKEN.

That day and hour no man maketh known, but the *Father only*. Then the Father maketh it known. When will he make it known? During the tarrying of the vision. In Ezek. xii. 25, "I WILL SPEAK," saith the Lord; "and the word that I shall speak shall come to pass; *it shall be no more prolonged.*" Then God hath spoken and made known the *day*; and his sheep will hear his voice. Yes, the Lord hath uttered "his voice before his army, for his camp is very great: for the day of the Lord is very terrible; and who can abide it?" What shall we do, therefore, in view of it? "Therefore now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness."—

Advent Herald, Oct. 16, 1844.

THE EXTRA, AND HERALD OF THE BRIDEGROOM.

We have been unable to get out these proposed publications, either in this city or in New York. Such is the demand for the articles already published, which are contained in this sheet, that by running the presses day and night

we have, as yet, been unable to supply the calls. This is the reason why the proposed arrangements are given up.

Oct. 16, 1844.

J. V. HIMES.

THE MEETINGS AT THE TABERNACLE.

These have been very interesting during the past week, Br. Shipman has been with us, and God has blessed his labors. Prayer meetings have been held afternoons, and lectures have been given in the evenings. The time has been almost universally received by all the adventists; and there has been such a breaking down and giving up to God, as we never before witnessed.

Advent Herald, Oct. 16, 1844.

TO OUR READERS.

Dear Brethren and Sisters:—We feel that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the tenth day of the seventh month must usher in the glorious appearing of the great God and our Savior Jesus Christ.—We therefore feel that our work is now finished, and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly.

In looking back upon our past labors, we can see the working of God's providence. At first the message of the coming Savior was given, and its evidence presented in all kindness and love. The effect of this, was, by the blessing of God, efficacious in the conversion of many souls. But when men arose on every hand to overthrow the truth, it

became necessary to fight the battles of the Lord, and engage in the controversies of Zion. We seemed therefore to be moved to enter the arena of debate, and contended earnestly for the faith once delivered to the saints. But now we feel that our controversies are all over, that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.

We desire to be truly grateful to God for all his assistance, without which our labors would have been all in vain; and we would also be thankful to you, dear readers and patrons, for the many prayers you have offered in our behalf, and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly cheered, encouraged, and strengthened, and enabled to continue to the present time in the work, to which we trust God has called us.

We feel sensible of our many imperfections. While we have contended for what we believe to be the truth, we can see that self has arisen, and pride of opinion. When new truths have been presented, we have been often slow to receive them; we have also been asleep during the tarrying of the vision, and we have not labored with that ardor we should have done, had we so fully realized the nearness of the judgment. We have been slow to believe all that Moses and the prophets have spoken; and all our labors and toils appear to us as nothing; and at best we have been unprofitable servants. We can, therefore, only offer the prayer of the publican, God be merciful to us sinners.

We feel that we are making our last appeal, that we are now addressing you through these columns for the last time.

In this crisis we must stand alone. If any are hanging upon our skirts we shake them off.—Your blood be upon your own head. We ask forgiveness of God, and all men, for every thing which may have been in us, inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. There we lay all our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influences of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting kingdom, is the prayer of your worthy servants.

J. V. HIMES,
S. BLISS,
A. HALE.

Boston, October 16, 1844.

THE PRESENT AND THE PAST.

We have been mistaken in a belief to which we thought ourselves conducted by the word and Spirit and providence of God. But the *Word* stands sure, however we may err: and the promise is true, "If any man will do his will, he shall know of the doctrine whether it be of God." The Lord will lead his obedient children. We have an unwavering trust that He will cause our disappointment and trial to work together for our good. We shall humbly watch the providence of God, and we know he will vindicate his truth and faithfulness. Let him be honored, though we may be humbled. We can adopt the lamentation, the confession, and the confident assurance of the prophet Micah. "I will look unto the Lord, I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine

enemy; when I fall I shall arise: when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness.

For the future, we have no other plan, except to follow the leadings of Providence. The Advent Herald for Oct. 30 has been received, and from it we copy the following:—*Midnight Cry.*

When we issued our last paper, of the date of Oct. 16th, we gave notice as that was the last day of publication before Oct. 22d, the tenth day of the seventh month, we should make no provision for issuing a paper the week following: accordingly, last week no paper was issued from this office. As we then remarked, being shut up to the faith that the Lord would then come, by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, at the very point where all the periods, according to our chronology and date of their commencement, terminate—we felt called upon to suspend our labors and await the result. All the evidence, we saw, pointed to that time, and as we could offer no argument against that conclusion, we could not disbelieve it—it being a part of our creed never to doubt without argument upon which to base our doubts. Contrary, however, to our expectations, we find that our time has passed, and that we are still on the shores of mortality: and that we may occupy till the Lord come, we shall continue to furnish our readers with the "Herald" the "little while" it may be needed.

THE HISTORY OF THE LATE MOVEMENT.

After the passing away of 1843—the Jewish year—the great body of the Adventists settled down in the belief that we could henceforth reckon on particular times with no degree of positiveness. They believed that we were where our chronology points at the end of all the prophetic periods, at the termination of which the advent is expected, and that while we should have to wait only the little while that our chronology might vary from God's time, yet they believed that we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time, (1843,) in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to wait for it, believing it could not long be delayed, and that it might be momentarily expected. It was, however, soon very evident that multitudes were forming plans for the future, which they would not form if they believed the Lord would come this year; and that they had fallen asleep with regard to a realizing sense of the Lord's immediate appearing. In other words, they thought he might come any day, or that it might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Savior said it would be:—"While the Bridegroom tarried, they all slumbered and slept."

As early as May, 1843, Bro. Miller had called our attention to the seventh month of the Jewish sacred year, as the time of the observance of those types which point to the Second Advent; and, the last autumn, we looked to that point of time with much interest. Bro. S. S. Snow had fully embraced the opinion that, according to the types, the

advent of the Lord, when it does occur, *must occur* on the tenth day of the seventh month; but he was not positive as to the year. He afterwards saw the prophetic periods did not actually expire until the year, 1844: he then planted himself on the ground, that about the 22d of October—the tenth day of the seventh month of this present year—we should witness the advent of the Lord of glory. This he preached in New York, Philadelphia, and other places, during the past winter, spring and summer; and while many embraced his views, yet no particular manifestation of the effects was seen, until about July.

In the early part of the season, some of the brethren in the north of New Hampshire had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July—which was the mid-night of the evening of the Jewish day-year, (evening-morning, reckoning from the new moon of April, the commencement of this Jewish year,)—others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not, consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

During the same time, our brethren in Maine had embraced the view that the judgment must precede the Advent; that it synchronized with the harvest, and was not only at the end of the world, but occupied a period immediately preceding the end. In accordance with this

view, they thought that we were in the judgment—that the last dividing line was being drawn—and that the servants of God were being sealed in their foreheads,—the accomplishment of which would be the signal for the four angels holding the four winds of the earth, (Rev. 7: 1,) to loose their hold.

About the middle of July, the blessing of God in reclaiming backsliders, began to attend the proclamation of *time*. And those who embraced either of the views referred to, manifested a marked change in their deportment, and a sudden waking out of sleep. As was predicted, "at midnight there was a cry made, Behold, the Bridegroom cometh! go ye out to meet him! Then all those virgins arose and trimmed their lamps." From July these movements were in different parts of New England, and were distinct from each other; but they were all attended by the blessing of God in reclaiming many whose lamps had well nigh gone out, and in the sanctification of his saints. At the Exeter camp meeting, all these influences met, mingled into one great movement, and rapidly spread through all the Advent bands in the land.

At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced every where the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down

before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God, by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord, with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children; they looked on him whom they had pierced, and there was a great mourning in the land—every family apart, and their wives apart; and those who were looking for the Lord, afflicted their souls before him.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the will of the Holy Spirit: and in entering upon the work with all our souls, we could but exclaim, "What were we, that we should resist God?" It seemed to us to have been so independent of human agency, that we could but regard it as a fulfilment of the "midnight

cry," after the tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

Advent Herald, Oct. 30, 1844.

ADDRESS TO ADVENTISTS.

DEAR BRETHREN AND SISTERS:—Since our most ardent expectations have not been realized, let us humbly, and thankfully, and faithfully improve the time that may yet be allotted to us here.

Like the cloud which the anxious mariner has mistaken for the last headland at the entrance of his long wished-for port—a mistake arising from the fact that all the previous landmarks, and all his calculations showed that his voyage was near its end—the last point to which we have looked for the great deliverance, has passed away. The remarkable movement which has resulted from our late expectations, though we may not be able fully to account for it, cannot but be regarded, by every one who has been materially affected by it, as a most remarkable and instructive providential event. It was entirely unanticipated by ourselves, and equally uncontrolled.

And it has its meaning!

Advent Herald, Nov. 20, 1844.

OUR TRUE POSITION.

DEAR BRO. SOUTHARD—Since the passing of the great crisis, “the tenth day of the seventh month,” I have deferred writing any thing for publication, till my recent arrival in this city. My principal reason for continuing so long silent was, that in common with my dear brethren, I was, at first, somewhat unsettled in my views in regard to some points of importance, in consequence of the passing of the time when we confidently looked for the consummation of our blessed hope. Hence I was unwilling to commit myself hastily to a position which I might, upon further investigation, see good reasons to abandon. I felt that I could not do as some were doing, throw away time and thus grope in darkness till the great day should come on me as a thief in the night. No, no, I loved time too well for that. I had felt its power in my own soul. I had seen the humbling, sanctifying power of God’s Holy Spirit accompanying the proclamation of time, and bringing multitudes to the feet of Jesus. I therefore neither wished or dared to cast away my confidence in time. But as the particular point of time at which we expected our coming King had passed, I saw and felt that I must stand upon my watch, and set me upon the tower, and watch to see what the Lord would say unto me. Thus I waited for light, and I trust, have not waited in vain. We may rest assured that our heavenly Father will not leave his children long in darkness. “*The wise shall understand.*”

Well, have the prophetic periods ended?—Some of our brethren seem to think they have. I regret this much. It is, I think, a great error. To me it appears very much like making God unfaithful to his word. If I can understand the teachings of the blessed Bible, there is no truth con-

tained therein more clearly inculcated, or more abundantly sustained, than this—that the appearing of our glorious King will take place at the precise termination of the prophetic periods.

Let us look a moment at some of the proofs. In Dan. viii. 13, the question is asked, “How long the vision—the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Now what is the import of this question? Is not the amount of time sought, during which the host, *i. e.* God’s people, together with the sanctuary—their inheritance—were to be trodden down by the wicked, oppressive kingdoms of this world? And does not the answer, in verse 14, meet the question? Most certainly. Therefore the host will be oppressed until the 2300 days end, and no longer. Again, in verse 19, the angel Gabriel says, “Behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.” The “time appointed” is the 2300 days of verse 14; and the “end” is the same as the “last end of the indignation.” The purport, therefore, of the angel’s declaration is, that when those days terminate, the indignation shall end. We know by bitter experience that the indignation has not yet ended. Consequently that period has not closed. But when it does close, the saints will be delivered: for the Redeemer will come to Zion, and bring the redemption of his people, and the redemption of the purchased possession.

At the termination of the 1335 days, Daniel is to stand in his lot. But as he does not yet stand in his lot, the days have not yet ended. It will not do for us to take the position that the periods close before the Lord comes. God does not perform his work in that loose manner. Nor will

he leave his children in the critical and trying time, immediately preceding the great day, without the means of knowing the definite time of their deliverance, which must be the case, if the periods have ended.

These reasons, with others which might be given, are conclusive to my mind, that the termination of the prophetic times is still future. Our only true and safe position, therefore—the position in which I have firmly planted myself—and which, by the grace of God, I intend to maintain, is this—that so long as Jesus has not come, *the periods have not ended.*

But when will they end?—I answer, they will end on the tenth day of the seventh month, A. D. 1847, or *sooner.* And I believe it can be satisfactorily and conclusively shown that they terminate in A. D. 1845. But if, by any possibility, the blessed Lord should not come before 1846 or '47, *we will patiently wait for him.*

This I believe to be our *true position.* And I sincerely hope and pray that our dear brethren may give up the false position, that the periods have ended; and another equally so, that the types of the seventh month have been fulfilled. O! let us direct the eye of faith to the glorious future, and diligently and prayerfully seek for light; for “to the upright there ariseth light in the darkness.”

S. S. SNOW.

New York, Dec. 26, 1844.

S. S. SNOW'S EXPERIENCE.

TO THE EDITOR OF THE “BOSTON INVESTIGATOR.”

Sir—I perceive by what I have recently seen in the Advent Herald, that you are somewhat anxious to learn

the truth respecting some statements that have been made in that paper, relating in part to a certain “Bro. Snow,” who was once an infidel, but is now looking for the Lord. You have, it seems, requested me to communicate to you a statement of the facts in the case, showing how far I had been an infidel, &c. Now, as I wish to treat every man and every subject candidly, and fairly, as I feel compassion for many who are, as I once was, in the blindness of infidelity, and as I mean to be ready at all times to give a reason for the hope that is in me, I will comply with your request.

In regard to the printed speech which was published in the “Herald,” I would say that it is a correct, though, of course, not a full history of my experience. I was, for six years, from 1833 to 1839, a subscriber for the “Investigator,” and an occasional contributor to its columns; and if you will refer to the files for 1838 and 1839, you will find my name in the list of agents.

My unbelief in the Bible was of the most thorough and determined kind. I judged of its doctrines by the standard of popular theology, and of its practical precepts by the conduct of the churches. In this I wofully misjudged; but I knew no better; and had I never received any more light upon the Scriptures than I obtained from the preaching and writings of the clergy in general, I should doubtless have continued an infidel to this day. I was, however, far from being satisfied with my views. My mind was frequently agitated, like the waves of the troubled ocean. At times I felt a strong desire to find proof, if any existed, that the Bible was indeed the word of God. But there seemed insuperable difficulties, owing to my deficiency of knowledge respecting those truths which it taught; and it is to be lamented that the mass of the people are as ignorant as I

was. But many are prevented from avowing themselves infidels, merely from the force of education, or from a regard to reputation. If all mankind were honest enough to declare their real sentiments, you would no doubt have the majority with you. No thanks to a corrupt church and hireling clergy, that I am not an infidel at present.

But when I began to examine candidly and carefully the doctrine of the Second Advent, a flood of light was poured upon my mind, which very soon swept away all darkness and doubt, and convinced me that the "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." I began to see on every page of the Bible the impress of its divine Author; I saw that the prophetic Scriptures constituted a most clear and accurate historical delineation of events in the great drama of the world, written long before the events transpired. The question came home to my mind with overwhelming force, How came the writers by all this perfect knowledge of future events? I was constrained to believe that this book, which I had so long rejected and despised, was, in truth, a revelation from God; not only so, but it taught me clearly that the great day of consummation, when God, the great Emperor of the universe, should purge this province of his empire from all moral and physical evil, was just upon us. And though there might be some little uncertainty in regard to those dates from which the periods of time, given in the prophecy of Daniel, must be reckoned, yet this could by no means weaken the conclusive proofs that we were drawing very near the time of "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." I therefore bowed my will in meek subjection to what was clearly shown to be the WORD OF GOD.

Since then, my course has been onward and upward. My path, I trust, is as the dawning light, that shineth more and more unto the perfect day. I have pledged myself before God and men, that if he grant me life, and health, and grace, and an open door, I will preach this blessed Gospel of the Kingdom of God, till the King shall come in his glory.

I sincerely believe, and from the very best of evidence, that "Jesus Christ is the Son of God," and the Saviour of the world, and that he is speedily coming to complete the destruction of the works of the devil, restore the creation from the ruins of the fall, and reign "King over all the earth." My dear sir, "search the Scriptures," and see if these things are not even so.

Yours, truly,

S. S. SNOW.

New York, Dec. 27, 1844.

THE ADVENT MIRROR.

"Write, Blessèd are they which are called to the marriage supper of the Lamb."

Parable of the Ten Virgins. Matthew xxv.

V. 1. "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom." Then—at the time when the faithful and wise servant, having marked the signs which were to indicate that the Son of Man must be near, according to his word, is giving the meat in due season to the household; and the evil servant saith in his heart, My Lord delayeth his coming, and begins to smite his fellow servants (the wise and faithful,) and to eat and drink with the drunken—*then*, the kingdom of Heaven shall be liken-

ed unto these virgins which went forth to meet the Bridegroom.

Let us here for a moment consider this question. How are we to understand this parable? Is Christ to come in a distinct character, represented by the Bridegroom, or is his coming, as King of kings, to be like the coming of a bridegroom in a marriage arrangement? In other parables we invariably understand that some distinct office, character, or work of Christ, is presented to our view. In the parable of the Tares of the Field, we understand the man who sowed good seed in his field to bring to view the Son of God, as Creator and Proprietor of the world, his agency in counteracting the malice of the devil, and the process by which he will entirely destroy his works. In the parable of the Nobleman, we understand to be taught, distinctly, the fact that our Lord has ascended up on high, to receive his kingdom and to return, and the manner in which he will dispose of his professed people and the world at large, when he shall have received the kingdom and returned. So the parable of the Vine and Branches—The Sheep-fold—The Vineyard let out to Husbandmen, &c. These all make known some distinct office, character, or work of Christ, which are frequently and plainly brought to view in other portions of the word of God.

Now, if Christ is spoken of in the character of Bridegroom, and the word of God informs us of a marriage scene in which he is to be present as the Bridegroom, why should we suppose that this parable speaks of his coming as the King of glory, and not as the Bridegroom to the marriage? It certainly seems clear that it is the coming of the Savior as the Bridegroom, and not as the King of glory, of which

this parable speaks; and the wonder now is, that we should have confounded one with the other as we have.

Let us proceed. Are there, now, any reasons for supposing that the Bridegroom has come, in the sense of the parable? In answering this question, several particulars need to be understood. In every marriage arrangement there were the bridegroom and bride; the paranymphs (called in John iii. 29, and Judges xiv. 20, friends of the bridegroom, of whom there were two—one to wait on the bride, the other on the bridegroom); the companions or virgins, Judges xiv. 11, Psalm xlv. 14; and the guests. There must also be a time and place for the marriage.

Does the word of God give us any information upon these particulars in the case of the marriage of the Lamb?

1. Who is the Bridegroom? It is hardly necessary to answer, The Son of God. Matthew ix. 14, 15; John iii. 29.

2. Who is the Bride? Let the Revelator answer:—"And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, 'Come hither, I will show thee the bride, the Lamb's wife.' And he carried me away in the Spirit to a great and high mountain, and showed me *that great city, the holy Jerusalem*, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal: and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve founda-

tions, and in them the names of the twelve apostles of the Lamb." Rev. xxi. 9-14.

The testimony of Paul agrees with that of John:—"But Jerusalem which is above is free, which is the mother of us all." Gal. iv. 26. What old Jerusalem was to the Church under the old covenant, that the new Jerusalem is to be, to the Church under the new covenant in its perfected state. As Jehovah declares that he married the old Jerusalem, Ezekiel xvi., so the Son of God is to be married to the new Jerusalem.

3. Who may be the paranymphs—the friends of the Bride and Bridegroom? If, as Dr. Clarke informs us (notes on John iii.) it was their office to make the covenant between the parties; and, according to Calmet (*Dic. Art. Marriage*), "to perform the ceremonies of the wedding," it would seem that "the King who made a marriage for his Son," Matt. xxii. 2, must be the Friend of the Bridegroom,* and the Spirit the Friend of the Bride. Rev. xxii. 17.

4. Who are the virgins, their companions? Of these Calmet says: "A number of young people kept him [the bridegroom] company, during the days of the wedding, to do him honor; as also young women kept company with the bride all this time [usually seven days]. The companions of the bridegroom are expressly mentioned in the history of Samson, Judges xiv. and Cant. v. 1; viii. 13; also

* This betrays great ignorance. The "Friend of the Bridegroom" can be none other than the Messenger in the spirit and power of Elijah, who prepares the way of the Lord before Him, as is fully evident from John iii. 29, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy, therefore, is now fulfilled." S. S. S.

the companions of the bride, Cant. i. 4; ii. 7; iii. 5; viii. 4; Psalm xlv. 9, 14, 15. The friends and companions of the bride sang the Epithalamium, or wedding song, at the door of the bride the evening before the wedding. Psalm xlv. is such a wedding song. The ceremony of the wedding was performed with great decorum, the young people of each sex being kept separate, in distinct apartments, and at different tables."—(*Dic.*)

May not the companions of the bride, then, be brought to view, singing "the wedding song," in Rev. xix. 6, 7? "And I heard the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

Hallelujah!

For the Lord God Omnipotent reigneth!
Let us be glad and rejoice, and give honor to Him!
For the marriage of the Lamb is come,
And his wife hath made herself ready!"

The companions of the Bridegroom, also called virgins, are evidently brought to view in the parable.

5. Who are the guests? All those who are gathered from the highways, by the servants, who are found with the wedding garment on at the time of the marriage feast. Matt. xxii. 8-14.

6. When does the marriage of the Lamb take place—before or after he comes, as the King of glory, to make his people immortal? Now let us keep in mind these different parts of the scene, and it may not be so difficult to settle this question as might be at first supposed, viz., the coming of the Bridegroom "to the marriage," the marriage itself, and the marriage supper. It must be evident to all that the coming of the Bridegroom to the marriage precedes the

marriage, and both of these precede the marriage supper; and if we can tell at what point in the process the people of God actually meet the Savior, we can tell whether they arrive at that point by the fulfilment of this parable.

In what character, then, do they meet him? Not as the Bridegroom coming to the marriage, but as the King of glory—the Lord *returning from the wedding*. Luke xii: 35–37. Is it not clear, then, that the coming of the Bridegroom, in the sense of the parable, and the marriage itself, must precede the change to a state of immortality? But, 7. Where is the marriage to take place? As the Lord Jesus is to receive for himself a kingdom before he returns, and as the New Jerusalem is to be the metropolis of his kingdom—the City of the great King—it is evident that his inauguration must take place before his coming as the King of glory. And so, on the sounding of “the seventh angel,” “great voices in heaven” proclaim

“The kingdoms of this world are become
The kingdom of our Lord, and of his Christ!
And he shall reign forever and ever!”

Although he is “the appointed heir of all things,” “in the world to come,” and the decree has given him “the heathen for his inheritance and the uttermost parts of the earth for his possession,” still, he does not receive his kingdom, in fact, till the Ancient of Days sits in judgment. Then one like the Son of Man comes to the Ancient of Days, and they bring him near before him, and there is given him “dominion, and glory, and a kingdom.” Must not this actual bestowment of power and territory be identical, as to time, with the marriage of the Lamb—if it be not, indeed, the event denoted by his marriage?—his inauguration in

the holy city—when “the Lord God shall give unto him the throne of his father David,” according to the words of the angel Gabriel? Luke i. 32. It certainly is very clear that it must be so. And if so, the coming of the Bridegroom to the marriage must denote that change in his heavenly state, in which he comes to the Ancient of Days to receive dominion and glory, which we know must take place before he can come in his glory, and as he comes in his glory to gather his elect, his coming as the Bridegroom must precede his marriage, and the presentation of the “chosen” guests at the marriage supper, when the final decision is made.

With these several particulars before the mind, we are prepared to proceed:—

Verse. 2. “And five of them were wise,” careful, provident, “and five were foolish,” careless, improvident.

Verses 3 and 4. “They that were foolish,” careless, improvident, “took their lamps, and took no oil with them: but the wise,” careful, provident, “took oil in their vessels with their lamps.” These lamps were evidently what we call *torches*, made by winding a bunch of flax or cotton upon the end of a stick, and saturating it with oil; and as this would soon burn out, unless it were often supplied with oil, the oil in the vessel for that purpose, though a small matter in itself, was indispensably necessary. The omission indicated a want of hearty interest in the marriage arrangement. The lamp, or torch, as a symbol, doubtless denotes the Bible, as the oil does grace. Grace is to the word, what oil is to the lamp. The “vessels” may denote the means of grace which are adapted and designed to keep our lights burning. It is the highest folly—the most fatal carelessness, as to the great purposes for which

the word of God is given to men, to think of deriving light from the word of God, while we refuse, through pride, fear, or the love of human praise, to avail ourselves of those means of grace which are necessary to the understanding of its lessons, the observance of its requirements, and the attainment of its promises.

Verse 5. "While the Bridegroom tarried they all slumbered and slept." The wise slumbered, the foolish slept. Every one knows the difference between these two states, naturally; and between the states with which they correspond, spiritually.

Verse 6. "And at midnight there was a cry made, Behold, the Bridegroom cometh! go ye out to meet him." If other parts of the parable had spoken of days or nights, it might be supposed at once that this "*midnight*" was a chronological mark; though it may be understood in that light, it is more likely to express the state of things when the cry is made—the security of midnight. Vs. 7, 8, 9. "Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves." The "*not so*" of our version, supplied by the translators, gives the answer of the wise virgins a harshness that does not belong to it. The reading here used is authorized by the best critics. (See Dr. Clarke.) They had proceeded so far as companions, and the wise would have aided the foolish, if it could have been done with safety to themselves; while they pity them, they give them the only advice which can be of any service. V. 10. "And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage,

and the door was shut." The same carelessness which disposed them to go forth without oil, at first, seems to have marked this last effort also. The advice could not have been a mockery; they did not follow it as they should have done. Vs. 11, 12. "Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." The master of the house has risen up, the careless are too late.

Now we are prepared to ask, Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? When that time passed, did he not tarry to them? Did they not then slumber and sleep? Have they not heard the cry, Behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? Surely our history is a perfect fulfilment of the parable, and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point.

A query may arise, in some minds, whether we have had the true midnight cry, since it is found that "all" who were looking for the Lord were not particularly affected by the preaching of "the seventh month." But it is well known that the universal terms, *all*, *every*, &c. are not always to be understood in the absolute sense; and even

if the term "all" is to be so understood in this case, is it not true that "all those" who went forth in the beginning of the Advent movement, also arose from their slumbering and sleeping in the seventh month? Certain it is that the "cry" originated, humanly speaking, and did its chief work in that part of the great field which was first visited with the Advent doctrine in its more general form. And as that was the only section in which the interest had passed the crisis, which was followed by the slumbering and sleeping, so it was the only one which could be, or needed to be, affected by the cry. Those who had not had time to fall into that state, after receiving the Advent truth, could not be aroused from it. Is it not as evident that we have had the cry, as that the virgins have gone forth to meet the Bridegroom, or that we have had the tarrying time? Would it not be as dangerous to expect the cry hereafter as to look into the future for any of the way-marks by which we have been guided in the past? We should not give up that we have had the cry, unless God should give us something more like it; and how that can be it would be difficult to tell.

And here it may be proper to remark, that it is of the greatest importance that we understand our true Bible position. Our special duties, our trials, our safety, must depend, in a great measure, upon that. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke xii. 47. If we have the means of knowing the will of God, we must use them; if it can be known, it must be by the word of God. If we are where Lot's wife is to be particularly remembered, and the faintness of Esau is felt, and his temptations are before us, why, this is the time

to flee, and not to think of friends or treasure in Sodom—the time for diligence in avoiding the roots of bitterness that may trouble us, and the profanity which may dispose us to barter our birth-right. If we have only the gleanings after the harvest is done to perform, it is not the time for sowing. If we have got into the still waters of peace and safety which are to mark our entrance into the harbor of the eternal city, let us not be afflicted that we have not the stir and excitement of the broad ocean. If we have come to the marriage, and are now in the guest-chamber, where all depends on our keeping our garments, as we have only the final examination of our King to pass, it is too late for the slumbering and sleeping virgins to be aroused by the cry, "Go ye out to meet the Bridegroom!"

HAS THE BRIDEGROOM COME?

The decision of this question must depend upon what is to be understood by his coming to the marriage. If it means his coming in glory, he has not so come. If it means some other event, which is to precede his coming in glory, though intimately connected with it, the Bridegroom may have come in the sense of the parable. But will it not be *spiritualizing* to understand the text to refer to anything but his coming as the King of Glory? We have taken it for granted that it does speak of his coming in glory, and have read the text, *in our minds*, as if it read, "And while they went to buy, the Lord himself descended from heaven with a shout, with the voice of the archangel and the trump of God—the dead in Christ were raised, those who were his among the living were changed, and these all were caught up together to meet him in the clouds, to be forever with the Lord." These are precisely the ideas we have attached to

the words; but is there anything like them here? Certainly not. It will be seen, then, at once, as indeed the form of speech requires, that the parable is to be interpreted in the spiritual or figurative sense: and as no one supposes that Christ will be married, as human beings are married, the only point to be settled is, what is denoted by the *coming of the Bridegroom to the marriage*? Does it refer to some distinct event, or to nothing in particular? If it does refer to any particular event, what is that event?

All who give the text a particular reference will admit that it applies to the period of the second advent. Now there are but two events to which it can be supposed to refer. 1. To his uniting himself to his church—the members—in their glorified state, or, rather, that they may be glorified. 2. To his actual inauguration, or coronation, as the “Lord of the whole earth;” the reception of “the throne of his father David,” to “reign forever and ever;” when they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imaginations of their evil heart.” Jer. iii. 17. Is not this the throne of his glory, on which the Son of man shall sit, when he shall come in his glory, and all the holy angels with him? Matt. xxv. 31.

We are aware that the prevailing opinion, which supposes the church to be the bride, is so deeply rooted, that it is difficult to see that anything else can be the truth, although it may be acknowledged by those who hold on to it, that it is not easy to harmonize the word of God with that supposition. But it must be seen at once, that while the relation between husband and wife is occasionally referred to, as illustrative of the relation between Christ and believers, the

“allegory,” as Paul calls it, in complete form, runs thus: under the old covenant, God is the husband, “Jerusalem,” “the land” or country is the wife, and the church are the children. Hos. i.; Ezek. xvi. xxiii. xxiv. 15–27; Gal. iv. 25. Under the new covenant, Christ is the husband, the New Jerusalem the wife, and believers the children — Gal. iv. 26–31. But the words of the Revelator must settle the question with all those who do not see fit to “add to the words of the prophecy:” and he informs us that “the bride, the Lamb’s wife,” is “that great city, the holy Jerusalem.” If that is the explanation of the symbol, who will presume to give another explanation to that explanation?

But it will be asked, “Is that city, of stone walls and gates and foundations, to be the bride of Christ? Can a city make herself ready? Is it the bride—the city—that says with the Spirit, “Come?” Whatever may pertain to the city, that certainly is what is called “the bride, the Lamb’s wife.” And why may not a city be personified, in the symbolic imagery of the word of God, and made to speak and act, as well as “the floods clap their hands, and the trees rejoice?” Surely it is not difficult to see how a city may make herself ready, especially when we read, in explanation: “And to her was granted that *she should be arrayed in fine linen,*” in order to be ready. Comp. Ezek. xvi. 10, 13. But this “fine linen is the righteousness of saints.” Yes, the holy city is indebted to the same grace for her purity, that the saints are indebted to for theirs.

Again, it is objected, that “the church, made up of believers is brought to view as sustaining the same relation to Christ that the wife does to the husband.” Very true.—“The husband is the head of the wife, even as Christ is the head of the church; and husbands should love their wives,

even as Christ also loved the church."—Eph. v. 23—25. But is there any intimation that this relation between Christ and the church is not to exist till he comes again? or does it already exist? Besides, even if it were distinctly declared, as in the case of the city, that the church, in its members, was "the bride," or "wife" of Christ, and that he was to be married to her at his return, which is nowhere stated, it could only be a matter of doubt which of the two acts could be referred to by "the marriage" in the parable—the reception of the kingdom, city, and throne, or the reception of the members of his body—the church. As it now is, there is scarcely room for doubt. All the circumstances of the case are clearly in favor of referring it to the former of the two acts.

In one case the relation has existed from the days of the apostles, in the other it was not to exist till the time of the second advent. The old and familiar "allegory" cannot be applied in one case, without making the free-woman both "the mother" and the "children." The literal facts, on which the parable is founded, are in favor of the holy city as the bride: for the Bridegroom when he came to the marriage, always "came" to the residence of the bride's father. And, finally, to refer the marriage, to the actual investment of Christ with "the throne," makes it the means of marking a clearly-stated event, which we all know is brought to view as preliminary to his coming in glory, to gather his elect, and to punish the wicked; to refer it to the reception of the church, tho' this is also an important event, destroys the symmetry of the parable, inasmuch as it would be out of all order to make virgins and guests the bride or wife.

It will also be asked, "In what sense can it be said, the

Bridegroom came? and how did the virgins go in *with him* to the marriage? Of course it could be only in a sense which accords with the *nature of the event* which the marriage denotes. The coming of the bridegroom would point out some change of work or office, on the part of our Lord, in the invisible world; and the going in with him a corresponding change on the part of his true people. With him it is within the veil, where he has gone to prepare a place for us; with them it is outside the veil, where they are to wait and keep themselves ready till they pass in to the marriage supper.

Whether the great transaction, denoted by the marriage, has taken place, or not, we may not be able to decide: but that the Bridegroom has come, and those who were ready have gone in with him to the marriage, is at least possible; and there are some reasons for believing that to be the fact.

These reasons may be given in considering this awfully serious question:—

IS THE DOOR SHUT?

By this act is undoubtedly denoted the exclusion from all farther access to saving mercy, those who have rejected its offers during their time of probation. And none will deny that whenever the Bridegroom shall have come, that change in the condition of the great mass of the world will have taken place. Is there any evidence from the word of God to show that that change is to take place any perceptible time before the Lord Jesus appears in his glory—before his people are made immortal? In the absence of all analogies, which might fairly be referred to, we must rely upon the plain statements and facts brought to view in the word of God. The necessary and natural order of events,

in which the question is involved, then, is thus presented: The Son of God sits at his Father's right hand "until his enemies are made his footstool,"—i. e. are given over to him as enemies doomed to death.—They are no longer the subjects of his intercessions. This, we are assured, takes place "*at the end.*"

This act, it is clear, must be the same as that which is spoken of in the second Psalm, in which the heathen are given to the Son for an inheritance, and the uttermost parts of the earth for a possession, whom he breaks with a rod of iron, and dashes to pieces like a potter's vessel,—the same that marks the sounding of the seventh angel, when great voices in heaven proclaim, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever," for there could be no propriety in saying they had become his, unless it were by actual reception, as they had been his by grant long before. And that act must precede his appearing to gather his elect, for, 1. a part of his elect are under the dominion of death, one of the enemies to be destroyed, and he will not destroy that enemy till he has been put into his hands; and, 2. as he appears in his glory when he appears to gather his elect, he must have received that glory before he could appear in it.

Now, as it is almost impossible that this order of events should not also require order of time, it would seem that some time must elapse, how much we cannot tell, between the closing of Christ's intercessions for the world, and his appearing to gather his elect. May not that time be marked by the Lord himself; the first point by the coming of the Bridegroom, when the kingdom of heaven is likened unto the virgins who go in with him to the marriage; the last

point by his return from the wedding, when he shall receive them to the marriage supper?

Again, what is said of the foolish virgins seems necessarily to imply that the righteous are here, after the door is shut: "Afterward came also the other virgins, saying, Lord, Lord, open unto us!" Can such a prayer as that be offered, after the appearing of the Lord of glory, the resurrection of the righteous dead, and the removal of all the righteous to meet the Lord? Impossible. They may call upon rocks and mountains to hide them from the presence of the Lord, but after all that has taken place, the wailings and curses of an undone soul will be the only sound that will fall from the lips of those who may find it possible, even to think of the neglected door of mercy.

Once more. If the parable is to be considered, in its most prominent features, the history of the people of God just prior to the coming of the Lord, and if there is good reason to believe that the history of the Adventists is found there, it would seem to be as clear that the Bridegroom has come, and that they who were ready have gone in with him to the marriage, and that the door is shut, as that any other part of the parable has been fulfilled. And with this supposition the condition of things seems fully to correspond. It is confessed, by those who could never be suspected of any desire to favor our position, that there has not been such a time of religious indifference for many years. It can be shown from a large number of facts that the last cases of spiritual interest among the professed churches were the result, directly or indirectly, of the Advent doctrine; that where that doctrine has been avowedly opposed, and its believers silenced, spiritual death has followed, our enemies being judges. And we do not know of a single case

of noticeable religious interest but where the doctrine is received, or at least not opposed; and these cases are so limited in their extent and number, that they can form no objection to the supposition that the door is shut, but rather go to confirm it.

May it not, therefore, be fairly supposed,—from the fact that such an event, as that to which we have referred the marriage, is to take place in connection with the end—that by all our forms of light we must be near the end—that the fulfilment of the parable seems to place us *after* a movement, such as we might expect that event to produce, and from the state of things around us, and among us, to say nothing of the harmony of the word of God, not found in any other view, which it affords—may it not be fairly supposed that the Bridegroom has come, that the door is shut, and that we must soon meet the KING OF GLORY?

A few words on the practical results of this position and we have done. 1. How should we expect the world to regard the truth, supposing this position to be correct? Why, that they would care hardly enough about it, to excite interest sufficient to give vent to a very severe curse upon those who believe it. Having rejected the truth—the only means by which God can save men—and having turned away their ears with loathing from its warnings and promises, they would be perfectly lulled to sleep by the cry of peace and safety. And if there is any truth in the word of God this is to be the condition of the world when their destruction cometh—when they are surprised as by the thief in the night. And how do we now find it? Why, it would seem that God is speaking to us as loudly,—by the ominous indifference, which everywhere prevails around us, and which, in spite of ourselves almost disarms us, and

makes us even afraid of our chosen friends, lest we become infected beyond recovery,—as loudly as he has spoken by the falling stars, the darkened sun, or by the army of scoffers who have testified, though unwillingly, for the truth.—And does it not say to us, *The judgment is here?*

And from this spirit of indifference arises one of our chief trials and dangers. We can hardly endure it, that a cause so well sustained by the truth of God, that excited so wide an interest, and is so fraught with promise in everything that can rejoice the Christian heart, should sink into contempt. We have been accustomed to ride on the whirlwind and storm, it is difficult to accommodate ourselves to the dead calm. With our landmarks all in sight we felt quite at home; now that we have passed them, instead of keeping our eye steadily upon the lone promise that hangs out like a beacon light at the end of the voyage, the eye wanders around the unmarked horizon in fearfulness that we have lost our track. But God is with us still; and the present like every other inch of the voyage, corresponds exactly with the chart. And that assures us, that right in the midst of this dead calm, our Forerunner, who has gone to look out the anchoring ground within the veil, is to appear to bring in safely all that look out for him. There is no trouble about the old landmarks, they have answered their purpose, look out for the Forerunner and all will be right.

2. But if the door is shut is there anything more to do for our fellow men? There may be something, though, on any supposition there cannot be much more to be done. If we attempt to labor as we have done heretofore, it amounts to but little; if we should change our position and try to labor as others do, we could not expect to do any better than they do, and that is a little nearer to nothing than we are

doing. We must adjust ourselves to the Bible position, and see that all our labors are "according to the will of God." Our great work is this: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching! Verily I say unto you, that he shall gird himself, and make them sit down to meat and come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

But can any sinners be converted if the door is shut?—Of course they cannot, though changes that may appear to be conversions may take place. The state of mankind before God, would be very much as it has been in cases where communities have been given up of God to destruction.—While the great mass were to be no longer the subjects of prayer or counsel, individuals who differed in their apparent character, were still the subjects of prayer and counsel. In the case of the Jews, in the days of Jeremiah, their fate was decided, and he was commanded not to pray for them or to lift up a cry for them. Jer. xi. 11—14: xiv. 11. But still he was to separate the precious from the vile, (xv. 19,) and when the wrath came upon them, there was found a Baruch, (xlv.) to be spared; and there were others who were counselled and prayed for as the subjects of mercy, conditionally. xlii. 9—12. So it was at the time of the Savior's ministry; after he had pronounced their doom and declared "their house was left unto them desolate," we know that individuals were subjects of mercy, and were actually brought to believe in Christ.

And as it is a fundamental principle in the economy of heaven, that "it is accepted according to what a man hath," we know that at the closing of the door of mercy, all who fear God and work righteousness, according to the light they have, must be embraced by the arms of his mercy; though as the measure of light they have differs, the apparent form of their character must differ. And there may be changes in the form of their character, which we might call conversions, though it would imply no change in their inward character before God. That such may be found, for whom we should labor, there can be no doubt; and in fact, it is with such a class only, few indeed is their number, that our labors are in any sense successful. The few that make up this class, would, therefore, form the limits of our labors for others, excepting that we exhort one another.

But to think of laboring to convert the great mass of the world at such a time, would be as idle as it would have been for the Israelites, when they were down by the Red sea, to have turned about to convert the Egyptians. It would be labor lost, to say nothing of the danger we might incur upon our own souls. Take heed to yourselves. And if you can do good to others in the name of the Lord, do it. But let no man take thy crown.

3. What must be the effect of this position upon ourselves. If we may speak from experience, it will be to revive the same carefulness and watchfulness, which we were all waked up to in the seventh month. True, it will occasion a good many fears, that we may have let slip the words which we have heard, and strayed fatally from the narrow path; but it will not hurt those who have not knowingly and wilfully thrown away their wedding garment.—They will return to the narrow path, and seek to remove

every spot from the soul, and take their position anew, with their loins girded about, and their lights burning, to wait for the Lord.

4. Finally, if this should prove to be the true scriptural position, it makes all that has appeared to be somewhat mysterious, perfectly plain. And yet we shall see that our want of attention to the words of the parable, was the occasion of the important trial and test through which we have passed. We expected to meet the King of glory, as much as Abraham expected to offer his son, and we made the needed preparation. Perhaps it was necessary that we should take the step in the dark, since, as it was to be so important a one, if not absolutely decisive, we should not have taken it as we did, if we had seen it as we now do. Let us hold fast, and be ready for the call to the marriage supper of the Lamb!

The following principles and proof texts may be of service to our brethren.

1. The Bride is the holy city—the New Jerusalem. Rev. xxi. 2, 3, 9, 10; Gal. iv. 22—31; Isa. liv.

2. The necessary order of the different parts of the marriage arrangement is this: first, the coming to the marriage; second, the marriage itself; third, the marriage supper.

3. The marriage, on any supposition, cannot take place here on earth. If it is the union of Christ to the church it must take place where they meet him—"in the air." 1 Thess. iv. 17. If it is the reception of the throne it must take place in the presence of "the Ancient of Days."—"in heaven." Daniel vii. 13, 14; Luke i. 32, 33; Rev. xi. 15.

4. As "the guests" go in "to the marriage" before a final decision is made, according to Matthew xxii. 9—14,

it would seem to be impossible that the going in to the marriage can mean our being caught up to meet the Lord, as God will never change a person to immortality who will afterwards be found unfit for it.

5. The true midnight cry only carries the virgins "in to the marriage," which evidently precedes their being changed to a state of immortality.

6. There appears to be a marked distinction between the coming of Christ as the Bridegroom to the marriage, and his coming as the King of glory; as there is also between our going in with him to the marriage, and our meeting him as the Lord returning from the wedding. Luke xii. 37; Rev. ii. 20, 21.

Let not our brethren be discouraged if they find themselves in the condition of the poor widow, Luke xviii. That is the picture of what our condition is to be at the time of deliverance—"when the Son of Man cometh." And why should we be surprised if there should be but *little faith* to be found at that time? While we are careful not to denounce those who do not agree with us in every particular, as being destitute of true faith in the coming of the Lord; we may be pretty sure that those who oppose us, as the enemies of the Advent doctrine generally have done, are of the same spirit. Never did we need to act independently and carefully, in our investigations of the truth, more than at the present time.

APOLLOS HALE,

Jan. 1845.

JOSEPH TURNER.

From the Voice of Truth.

LETTER FROM WM. MILLER.

I presume, Bro. Marsh, you have seen Brn. Hale and Turner's *Advent Mirror*, printed in Boston, Jan., 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ. Why? say you. Read Luke xii. 36, “And ye yourselves like men that wait for their Lord, when he shall return from the wedding, that, when he cometh and knocketh, they may open to him immediately.” You see his coming for which we look, is after the wedding. Very well; then you will inquire, When is the wedding? I will answer, when the contract is made and finished; or in other words, when the church, (which I believe is the bride, 2 Cor. xi. 2, “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.” Eph. i. 22, 23, “And put all *things* under his feet and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all;” also, v. 22, 32,) is complete in a marriageable condition, the contract made on both sides, the pledges passed, the espousals witnessed. (See Cruden, on the word *espouse*.)

The young people were not permitted to see each other until after their espousals. Neither shall we see Christ until after the wedding. At this wedding each gives a pledge; thus the marriage is in this world. But the supper is made at the Bridegroom's father's house. Matt. xxvi. 29, “But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom,” in the new earth. What is

done at the wedding? the gospel contract is finished, the door is shut, the bride forsakes her father's house, gives up the world, is now looking to see her husband, personally; before she only knew him by report, her love was by faith, and now after she has done his will by her pledge, she needs a great deal of patience to wait for him. Be ye patient, therefore, brethren, unto the coming of the Lord: for the coming of the Lord draweth nigh. The husband sends his pledge by his Spirit, which is the friend of the Bridegroom and bride; the bride receives it with joy, lifts up her head and rejoices at the approach of the day when the Bridegroom will return after the wedding. The following texts prove the foregoing statements: Matt. xxv. 10; Luke xiii. 25; Rev. xix. 7; Malachi iii. 17, 18; Rev. xxii. 12; Luke vi. 23; x. 20; 1 Peter i. 6, 8; iv. 13; Rev. xviii. 20; Heb. x. 25; 1 Thes. ii. 19; Heb. x. 29, 37; James i. 4; v. 6-11.

Has Christ come in the sense spoken of, Matt. xxv. 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who are looking for Christ dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since; a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come. I cannot but believe, yet I dare not say it positively is so, that the scenes of the seventh month was the time when Christ finished making up his jewels, and

the time when Daniel xii. 1, began to be fulfilled, and Luke xiii. 25, was commenced. If I am correct you will see a general and powerful struggle, among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious. They will knock, and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Savior will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James says, v. 9, "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth at the door." It would seem in this very time, when we have need of patience, the apostle, by the inspiration of the Divine Spirit, foresaw that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for "*the Judge standeth at the door!*" This is a great evidence that this view is correct, and that Christ has risen up from his mercy seat, and now stands as Judge at the door. If this is true, we shall soon see heavy judgments sent upon us, pestilence, famine, and the sword; for this is Michael standing up as a Judge, and the troubles commencing. We are only safe in being ready every moment. Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise, or grudge against his fellow servant. He that seeks to save his life now, by conformity to the world, or worldly men, will lose it; and he that loses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for will come upon us in regular order, suddenly. Next thing

is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly.

Feb. 1845.

WM. MILLER.

ELIJAH THE PROPHET.

Malachi iv. 5, 6. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

At the present time the hopes of the true Israel of God are turned to look for their final deliverance, from their worse than Egyptian bondage,—not only from civil, but ecclesiastical usurpation and power, which is binding men's consciences to men-made creeds and constructions of the holy law of God, chaining their minds to the narrow and contracted dogmas of sectarian faith, teaching the philosophy of heathen poets, and the tradition of the Mother of abominations, rather than the plain, simple word of Jehovah, and thereby increasing, in a double ratio, the bigotry, superstition, and tyranny, under which our fathers groaned, and pained to be delivered in the dark ages of Papal misrule. Is it not a fact that even now, before the scars of Papal cruelty are fairly obliterated from the tortured limbs of our Protestant brethren, we begin to feel the tightened cords of the Protestant chains fastening us to the modern

racks of sectarian cruelty? I know, and many of us know, by the best of testimony, that is, by experience, that no man can read and understand the Bible for himself, or worship God according to the dictates of his own conscience, without having many from the Protestant ranks upon him at once, misrepresenting his motives, slandering his acts, defaming his character, mobbing his sanctuary, and casting him out of their fellowship. This too has been done for no other ostensible reason than because we indulge the blessed hope in the coming King. While, then, we look for deliverance from these things, let us not forget that we have the same tempting enemy, the same flattering world, and, I fear, the same selfish and deceitful hearts to contend against, as the fathers of these our Protestant brethren had when they broke from under the yoke of a popular and tyrannical ecclesiastical power; for if we do not turn our hearts wholly unto the testimony of God's law, unless Christ come we shall soon be as far from God and brotherly love as are those sects and churches which have cast us from them, for cherishing and loving this blessed hope. Even now, brethren, we have some among us who are trying to lead our minds off from the hope and faith once delivered to the saints. Among the many things which are being taught to destroy the faith of any, it is said that Elijah must first come, before the great and notable day of the Lord can come. This will open a door for some designing and wicked man among us, if time should continue, to set himself up to be that Elijah and overthrow the faith of some. Permit me then to show you that the Elijah alluded to in our text has already come, and, in my opinion, has accomplished the work which he was to perform before the burning day, or the things which are to take place at that day.

WHO IS ELIJAH?

I answer, ELIJAH, in our text, means the Lord Jesus Christ.

Feb. 1845.

WM. MILLER.

NOTE.—Thus does William Miller, for the sake of rebelling against the messenger whom the Lord hath sent, give the lie to our divine Master, who declares, in the most plain and positive manner, that John Baptist, and not himself, was the Elijah who, according to the prophets, was to come. See Matt. xi. 7—14, and xvii. 12, 13. But let the rebellious house labor in the very fire and weary themselves for very vanity:—the earth shall be filled with the knowledge of the glory of the Lord. “The counsel of the Lord, that shall stand.” Our blessed Master also says, “Elias, truly, shall first come, and shall restore all things.” Let him be true, though every man be a liar. S. S. S.

THE LIGHT OF ISRAEL.

“When I sit in darkness, the Lord shall be a light unto me.”

DEAR BRO. PEARSON—You are aware of the position which I have occupied since the passing of the “tenth day of the seventh month”—that the seventh month proclamation was the *true Midnight Cry*. Here I have stood, and still stand as on a rock. I could not—I dare not cast away my confidence in time; for God's word declares, that “a wise man's heart discerneth both time and judgment.” I could not relinquish my hold on the message which had been engraved on my heart as with the point of a diamond, and to which the seal of the Holy Ghost has so wonderfully been set. I have felt that the argument from the word, which showed that our High Priest would finish the atonement, and sound the trump of Jubilee, proclaiming the re-

demption of his people and of the purchased possession on the tenth day of the seventh month, was in itself absolutely perfect, and that not a man could be found in the wide world to overthrow it. Not only so—God has most signally owned and blessed that message as his truth. And let me say here, dear brother, that if he ever converted my soul from the darkness and death of infidelity, *he gave me that message to Israel.*

But the time passed, and I was disappointed. At first, I was "perplexed, but not in despair—cast down, but not destroyed." And though it had been predicted by those who prophesy out of their own hearts, that when my time had passed, I should become an infidel again, I can truly say, I never felt less like becoming an infidel in my life. All glory to God! By his grace I am what I am. And when I enlisted in the service of the Captain of salvation, it was not for five years, but—*during the war.* I therefore intend, God helping me, to see the *end* of this matter; and when the victory is fully won, I expect to wear a crown. Hallelujah.

Since the time passed by, although I saw clearly that we were in that part of the parable of the virgins which follows the Midnight Cry and the trimming of the lamps; yet I did not see the reasons for believing that the Bridegroom had come to the marriage, thus fulfilling the types of the seventh month. But God's blessed book told me that "*Light* is sown for the righteous," that "To the upright there ariseth *light in the darkness,*" that the path of the just is as the *shining light*, that shineth *more and more* unto the perfect day," and that "*Knowledge shall be increased, and the wise shall understand.*" I therefore waited for light. I felt to say in the words of the prophet, "I will stand upon my

watch, and set me upon the tower, and will watch to see what he will say unto me." And, blessed be his name, he has spoken. Yes, brethren, the Lord has spoken. He has sent our brother Turner with a message for the wise virgins, and all who receive it into good and honest hearts: ascend to the highest round of Jacob's ladder, from which they will soon, yes, very soon, step into the Kingdom of bright glory. O! praise the Lord for all his goodness, and for all his truth.

Our brother came to us in the fulness of the blessing of the gospel of peace; and after a candid hearing, the prejudices which might have existed in the minds of the true disciples, seemed to be swept away, and they drank down the truth, as the thirsty traveller in the sultry desert would drink water from the cooling fountain. The tide in this city has turned in favor of this *last message.* Some, however, of those who profess to be looking for the Lord, reject it. *I fear their lamps have gone out.* Thus it must be, for the Scriptures must all be fulfilled.

Well, brother, we are right—we have the truth. The Bridegroom has come to the wedding. He is married and crowned, and we are in the *guest chamber*, with lamps trimmed and burning, waiting his return "*FROM THE WEDDING.*" And, in a very little while, our ravished eyes shall behold the King in his beauty.

Not the least argument in favor of this message is the reception it meets with from God's true Israel. *They are all fed by it*, and the effect is to unite *them* together in love. It is so here, and our brother informs me that it has been thus in every place in which he has delivered it. Can a corrupt tree bring forth good fruit? Do men gather grapes of thorns, or figs of thistles? No, no. The true sheep of

Christ's fold hear the voice of the good Shepherd in this, and *they follow him*. O! let us follow on till we shall range the verdant pastures of Canaan's happy land. Your brother in the Kingdom and patience of Jesus Christ,

S. S. SNOW.

New York, Feb. 13, 1845.

THE JUBILEE STANDARD.

"Lift up a Standard for the People."

Jesus Christ, the King of Kings, and Captain of our salvation, is speedily coming to deliver his willing, waiting people, and take them home to their everlasting rest. Yet a few days more of trial and of patient waiting, and our ravished eyes shall behold the King in his beauty. This all believe for whom our message of present truth is intended. With those who do not believe this great and glorious truth we have nothing now to do. Our work with them is done. A wicked world and a corrupt, apostate, world-loving church, no longer share our sympathies, our labors, or our prayers. Their doom is sealed, and it is just.—They have refused to hearken to the voice of warning that has rung forth on every breeze, in the good news of the kingdom, published in all the world for a witness to all nations. They have likewise rejected the world's last warning, the true midnight cry, and God has rejected them. The Lord has brought his people out of Sodom, and said unto them, in language too plain to be misunderstood, "*Escape for thy life; look not behind thee; tarry not in all the plain.*" REMEMBER LOT'S WIFE.

We are in the time, then, of the fulfilment of the parable

of the ten virgins. If this be not true, it is in vain for us to profess to be looking for the coming of the Lord. For that parable must be fulfilled, and that, too, in detail. It is not for us to say that one prominent idea only is contained in it, and that "parables were not designed, to go on all fours." We can have no sympathy or fellowship with any such teaching—Let that sentiment come from what source it may—let it be sanctioned by the authority of any man, however talented or learned he may be—it is not in harmony with the teachings of God's Word, and we are therefore bound to reject it. "Let God be true but every man a liar." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

In the exposition of the parable of the *Wheat and Tares*, in Matt. xiii., our Lord has given a rule by which to understand all parables. Let us listen to his words: "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; (*aionos*, age;) and the reapers are the angels." In this exposition every leg belonging to the parable is made to walk. In other words, every prominent feature contained in the parable is explained as having force and meaning. By the same rule we must understand and explain the parable of the virgins. If the only idea of the parable were this, that when the Lord comes they who are ready will be saved, and those who are not ready will be damned; why were all the details of the parable given? Was it merely to dress up the "one idea," and make it attractive and pleasing to the fancy? Nay, verily. It is written,

"Man shall not live by bread alone, but by EVERY word that proceedeth out of the mouth of God." It is also written, "that for every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We are not at liberty, therefore, to make use of idle or useless words. On the contrary our yea must be yea, and our nay, nay; for whatever is more than this cometh of evil. And shall we believe that Jesus, our great teacher and pattern—he who spake as never man spake—gave utterance to useless words? No, no. His words are none of them idle or vain; they are spirit and they are life.

The design of the parable of the virgins is apparent when we look at the question which drew it forth. See Matt. xxiv. 3, "And what shall be the sign of thy coming and of the end of the world?" It is in answer to this important question that the instruction contained in chapters xxiv. and xxv., preceding and following the parable, are given. In this discourse our Lord gave a prophetic delineation of the prominent signs or landmarks that were to precede his personal appearing. Among these the parable in question stands conspicuous. It was evidently intended, in kindness and wisdom on the part of our Savior, to show his waiting people their latitude and longitude, so that the day should not come upon them as a thief. But it could not, of course, be fully understood before its fulfilment. If it had been understood perfectly it could not have been fulfilled; for, as we shall show, there were to be, in its fulfilment, two disappointments.

First, the virgins took their lamps and went forth to meet

the Bridegroom. Then the Bridegroom tarried, and they all slumbered and slept. Next came the rousing cry at midnight, when all the virgins rose and trimmed their lamps. A call was made upon the wise, by the foolish, for oil, and the direction was given to go to them that sell and buy for themselves. While they were gone away to buy, the Bridegroom came to the marriage, and the door was shut. *Afterwards* the foolish virgins came and cried for an open door, but it was denied them.

These are the leading points in the parable; and if our King is coming speedily, we shall find our position somewhere in its fulfilment. But where in the parable are we? Surely not at the first point where they took their lamps to go forth. No, that point is past. Under the preaching of 1843, with the vision made plain upon tables, that part was most strikingly fulfilled. But when the Jewish year 1843 ended, the vision, as written on the tables, tarried.—Here was a disappointment. And those who in '43 went forth with their lamps to meet the Bridegroom, now began to say, "we have no more time." The Bridegroom tarried—the reckoning seemed to be lost—the energies of the virgins were relaxed—they became drowsy—they slumbered and slept. So much of the parable, then, has most certainly been fulfilled.

Now comes the important question: has the midnight cry been given? If it has not, the virgins, both wise and foolish, have been asleep up to this very time. For our Lord tells us plainly that they continued slumbering and sleeping till their slumbers were broken by the cry at midnight. But is it true that we have all been slumbering and sleeping till now? We know it is not. We know that if we were not awake in the seventh month, we can never

be, till roused by the voice of the Archangel and the trump of God. Alas for the man who, having passed through that mighty movement, and having seen and felt the power attending that preaching, can denounce it as a delusion.

It is surely safe and righteous judgment to judge the tree by its fruits. Men do not gather grapes of thorns or figs of thistles. Our God is a God of truth, and he never did, and never will, bless a lie to the sanctification of his children. If the Holy Ghost did not attend that preaching, and if the fruits of righteousness did not result from it, then doubtless they are right who cast away their confidence and call it "delusion, mesmerism, &c." But O! let us beware, lest we count the blood of the covenant, wherewith we were sanctified, an unholy thing, and to despise the Spirit of grace.—Beware, O! beware of blasphemy against the Holy Ghost. It is the sin unto death, which hath never forgiveness, and for which we must not pray.

What then were the fruits which were produced by the proclamation of that message? Was there not a breaking down before God in deep humility and self-abasement—a dying to the world—a consecration of soul, body, time, talents, reputation, friends, possessions, every thing, upon the altar of God, such as was never before witnessed in the history of the church since the days of the Apostles? And was not this as it should be? Yes, verily. Like Abraham we ascended the mount—we reared the altar—we laid the beloved of our souls upon it—and God accepted the sacrifice. Thus by works was our faith made perfect, and we approved as true children of Abraham, if indeed our sacrifice was made in faith.

Can a corrupt tree, beloved brethren, bear fruit like this? And while the devil and his children were raging and

roaring around, ready to devour us, was Satan divided against Satan? Or were the ire and malice of wicked men ever excited to that degree by the preaching of a delusive error? Never, no never! And that seventh month cry, which, from the twenty-first of July to the twelfth of October, swept like a mighty, resistless tornado, through the length and breadth of the land, was a message from God.—The argument was based upon his infallible Word, and was absolutely perfect and invulnerable. And it was accompanied by the seal of God—the Holy Ghost sent down from heaven.

The world has had its last warning. The last blast of that trumpet of alarm has died away among the hills of America, "the land shadowing with wings." And now though the trumpet is to be blown, it is not for an alarm, but to "gather the congregation." See Num. x. 7. O! may the Shepherd of Israel hasten the gathering of the scattered flock. The enemy is coming in like a flood upon Judah, but the Spirit of the Lord is also lifting up a standard against him.

If we have not had the true midnight cry, we have not had the true tarrying time. Consequently there has been no taking of the lamps and going forth to meet the Bridegroom; and all our past history and experience goes for nothing. Give up that, and we are all lost. We are out at sea in the dark, without rudder, chart, or compass—exposed to all the perils of a rock-bound coast. But, blessed be God, it is not so. We are not in darkness, that the day of the Lord should come on us as a thief; we are children of the light.

The vision has spoken, and it did not lie. The true midnight cry did not utter a falsehood. The message was

from God; and the Word and the Spirit both bore witness to its truth. Therefore the main point, the typical argument, was true. Our great High Priest did come out of the most holy place, blessing his waiting people, to complete the atonement or reconciliation for all Israel, by the scape-goat bearing away all their iniquities in the land of separation, to be remembered no more forever. The Jubilee Trumpet was blown "TO MAKE ALL READY," and as the signal for the approaching release and redemption, and in this great year of Jubilee the true Israel will return, every man to his family, and every man to his possession. The seventh angel began to sound his trumpet, and the mystery of God was finished, as he had declared by his servants the prophets. Under the searching power of the midnight cry the virgins arose from their slumbers and trimmed their lamps, and, while the foolish went to buy oil, the Bridegroom came, not to the earth, but to the marriage, his union with the Bride which is Zion, the Holy City, New Jerusalem: and they who were ready went into a place or position represented in parable by the guest-chamber, AND THE DOOR WAS SHUT.

Our Lord says that *afterward* the foolish virgins came, crying, "Lord, Lord, open unto us." That time has now arrived. There is a knocking at that closed door, and a seeking to enter in; but ah! how vain and fruitless the effort. *He shutteth and no man openeth.* The truly wise—those who stand in the counsel of God and possess his Spirit—have been shut in, and, according to our Lord's injunction, are to stand with their loins girded and their lights burning, waiting for their Lord "when he shall return FROM THE WEDDING."

S. S. SNOW.

New York, March 13, 1845.

MOAB'S CALAMITY.

"And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; BUT HE SHALL NOT PREVAIL."—Isa. xvi. 12.

The Scriptures must all be fulfilled. And never was there a time when so many predictions contained in the "sure word of prophecy" were receiving their accomplishment as now. And yet, so blind is the world, and the fallen nominal church, both priest and people, that while they are fulfilling the prophetic Scriptures to the very letter, they cannot be made sensible of the fact, any more than the Jewish church and nation could see the Scriptures fulfilled in their rejection and crucifixion of their King. The D. D.'s and Rev.'s of apostate Christendom are as blind as were the Scribes and Pharisees. Indeed, the culpable blindness of the latter was but a typical foreshadowing of the awful condition of darkness and guilt, into which the former have fallen by the rejection of our blessed Lord in his second coming and kingdom.

We have often said, when speaking of the fall of the mystic Babylon, that the churches had completed their fall by the rejection of God's truth in the "Gospel of the kingdom," which has been published as a *witness* to the nations—that thus they had grieved the Holy Spirit—that he had flown and left them—and that "ICHABOD" should be written on every church door: *for the glory is departed.*

This has been considered harsh, even by some of the professed believers in the Advent doctrine. But the following article from the New York Evangelist is a full confession that it is even so. "*The Spirit of God has departed.*"

He has been grieved away. We ask, "IS THERE NOT A CAUSE?" S. S. S.

THE GREAT CALAMITY.

The aspects of the times, both religious and political, are ominous. The horizon is overcast and cloudy. The moral barometer is impulsive and low, and indicates any thing but a healthful atmosphere. Serious and reflecting men may well pause, ponder, and pray. The watchmen of Israel have need to go up, and look out from the watch-tower, and observe carefully the signs in the moral heavens.—If they look towards the southern sky, the aspects are cloudy and dark, and particularly portentous of danger to many interests which deeply concern the welfare and safety of our country. In whatever direction the watchmen turn their eye, there is just ground for apprehension and alarm. Indeed, a great and sore calamity already rests on the land. It must be regarded as such, and deeply to be deplored by every serious and candid man who takes a just view of man's relations to God, and his well being in the world to come. All man's hopes of happiness in an immortal existence depend absolutely on the presence and saving power of the Spirit of God. The extended and prolonged absence of this messenger of mercy, and the consequent dearth of revivals, we regard as a great and sore calamity to the Churches of this land. We are not unmindful of the blessed fact, that revivals do exist in a few places, distant apart, to cast a ray of light and hope on the deep gloom; but this only serves to render the calamity more apparent and deplorable. It cannot be denied that a terrible apathy on the subject of religion widely prevails.—Piety is stunted in its growth, and chilled, and well nigh

frozen. The great heart of the Church, whose pulsations of deep and expanding benevolence ought to be strong and mighty, beats languidly. Its movements are sluggish and slow, betokening disease. Its functions, which ought to be vigorous and healthful, imparting its living and breathing impulse through all the land and world, have lost their energy and effect. The moving power from on high has been withdrawn. The Spirit of God has departed. He has been grieved away. He came on a mission of infinite love, breathing life into the dead and dark hearts of men; but he has been most ungratefully treated, and his benign and heavenly influence undervalued and slighted. His departure was and is a great calamity. His continued and prolonged absence indicates the deep guilt of the treatment which he received. The extent and bearings of such a calamity are not measurable in time, or by the flight of years. Such a calamity affects the dearest interests of men in all time and in eternity. It leaves Churches barren and unfruitful. It leaves the children of the Church to grow up and die in impenitence. It leaves the souls of men exposed to the wiles and snares of the adversary, with no Almighty arm to lift up an effectual barrier to his inroads and machinations.

If this land is to continue the birth-place of liberty and "the home of the free," if the blessings which have made this land the glory of all lands, imparting peace and plenty, and breathing happiness and good will into all the relations of social and civilized life, are to continue to be our cherished inheritance, the religion of the Bible must exert its hallowed influence. The purifying and preserving power of religion must be *felt* on the heart and conscience. The great mass of the people must come under the sweet and sub-

duing influences of the gospel. But these influences are exerted and rapidly extended over the minds of men only by the power of the Holy Ghost, as its manifestations are seen in revivals of pure and undefiled religion. But these seasons, which in past years have widely diffused their salutary effects, have ceased. Fruitfulness and warmth in religion have given place to barrenness and coldness. A frightful indifference to the great interests of the soul and eternity is manifested even by religion's professed friends. The great moral barriers and restraints on the passions of men are beginning to give way or to be overleaped. The fear of God, and the dread retributions of eternity, are losing their hold on the minds of men. Incipient infidelity is beginning to show its dark and cheerless aspect. Hideous crimes and moral defalcations are becoming more bold and frequent. And this sad state of things has come about, and is waxing worse and worse under the frown and displeasure of the God of nations, by the grieved absence of the Holy Spirit and the melancholy dearth of revivals.

The dearest interests of men in this world are suffering a sore calamity in every just view of the case. It is a calamity which may well be laid to the heart by those pastors and people every where, and mourned over and prayed over till the clouds are removed and the sunshine of heaven again break forth, diffusing far and wide the light of life, and the renovating influences of that Gospel which elevates and refines the faculties and hearts of men on earth, and educates them for the companionship and society of heaven.

March, 1845.

"AND THE DOOR WAS SHUT."

The great question which now agitates the minds of a certain class of "Adventists," appears to be this:—"Is the door shut?" The position which we have taken—without the very best of reasons—and which, in the strength of Israel's God, we feel fully able to defend, is "a stone of stumbling and rock of offence to both the houses of Israel." But, blessed be the name of God, we find it to be a rock on which we can firmly stand and never be shaken. *None will fall who do not stumble at that stone.*

But let this position be tested by the unerring Word of God. If it shall abide that test, let it be received by the "little flock;" but if not, let it be rejected. Of one thing we may be sure:—the sheep of Christ's fold will hear the voice of the "good Shepherd," and *they will follow him.* But *a stranger they will not follow,* FOR THEY DO NOT KNOW HIS VOICE. Let us follow, then, when Jesus leads.

We will examine, then, some of the proofs contained in "the testimony of Jesus," which is "the Spirit of Prophecy," and in the law of Moses, which we are commanded to remember: for the word says, Isa. viii. 16, "Bind up the TESTIMONY, seal the LAW among my disciples." Again, verse 20,—"**TO THE LAW and to the TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.**" And who are they that have no light in them?—The 19th verse shows us plainly who they are. "And when *they* shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter (i. e. mesmerizers); should not a people seek unto their God?" Do any seek to such?—

Beware of their teachings--there is no light in them.--
There lamps have gone out.

In the parable of the virgins our Lord shows us clearly that the wise virgins and the foolish moved together till the Bridegroom came to the marriage and the door was shut. *After that* a wall of separation, and *that closed door*, were found to exist between the two classes. No distinction was apparent between them till they all began to feel the searching power of the midnight cry. Then the foolish being aroused from their sleep, and seeing the condition of their lamps, and their destitution of oil, began to call upon the wise for sympathy and aid; but were wisely directed to go to them that sell, and buy for themselves. The oil which the wise took in their vessels is the anointing of the Holy Ghost. See 1 John ii. 20, 27; Rom. viii. 11; 1 Cor. iii. 16, 17; vi. 19, 20; 1 Thess. iv. 3, 4. They who are thus the temple of God, and who possess the wisdom that cometh from above, would not give foolish counsel. When the cry was made, therefore, it was possible for the foolish virgins to obtain oil; had they applied immediately to the right source. But ah! their folly still clung to them. God's Word declares, Pr. xxvii. 22, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Thus it was with the foolish virgins. Instead of heeding the counsel of the wise and going to them that sold, they went to them that could not sell. Instead of asking of God in faith and humility for the gift of the Holy Spirit and receiving it liberally, they, in their folly, went to other sources: some to commentaries, some to their own spirit and understanding, and some to mesmerizers. And if they called on God, it was not in faith but wavering; and James says, "Let not that man

think that he shall receive any thing of the Lord." But had they asked of God aright, they would have received it.

Our Lord tells us that "while they went to buy, the Bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut." Is this coming of the Bridegroom to the wedding, the final appearing of our Lord as the King of glory? This is an important question, inasmuch as it involves the very point at issue. If we can answer this question, the point will be decided; for it is when the Bridegroom comes *to the wedding*, that the door is shut. Now let us turn to Luke xii. 35, 36: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return FROM THE WEDDING; that, when he cometh and knocketh, they may open unto him immediately." It is perfectly evident that if we are to wait for our Lord's return *from* the wedding, the marriage must take place before his coming to earth. Consequently the door is shut before.

But what is the marriage? Is it a literal wedding, or a figure? All agree that it is a figure. But what does it represent? Surely no one can deny that it represents a *union* consummated between Jesus Christ the Bridegroom and his Bride. But what is the Bride? Let the blessed Book of God answer the question. Rev. xxi. 9, 10, "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee THE BRIDE, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me THAT GREAT CITY, the holy Jerusalem, descending out of heaven from God.

Did the angel fulfil his promise? If he did, when he

showed the great city to John, he showed him the Bride. Therefore the Bride, the Lamb's wife, is the *city* or *kingdom* of the New Jerusalem. Any man who cannot see this great and glorious truth, is in a most fearful state, "in darkness until now." But blessed are those eyes that see, and those ears that hear.

Some there are among us, whose wisdom is that of this world, which is foolishness with God, who would have us believe that great city to be nothing more than a figure of the gospel church. Let us examine this a moment. If the Bride be a figure of the city, (which it certainly is,) and the city be a figure of the gospel church, then the Bride is only the figure of a figure—the shadow of a shade! Such mystic phantasies may do for those false teachers who would figure away our glorious inheritance; but can never satisfy those who receive the KINGDOM OF HEAVEN as little children. No, no. They "shall inherit substance." "God is not ashamed to be called their God, for he hath prepared for THEM A CITY." Heb. xi. 16.

It is written that "they which be of faith, the same are blessed with faithful Abraham." But for what did Abraham look by faith? Paul tells us, Heb. xi. 10, "For he looked for a CITY which hath foundations, whose builder and maker is God." Did Abraham look for a church?—But now let our brother Paul tell us more about this city.—See Gal. iv. 26, "BUT JERUSALEM WHICH IS ABOVE, is free, which is the *mother of us all*." Is the church above? O! no. Captive Zion is in the dust. And the most of God's people are sleeping in their graves. True there are a few who have ascended on high. Enoch is there, and Moses, and Elijah, and those that rose from the dead with Jesus.—But these do not constitute the New Jerusalem, our mother.

And if all the great multitude of saints, that are sleeping in the dust of the earth, were now above, they could not be our mother;—they are our brethren. *The church is not the mother of itself.*

Again, we read in Isa. xxvi. 2, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." See also Rev. xxii. 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into THE CITY." Does any one perceive in these passages the least evidence that "the city," into which the righteous nation, that have kept God's commandments and his truth, are to enter, is the church?

But enough. We see clearly what is the Bride, and what is her locality. She is above—in the heavens, and will descend with the King, her husband, shortly, to receive all her children. See Isa. xlix. 18, "As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." It is thus that she will be fully adorned as a bride for her husband. The fine linen, with which she will be arrayed, is the righteousness of the righteous nation, who will enter her gates and walk her golden street.

Now can the Bridegroom and Bride descend to receive all the children of the bride-chamber, before they are united in wedlock? In other words, can Jesus come with power and glory as a king, and bring with him the holy city, the capital of his kingdom, and receive his people to himself, and into the house prepared for them, before he has entered and taken possession of it himself? It is perfectly evident he cannot. He must be crowned and take full possession of his glorious palace, and then he will be ready, on his part, to descend from heaven, to gather his ransomed ones home.

As the marriage, therefore, in the parable, is designed to represent the union of Jesus with his kingdom at the New Jerusalem above, we see that the wedding must necessarily take place before he comes in glory as a king; and when he comes to the earth, he comes *from* the wedding, and not *to* it.

But some will object that the Christian church, is in many places in the writings of the apostle Paul, spoken of as a bride. To this I answer, that in the first coming of Christ a union was effected between him and his church, which is represented as a marriage. The relation of husband and wife has subsisted between them ever since. And all who have been truly converted to the faith of Christ have been, in spirit, joined with him in wedlock. See Eph. v. 22-32. Notice particularly verses 31, 32: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning *Christ and the church*." Paul quotes the words of Adam in the garden of Eden when the woman was first presented to him; plainly showing that the union of the man and woman was a figure or type of the union of Christ and the living Church. He also says, in verse 30, "For we are members of his body, of his flesh, and of his bones," as Adam said concerning the woman, "This is now bone of my bone, and flesh of my flesh." We see, therefore, that the marriage, in the parable of the virgins, cannot be the former union of Christ with his church, but must be his receiving the kingdom.

In Matt. xxiv. 30, the Lord says, "they shall see the Son of man coming in the clouds of heaven *with power and great glory*." Must he not have received the power and glory before he comes? But again, in chap. xxv. 31, he

says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory*." Does any one sit on a throne unless he be a king? Certainly not. Accordingly he says in verse 34, "Then shall ~~THE KING~~ say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." So we see that when our blessed Lord comes to the salvation of his waiting people, he comes a King, and has a kingdom to bestow, and not as Bridegroom, to receive the kingdom. Daniel saw, in vision, our Lord in the act of receiving the kingdom, Dan. vii. 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Daniel says, he "*came* with the clouds of heaven, and *came* to the Ancient of days." Jesus says, "the Bridegroom *came* &c." But neither of them says he came to the earth. And it is certain that he could not thus come at the point where Daniel saw him:—for when he comes to the earth, it is, as we have already seen, with power and great glory; whereas Daniel saw the kingly power and glory given him. This was while the Ancient of Days (i. e. God the Father) was sitting in judgment. Therefore the judgment of the living and the dead must precede the appearing of the Son of man, to *execute judgment*. God the Father first decides upon the character and destiny of all, both living and dead. As proof of this, see Ps. l. 6; Rev. xx. 12. During the time of this

process of judgment the Son of man mounts his ear of glory, and comes before his Father and the vast multitude of angels that minister unto him and stand before him, and there confesses the names of all who are not ashamed to confess him before men. The Father hears with an approving smile, and, the reconciliation being complete, the Father gives the kingdom to his Son, and gives him "authority to execute judgment also because he is the Son of man."

The beloved John, when caught away in vision, in the isle of Patmos, saw our blessed Lord at a point subsequent to this, and before his descent from heaven. Rev. xiv. 14, "And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." At the point where John saw him he had received the kingly power, as is evident from the crown upon his head.—And yet he had not reaped the harvest of the earth. It follows, therefore, that our blessed Lord ceases to act in the character of High Priest according to the type of the *Levitical* priesthood, and assumes the crown, and the sceptre, before he comes in glory to take his people home.

The completion of the great work of reconciliation or atonement for the world, must necessarily be on the tenth day of the seventh month. It is not possible in the nature of the case that it should be otherwise. We cannot suppose that God would lay a special stress upon the *definite time* for the observance of the type, if it were not to be regarded in the antitype. This would be a most gross absurdity.—It would be making the sign greater than the thing signified, and regarding the shadow as of more importance than the substance which cast the shadow. But God was very

particular in regard to time in the shadow or type; see Lev. xxiii. 4, 37. Every thing was to be observed in its season—every thing upon its day. *Time* was, therefore, in the law, a very important point; and must be strictly regarded in its fulfilment. And in Matt. v. 17, 18, our Lord declares that his first coming was not to destroy or nullify the law; but, on the contrary, till the passing away of heaven and earth, not one *jot* or *tittle* of the law should fail of its fulfilment. It was on the *tenth day of the seventh month* that the Levitical high priest finished the atonement after his coming out of the most holy place, by putting the sins of all Israel upon the scape-goat which subsequently bore them away "into a land of separation;" see Lev. xvi.

The Levitical high priest was a type of Jesus our great High Priest—the most holy place, a type of heaven itself, to which Christ ascended, to appear in the presence of God for us—the coming of the high priest out of the holy place, a type of the coming of Jesus out of the "third heaven" to the New Jerusalem—and the bearing away of sins by the scape-goat, a type of the blotting out of all the sins of God's people when the "*times of refreshing*" come from the presence of the Lord; see Acts iii. 19. It is utterly impossible for these things to be done at any other time than on the *tenth day of the seventh month*, without making the Law of God a nullity, and our Lord Jesus Christ a liar.

It was formerly supposed that when our great High Priest should come out of the most holy place, he must necessarily come at once to the earth. But this was a mistake. The Levitical high priest completed the atonement *after he came out*. Now had Jesus come to the earth at his coming out of the third heaven, he must have completed the reconciliation, in the antitype, on earth. But the Apostle

Paul declares, in Heb. viii. 4, "For if he were on earth, he should not be a priest." It follows therefore, that the atonement for the world must be finished by Christ before his descent from heaven to earth. And it is as clear as the sun at noonday, that our Lord must leave the Holy of holies, or the Heaven of heavens, on the *tenth day of the seventh month*.

On the same day the jubilee trumpet was always to be blown; see Lev. xxv. 8, 9. In the year of the jubilee the land was not to be sown or reaped—those who were in captivity were to go free—the land was restored to the original proprietors—and every man returned to his family and to his possession. Surely we have in this a most perfect type of the glorious Jubilee—the year of God's redeemed—when the captives of Zion will all go free, and the righteous shall inherit the land, in the gathering of the "WHOLE FAMILY," in heaven and upon earth, and "*the redemption of the purchased possession*." And as the jubilee trumpet was sounded in the forty-ninth year, and the redemption followed in the fiftieth year,—so, in the antitype, our Lord must cause the great trumpet of alarm to sound through the land, for the glorious redemption of Zion.

Is not the "*mystery*," or reconciling of the world, finished then? Most certainly. For God's law declares that the trumpet shall be sounded IN THE DAY OF ATONEMENT. What follows? It follows that the mystical body of Christ is complete—the last member has been added to it, and the books are full. The seventh angel has begun to sound his trumpet, and *the mystery of God is finished*.—The Master of the house has risen up and *shut to the door*. *The Bridegroom has come to the wedding*—AND THE DOOR IS SHUT. In the parable of the marriage of the

king's son, in Matt. xxii., we find the guests are all collected together in some place, and undergo an examination, preparatory to their sitting down to supper: see verses 10–14. The king *comes in* to see the guests; and finding among them a man who has not on a wedding-garment—commands that he be bound and *cast into outer darkness*.—Where are the guests at the time of this examination? In the guest-chamber. Surely that is not in the kingdom of glory. None will ascend to meet the coming King, and then be cast out. Consequently the guests go into a place or position represented in parable by a guest-chamber—the door is shut—and the examination takes place, before the guests sit down to the great marriage supper of the Lamb.

S. S. SNOW.

March 20, 1845.

A WORD TO THE ADVENT BRETHREN.

There has been a very general and strong prejudice, created of late, against the "Watch," on account of the recent articles of Bro. Storrs. These communications are expressed in the author's peculiar, emphatic style; and being opposed to the views held by many, are considered severe, and uncalled for. Bro. S. having taken so active a part in our former movements, and having done, as he conceived, much harm, by his *positiveness*, about the seventh month, we considered it but an act of justice to him, to let him speak freely his sentiments now, as he had before; especially, as he was solicited, on all sides, for the publication of his views. We consider him alone responsible for them. He, also, wishes to be considered so.

We have given our own views, repeatedly, in the "Watch" and "Herald." And, it is well known, that we recognize the hand of the Lord in all that was true, and of good tendency, in it. The repentance, and consecration to God,—the sacrifice we made for the cause,—the awakening of professors to holiness,—the conversion of a multitude of sinners, we must, even with humility and gratitude, acknowledge to be of God. But, in the time, and interpretation of the types, we sincerely believe we were mistaken. The Cry that was then made, was a *part* of the general cry, and not the *only*, and *final* one. Hence, we continue, as before, to warn and teach all men, that they may be ready, when the Bridegroom shall come. This we believe to be our duty; and we desire wisdom from God, to direct us in our right performance.

The recent movement, relating to the coming of the Bridegroom, and the shutting of the door of salvation, consequent on the cry of the seventh month, we believe to be an error. For this belief we have given our reasons, in full, in former numbers of this paper. We also regard it as a duty, which we owe to God and the dear brethren scattered abroad, to warn them against it, as an error fraught with the most serious and disastrous consequences. Its creed, or position, as given by authority, violates every principle of the Gospel of the ever blessed God. Read it: "A wicked world, and a corrupt, apostate, world-loving Church, no longer share our sympathies, our labors, or our prayers." DOES INFIDELITY teach anything as horrible as this? Do not Infidels teach us to be humane? Do they shut out from their sympathies the suffering and unfortunate?—Yet such is the position that some brethren have assumed!! Bro. Snow published it to the world; and

the editors of the "Hope of Israel," uniting in the same sentiment, re-publish it, thereby endorsing its doctrine.—We can but regard this and its kindred sentiments, as tending to the destruction of the essential elements of the Christian character. The Word of God teaches us to pray for *all* men,—for *enemies*,—for those who *despitefully use us*! This, our brethren declare, they will do no longer! No; their enemies—the Church—the world—cannot share their sympathies, or prayers! And even Adventists, who do pray for sinners, and labor for the salvation of men, are denounced! Is this the spirit of the benevolent Jesus, who died to save men? who has commanded us to publish salvation to sinners, to the end of the world? We think not. We believe nothing occurred, in the recent movement, that has brought us to a *final close* of the present dispensation,—nothing to justify such monstrous conclusions. As a brother,—as a friend,—as a fellow laborer—who has done something in this blessed cause—we do entreat our dear brethren to pause, before they go further. We have every evidence that the door of salvation is open wide. Why will not our brethren believe us, when we testify? Have we not been men of truth? Did we ever deceive you?—Is it rational to suppose that we would attempt it, on a subject so awful as this? No! But you think we are deceived in this matter. Well, then we always were. And more; you, likewise, have always been deceived, in relation to the salvation of souls; for we have the *same* evidence *now*, on this point, that *any* of us ever had. Does this new view pervert the moral powers, so as to destroy all confidence in another's moral rectitude? The fearful, and awful responsibility of the position, taken by our brethren, may well

cause angels to tremble, who rejoice over repenting sinners.

We wish, in this place, to call attention to Bro. MILLER's letters on this subject. It will be remembered that he spoke of the *door being shut*, with the *greatest caution and doubt*. Yet, much capital has been made of them, to add weight to the sentiment, that the door is *positively closed*.—He assures us, and others, that he cannot give his name or influence to that doctrine. We hope the brethren will not be deceived as to Bro. M's. position. See his letter, in the 12th No. of the "Watch."

We will notice one more feature in this movement; namely, the manner in which some of its friends are led to interpret the Scriptures. One specimen, from Bro. SNOW, shall suffice. Zech. xi. 8,—*"Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me."* Bro. S. told the congregation in Franklin Hall, a few weeks since, when expounding this chapter, that the Holy Ghost had revealed to him, who these "three shepherds" were. They are: J. V. HIMES, the "idol shepherd," the other two, GEO. STORRS, and J. LITCH. So then, we are cut off; this has been done since the seventh month. So now, God "*loathes*" us, and we "*abhor*" our God!—This is the judgment of Bro. Snow!! How are the mighty fallen! Are these the infallible interpreters of God's Word? This is only a specimen of much that might be presented; but we forbear. This is the way the Bible is perverted, to gratify a morbid state of mind. We have no confidence in such teaching; and no warning to others, in relation to it, is needed from us.

These things show us the necessity of placing our feet on the Rock of Truth; and of adhering closely to the prin-

ciples of interpretation by which we have been guided from the first, in our study of the Scriptures. We have no other safe ground, on which we can stand. Here, then, let us stand and work, until our blessed Master shall come.

But, if firmly planting ourselves upon the original Advent faith, and sustaining and carrying out the general views of Bro. MILLER, on the prophetic Scriptures, and rejecting new and strange views, and extravagances, in devotion and practice, shall cut off the support of our friends, then we shall consider that our work is done. We are content to await the result. We are immovably fixed.

J. V. HIMES.

New York, March 27, 1845.

THE SEPARATION.

The brethren of like precious faith, who are scattered abroad, would doubtless like to know the condition of things in this city. I have to say to them that the present truth has taken deep hold on the hearts of many of the brethren and sisters here, and they are rejoicing in its light. The congregation at Franklin Hall, to whom I have, till recently, ministered, has divided, and the portion that sympathise with my doctrine have withdrawn, and, with some of our brethren, from the other congregations, have opened a meeting in the lower lecture room of the Medical College in Crosby street; and the Lord is with us.

S. S. S.

March, 1845.

THE NUMBER OF THE NAME OF THE BEAST.

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred three score and six." Rev. xiii. 18.

The pope of Rome is the personification of Antichrist—the head and representative of the Man of Sin. He wears a mitre with this inscription: "*Vicarius Filii Dei*,"—i. e. *The Vicar of the Son of God*; a name or title which he impiously assumes, and which contains the exact number 666. Selecting the letters in this name, used by the Latins in numbering, we give their numerical value thus:

V — 5

I — 1

C — 100

I — 1

V — 5

I — 1

L — 50

I — 1

I — 1

D — 500

I — 1

666

S. S. S.

March, 1845.

CAUTION.

I feel it my duty to caution our beloved brethren against the various wiles of the devil. True, we are not ignorant of his devices. But after all there may be danger, while we are striving to avoid one extreme of error, that we run into the opposite extreme. While seeking to do *every duty*, we may, if not watchful, be drawn aside, and induced by the teachings of those whom *the Lord has not called* to the work of teaching, to engage in the performance of *imaginary duties*, such as a new baptism, kissing, washing feet, &c. And these things may be made tests of Christian character. But the word of God does not teach thus. And we do well not to be "turned aside to vain janglings."

James says: "My brethren, be not many masters; knowing that we shall receive greater condemnation." The word *didascaloi*, translated masters, signifies those who teach. Hence we learn that the apostle warns us against the schisms and confusion, and consequent condemnation that must necessarily be produced, if all set up for teachers,—some inculcating this thing and some that. Oh! my brethren, be wise as serpents, and harmless as doves.—Watch and pray—the Lord is at hand.

A word to the *wise* is sufficient.

S. S. S.

March, 1845.

From the Day Star.

LETTER FROM WM. MILLER.

Many of the Second Advent brethren have enquired, Where is Bro. Miller, and what are his views now? I first thank you, my brethren, for your solicitude for me,

and now permit me to give you my settled and firm conviction of our present condition.

In reviewing my former convictions of the truth of God's word, I am not in the least shaken. I have still the same unwavering confidence in its inspiration and truth, as ever. As it respects the way, or rules, by which we are to get a true understanding of the same, and of its doctrine, precepts and promises, I have in no case yet detected an error. As it respects the prophecies, and the mode we have used to understand their fulfilment, I am not yet prepared to give up my confidence therein. Wherein, then, say you, is there any difficulty? I answer, *Time* has shown there is a wrong somewhere, and now we are under obligations, say our opposers, to correct that wrong, or give up the whole ground, and go back to them. I know of no stronger obligation for us to correct a wrong, if we have one, than they are under to correct us if they can, and I am absolutely certain that they have shown no better light, and in many cases not near as good, as we have, especially on prophetic chronology.

If I was obliged to give up the mode which protestant commentators have formerly adopted, and follow Stewart, or Chase, or any which I have seen of modern writers who have opposed our views, I must give up my Bible as a weak, silly, insufficient revelation, of so little consequence to us, that it would lose its whole value to me. But they cannot be true. What then, say you, is the wrong? I will answer you according to the best light I now have. And I hope to humble myself in such a manner as to receive more or better light, if God or any of you should give me such.

I cannot see that we were wrong in the chronology. That the prophetic numbers did close in 1844, I have but little

doubt. What then was there worthy of note that could answer to the ending of the periods under these numbers so emphatically describing the end? I answer. The first thing I will notice is, "The hour of his judgment is come." I ask, is there anything in the scriptures to show that the hour has not come, or in our present position to show, that God is not now, in his last, judicial character, deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at his coming, or the angels may know whom to gather, when they are sent to gather together his elect, whom God has, in this hour of this judgment, justified? Rom. viii. 33. We cannot be present until we are collected, and we must be justified, and our names all registered in the Lamb's book of life, and the books be opened, before we can be well examined by the angels. And what is the order of the judgment? Dan. vii. 9-11; Rev. xx. 4, 5, 11, 12. First, the throne, and him that sat on it, called the Ancient of Days. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment must set and the books be opened, then the great whore must be judged, and then will appear the Son of man in the clouds of heaven, when the saints will be raised, the living changed, and both be caught up to meet the Lord in the air. The earth cleansed by fire, the wicked and all the works of man burned up; the kingdom of the saints given to the Son of man under the whole heaven, and he is to reign for ever and ever. This is the order as given by the prophets and apostles, and in their very language. I know of no rule to change the order of these events, any more than the words, and to do either would, in my opinion, be the highest kind of sacrilege we could commit. I

have believed that the throne set in heaven would be the first thing mortals on earth would see, and would be the sign of the approach of the Son of man, the sight of which would cause all the tribes of the earth to mourn, and produce the cry to the rocks and mountains to fall upon them, and hide them from the face of him that sitteth on the throne. This would be a sign no mortal would or could mistake, and would produce the effect spoken of by the Savior, as worded by Matt. xxiv. 30. Yet I am not positive that man in his mortal state, while he tabernacles in corruptible flesh, will be able to see this glory and live. It also seems, by John's description of this event, (Rev. xix. 1, 2, 11,) that the scene of judgment begins in heaven, and the first thing mortals on earth will see, will be the messenger of God (Rev. xx. 1,) who is Jesus Christ, descending from God to execute the judgment written in heaven, and fulfil the decrees and promises made in heaven by him who sitteth on the great white throne. See Rev. ii. 4-7, and xi. 4-6; Hab. ii. 20; Zech. ii. 8-12. "After the glory hath he sent me unto the nations that spoiled you." If this is true, who can say God is not already justifying his sanctuary, and will yet justify us in preaching time.

I am yet on the rock of presumption, as Bro. Storrs calls it, and I cannot honestly get off. To jump into every boat that comes along and call each of them truth, and then delusion, how shall I ever know I am in the truth? I think I can see two great leaks in Bro. S' boat Truth, and I hope he will find it out before it dashes on the breakers of the world's applause, or swamps on the quicksands of unbelief. One of these will be the end of his voyage if he continues in his present, perilous position. I am on the rock yet. I know my Captain will not fail. True, I expected the

steamer the same time it started from the heavenly port; herein I might have been a little careless in not discovering the exact time it would take to arrive at the rock; therefore I must *wait* and have *patience*. I did not go on to the rock for a few days only, and then to jump on to the first boat that came along, especially one where I found all the scoffers and worldlings. No, no; I believe God will justify our times yet; I may not be able to tell how, but that is no reason why I should give up my faith. Could Abraham tell how he was to receive Isaac as from the dead, until the event declared it? Certainly not. I expected Christ on the tenth day of the seventh month, and looked for him. Was that presumption? We are commanded to watch and look, and why not on that day as well as any other?

If we are right in believing in experimental religion, I am sure I never experienced a more holy or beneficent effect in my life than then. And one thing I do know, if the advent brethren were ever blessed, they were blessed then. Surely this does not look like presumption, any more than Abraham offering his son, or Jonah preaching forty days. I will acknowledge, to believe without evidence would be presumption, or to say, "if it did not come then it could not come under fifty years." Such views and expressions I have no fellowship for. These and the like, are out of our hearts; and come under the text, Deut. xviii. 20-22. But who can honestly say, we had no evidence that he might come then? The evidence that Bro. S. admits, that he is near, even at the door, is enough for my purpose. And I am thankful to God that I was on that rock then, and I hope to remain strong in faith, making no compromise with flesh, or the despisers of our hope. I have no guilt in proclaiming time, for the time is by God revealed, and where-

ever the mistake may be, it is not in my power to rectify it; I must leave that with God. I am waiting patiently for God to reveal the mystery of *time*, or 1843 and the movement of the seventh month. I deny that either of those times was a lie. (See Webster's definition of a lie. We can only be mistaken in the precise time, the facts will prove the truth yet. I am, as ever, yours,

WM. MULLER.

Low Hampton, March 30, 1845.

From the Jubilee Standard.

NOTICE TO CORRESPONDENTS.

I wish to say, once for all, to those friends who write for this paper, that the sole object of publishing the Standard is to "feed the flock of God;—to give "meat in due season," to the *household of faith*. The great master of the house is coming shortly, and I intend, by his grace, to be found so doing when he shall appear.

Our time is very short—and we *must not*, therefore, enter the field of controversy. Although I am not the keeper of the creeds or consciences of other men, yet I feel a great responsibility resting upon me; and that it is my bounden duty to publish nothing which is not in harmony with the teachings of God's blessed word. By this I do not mean to be understood as endorsing, in minute detail, everything contained in those communications which I publish. But I do mean to say, that as a servant of Christ the Chief Shepherd, I am not at liberty to fill the paper with matter which I do not believe to be appropriate to the crisis in which we are living, or which is not in harmony with the truth which I love and cherish and proclaim.

I believe without a doubt that God, and not man, has been leading us in the advent movement as a whole. I believe that the vision was written and *made plain* upon tables, according to the word of God. I also believe that when God gave that command, he intended that we should have the right dates from which to measure the vision, and that his intentions have *not been frustrated*. Therefore the 6000 years of the mystery of God, or the salvation of sinners by a mediator—the seven times allotted by the God of nations for the domination of the four horns, or Gentile kingdoms, over the host and sanctuary—and the 2300 days from the going forth of the commandment to restore and build Jerusalem to the time of the cleansing or justification of the sanctuary, ended in the 7th month of 1844. Any argument, however specious and plausible it may be, which goes to show that the periods did not close then, is calculated, if carried out to its legitimate consequences, to throw us into darkness, and destroy our confidence in both the providence and word of God.

Did not our heavenly Father, by his providence, superintend the preserving, transcribing and translating of the sacred scriptures? Yes, verily. And he is an infidel who denies it, whatever he may call himself. Well, is it not equally certain, that if the Lord, in his wisdom and goodness, gave periods of *time* in the "sure word of prophecy," and they "*were written for our learning*," that he would be *wise* enough, and *good* enough, and FAITHFUL enough to give us a TRUE CHRONOLOGY? We have no middle ground on which we can firmly stand, between this position and blank infidelity. God help his dear children to be *wise*.

Our past experience has not been a delusion of man or of the devil. *No, no. The mighty movement was of God.*

The preaching of 1843, as the vision was written on the tables, was according to his word, and the Spirit bore witness, though the periods did not expire in 1843, but admitted of a *tarrying time*, according to Hab. ii., Heb. x., and Matt. xxv. Then, while the Bridegroom *tarried*, and the virgins slumbered and slept, the angel of Rev. x., Elijah, began to cry *with a voice like a roaring lion*, "BEHOLD! THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM—ON THE TENTH DAY OF THE SEVENTH MONTH." The virgins were aroused by the thundering cry. They arose from their slumbers and trimmed their lamps. Would they have done so if it had been a false alarm? No; they would have slumbered on. Jesus teaches us that they all slumbered and slept till the midnight cry awoke them. The 7th month message did awake them, and was therefore the *true cry*.

Did that true cry proclaim a falsehood? No; for the message was of God. Therefore it declared the truth;—and those periods ended, the Jubilee trumpet was sounded, the atonement was finished, the Bridegroom came to the wedding, and the door was shut, in the 7th month of 1844.

Any articles which are not in harmony with this position, I am not at liberty to publish.

New York, April 10, 1845.

S. S. S.

BEHOLD, HE COMETH.

We are told by our Lord, in Luke xxi., that "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity;

the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.—And then shall they see the Son of man coming in a cloud with power and great glory."

But the most convincing sign of all, with the exception of the glory of God revealed, which is "the sign of the Son of man," is the fulfilment of the parable of the virgins. Every part of that parable has been fulfilled but the crying "Lord, Lord! open unto us." And we already begin to hear that cry. And we shall need the firmness of brass or adamant, that we be not moved from our steadfastness by *human sympathy*. May the Lord, in great mercy, enable us to "REMEMBER LOT'S WIFE!"

Think you, beloved, that righteous Lot tarried in the plain to confer with flesh and blood, when the companion of his bosom turned and looked back and became a monument of God's displeasure? Was he moved by sympathy and compassion even to *look back* after his dear wife?—No. Had he done so he would undoubtedly have shared her fate. "She became a pillar of salt." Why not a pillar of stone? Because salt has a *preserving* or *saving* quality. Moved by sympathy she cast a fond look backward on the luxurious and licentious city she was leaving to destruction, with her house, her possessions, and her relatives and friends, no doubt desiring to save them if possible; and the retributive justice of God was visited upon her instantly.—And where, a moment before, she stood a breathing form, warm with the purple current of life, nothing now remained but a cold and lifeless pillar—a monument of her longing desire to save those which it was the purpose of a righteous God to destroy. Beware that you do not forget Lot's wife;

but, like Lot, let your faces be as flint, and speed your flight to the place of refuge, that you may reach it and be safe when snares, fire and brimstone, and a horrible tempest shall be rained upon the wicked.

The analogy of God's dealings with his people, and the lessons that are taught in many of the types given to foreshadow the great day of the Lord, all conspire to show us clearly that the doom of the world must be sealed, and the sympathies of the little flock, who are to receive the kingdom, must be entirely sundered from the world, before King Jesus comes in robes of vengeance to execute judgment.—Strange indeed that any intelligent child of God can believe that the Lord of glory is to descend from heaven to destroy the ungodly, and at the same time find some of his people on their knees praying for their salvation! This would be impossible, for "as many are led by the Spirit of God they are the sons of God." And if we are led by the Spirit, we shall not be led to pray for the salvation of those whom God has determined to destroy.

Let us look at the case of the antediluvians, whose destruction is given as a type. God saw that their wickedness was great, and he said, "My Spirit shall not always strive with man, yet his days shall be a hundred and twenty years." So long the Spirit was to strive, and then it was to cease its strivings, and their doom would be sealed. But Noah, finding grace or favor in the Lord's eyes, was commanded to build an ark in which he should be saved from the deluge. Peter informs us that he was "a preacher of righteousness." He also says that "Christ hath suffered for sins, being put to death in the flesh but quickened in (or by) the Spirit, by which he went and preached to the spirits in prison, who sometime were disobedient, when once the long suf-

fering of God waited in the days of Noah, while the ark was preparing." Here we are plainly taught, that while the long-suffering of God waited Christ preached to the antediluvians, whose spirits were since in prison, by means of the same Spirit that quickened his body at his resurrection. We see, then, that the striving of the Spirit, the hundred and twenty years, the waiting of the long-suffering of God, and the preparing of the ark, all terminated together. This was seven days before the flood commenced. The invitation was given to Noah, "Come thou and all thy house into the ark:—for yet seven days," &c. Some suppose that Noah and his family entered the ark immediately, but by reading Gen. vii. 11-13 carefully, it will be seen that this is a mistake. It was "in the self same day" that the flood began. The hundred and twenty years of probation to those sinners closed, therefore, and the Spirit ceased to strive, seven days before Noah entered the ark. And those seven days represent, in a miniature type, the "little while" that we are waiting, since the work for the world was done and its doom sealed.

If the work of reconciling the world to God is not finished before the coming of Jesus as King, how shall we understand Rev. xxii. 11, 12? Surely those words of our adored Lord cannot be unmeaning: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly," &c.—When our Lord is fully revealed from heaven in flaming fire taking vengeance on the wicked, will the unjust remain unjust still, and the filthy remain filthy still? Nay, verily; "They shall suddenly be destroyed, and that without remedy." But further, this is a command or injunction:

"let him be filthy still." To whom is this addressed?—Certainly to God's people. They alone can be expected to heed and obey it. And they must do it while they are waiting for Jesus, as is evident from the fact that he immediately adds, "And behold, I come quickly." The point of time arrived on the tenth day of the seventh month, when the atonement or reconciling of the world was completed, and of course no more were to be reconciled. Then he that was filthy must necessarily continue so. At that time we received glorious garments, qualifying us for the guest-chamber. "Blessed is he that watcheth and keepeth his garments."—After that tremendously important point of time, Jesus cometh "quickly," or after the "little while." Glory to God in the highest! that little while will soon be past. And then we shall behold our Redeemer and King in all his beauty and glory. Even so, come, Lord Jesus.

S. S. S.

April 10, 1845.

WARNING.

In the fear of God, and as a faithful sentinel at the post of duty, I warn the sheep of Christ's fold against the machinations and deceptions of wolves in sheep's clothing, who are prowling about from place to place, beguiling the simple and unsuspecting. "Of this sort are they that creep into houses and lead captive silly women." They cause divisions and offences. They teach damnable heresies.—At first they may assume an exterior deportment, calculated to mislead as to their real character and designs. They will appear to be with you in sentiment, and zealous for

the truth. They are also full of a *spirit* which they call the Spirit of God: but it is a *counterfeit*.

One class of them, when they have, as they suppose, gained your confidence and good will, begin to advance their new truths and duties, which are to be made *tests* of Christian character and essential pre-requisites to inheriting the kingdom. Some of these *test-truths* are—that we have received the "new covenant" in its fulness, and hence there are to be none to rule the house of God—that we must be *re-baptized* by washing our naked bodies literally with water—that the distinction of sex is abolished—that husbands and wives *must separate*—and that the brethren and sisters are to *kiss each other* in religious meetings, and wash each other's feet as a religious ordinance! From all such delusions may the Lord deliver us. Beloved, beware of them. Follow the *good Shepherd*, and listen not to the voice of strangers.

S. S. S.

New York, April 10, 1845.

CORRECTION.

[From the Jubilee Standard.]

"In a late number of the "Morning Watch" is an article from the pen of J. V. Himes, in which it is stated that, in giving an exposition of Zech. xi. 8, at Franklin Hall, I declared that the three shepherds that were "cut off in one month," were J. V. Himes, G. Storrs, and J. Litch. The cause of truth is thus made to suffer from the misrepresentations of its professed friends. Permit me to inform the brethren abroad, that the above statement is not true. On the contrary, I have always, when speaking on that point,

taken special care to say, that though I was bound to apply that passage to prominent preachers who *had been appointed* to give the household "meat in due season," yet it was not my duty to call their names. I must tell them *what* those "shepherds" were, but not *who* they were. The application to *those persons* was made by some who heard me.

Will the "Watch" correct the misstatement?

April 3, 1845.

S. S. SNOW.

REPLY TO THE ABOVE.

We assure Brother Snow that it would give us the greatest pleasure to "correct" his statement relating to the three shepherds." We stated the fact on the testimony of several friends, with whom he conversed, to whom he said, that the shepherds were, H., L., and S., as we stated. Besides the above plain and positive avowal, he so minutely described the character of these poor shepherds in his discourse, that no one present, acquainted with the individuals, could avoid the conclusion, that he had reference to *us*; so that, he not only gave the audience to understand "*what*" they were, but "*who*" they were, though he did not give their names publicly at the time.

Finally, he does not deny that those shepherds are three prominent preachers, who "had been appointed" to give the household "meat in due season;" but yet it was not his duty to call their names!!! Now, it is no matter whether it were us, or some other trio of our abused brethren; what he does unto *them*, he does unto *us*.

And lastly, mark, he does not deny that he applies it to *us* "in his heart," even *now*! And is not this the fact?

We have no object in giving an incorrect statement in relation to Bro. S., or any one else. But we considered it our duty to expose such miserable perversions of the word of God.

J. V. HIMES.

P. S. As Bro. SNOW says that our statement was not true, we now state, that if he is disposed to persist in this charge, we will give him the name of a brother, to whom he admitted, that Himes, Litch, and Storrs, were the three shepherds alluded to in his discourse.

Morning Watch, April 10, 1845.

THE THREE SHEPHERDS.

The last *Morning Watch* has published *my* correction of its misstatement, in relation to my discourse on the 11th chapter of Zechariah, delivered at Franklin Hall. But it also publishes a reply from the pen of J. V. Himes, in which he says it would give him the greatest pleasure to correct my statement relating to the "three Shepherds."

Now let it be distinctly understood that I did not ask him to correct any statement that I had made. I wish for no such correction. What I requested was that the *Watch* would correct its false statement respecting my public discourse.—It had been stated that "Bro. S. told the congregation in Franklin Hall, a few weeks since, when expounding this chapter, that the Holy Ghost had revealed to him who these three shepherds were. They are: J. V. Himes, the "idol shepherd," the other two, Geo. Storrs, and J. Litch."

The above statement, I declared, in the last *Standard*, and still say, is not true. I have never, in a public man-

her, either by speaking or writing, mentioned *those names* in connection with *that subject*.

"But," says Himes, "he so minutely described the character of these poor shepherds in his discourse, that no one present, acquainted with the individuals, could avoid the conclusion that he had reference *to us*." Well, I did but read the Bible and apply it, as I was obliged to do, chronologically to these last days. See the connection of the ninth, tenth and eleventh chapters of Zechariah, with parallel passages. And the man who does not see that these plain portions of the word of God must be applied thus, as it regards *time*, is too blind to be a good and safe watchman.—But here is a plain prophecy concerning three shepherds of these last days, "cut off in *ONE MONTH*." What shall we do with it? I did no more than to hold up the picture, as it has been drawn by the pencil of the Spirit of God in the hand of his holy prophets, and some of those who heard my discourse said, "he means *HIMES, STORRS and LITCH*."

After the conclusion of my discourse the question was immediately propounded to me by some one of Himes' partizans, whether I did not mean those persons, and I did not deny the correctness of the application. What then?—Have I not the right of private judgment? And am I under the necessity of affirming or denying anything in relation to it? Somebody was cut off, at any rate; for so it is declared in the Book of God. And as this is considered "a miserable perversion of the word of God," let those who lay this to my charge make a better application, *if they can*.

Now, mark, I do not affirm or deny, in this matter. I only say that there is the prophecy: and in the seventh month movement facts have transpired which look so much

like a complete fulfilment of it, that any honest man, of common sense, might think them truly so.

Dearly beloved brethren,—that month, in which those three shepherds were cut off, will be remembered when these scenes of conflict and of trial shall have ended, and the heavens and the earth shall have passed away. Cast not away your confidence in that month. Hold fast, and let no man take your crown. Corrupt not, Oh! corrupt not
"THE COVENANT OF LEVI."

S. S. S.

April 17, 1845.

THE SECRET CHAMBER.

I am charged with being among those who say, "Behold, he is in the secret chambers." Let us see whether this charge be just.

The Tabernacle made by Moses, according to the pattern given in the mount, was a figure of the *true* Tabernacle, which the Lord pitched, and not man: see Heb. viii. 1—5; ix. 8—10. It was a "pattern of things in the heavens;" Heb. ix. 23, 24. In that tabernacle there were two apartments, one called the sanctuary, the other, the Holy of holies; Heb. ix. 2—8. No one, excepting the high priest, was permitted to enter the most holy place.

Now I ask if the Holy of holies was not a more secret place than the tabernacle of the congregation? And was not that place a type of the Heaven of heavens, to which Christ the great High Priest ascended, to appear in the presence of God for us?

On the tenth day of the seventh month, (see Lev. xvi.) the high priest completed the atonement or reconciling, at

his coming out of the most holy place, and went into the tabernacle of the congregation, when, laying aside the priestly garments, he left them there.

So also in the antitype, Jesus came out of the third heaven on the tenth day of the seventh month, and came to the "TABERNACLE OF GOD," which is to be with men, i. e. New Jerusalem, the capital of his kingdom. If this is saying he is in the secret chambers, I plead guilty. But I leave it with God and his true people to judge, whether the Tabernacle of the congregation, or the Holy of holies, be the secret chamber.

S. S. S.

April 17, 1845.

SPIRITUALIZING.

The great crisis has most evidently come:—the "perilous times" of the last days. And dangers, of almost every kind, now beset our pathway. Every thing will be shaken into fragments which is not built upon the rock of God's immutable and eternal truth. But, blessed be God, those things which cannot be shaken will remain forever. Although the enemy is coming in upon us like a flood, the Spirit of the Lord has raised up a Standard against him.

Among the many errors that are afloat and sweeping the unteachable and unstable to perdition, is one which, like "a fiery flying serpent," is coiling itself around some who have been walking with us, and stinging them to death.—I mean the monstrous sentiment that the coming of Jesus, our glorious King, is spiritual or mystical. This is the legitimate fruit of that false and delusive doctrine, that the great city, New Jerusalem, is but a figure of the church.—

Here is where the "damnable heresy" originates: and consistency requires that after taking that absurd and anti-scriptural view, we stop not, till we land in blind mysticism—yea, further—in blank atheism.

But, beloved, the word of God declares that "He hath prepared for us a CITY," and we do well to believe it. And oh! let us not give those blessed angels the lie who said, "Ye men of Galilee, why stand ye gazing up into heaven? this SAME JESUS which is taken up from you into heaven, shall so come in LIKE MANNER as ye have seen him go into heaven."

S. S. S.

April 17, 1845.

A PARAPHRASE OF JEREMIAH.

The prophecies of the Old Testament were written under the veil of a typical dispensation. Therefore they are to be regarded in a *double* sense—type and antitype being blended. In other words, the prophets, speaking by the Holy Ghost, described characters and events that were far in the distant future, as they saw them through the medium of those characters and events which were shadows or figures of things to come. Not only so, but the very *names* that were made use of, were full of meaning: and those names, when translated, have as much more force and meaning, when applied in the antitype, than they do in the type, as the substance is greater than the shadow.

Babylon of old was a striking figure of the mystic Babylon, i. e. the corrupt, apostate church of Christendom. And all the prominent events, connected with her overthrow, were foreshadowings of those tremendous events that are

now taking place, and will *very soon* take place, in connection with the great day of retribution that is opening upon us. With this view of the subject we give the following paraphrase of the fiftieth chapter of the prophet Jeremiah.

"The word that Jehovah spake against the city of confusion—against the land of the devils, by the prophet that exalteth the Lord.

Declare ye among the nations, and publish, and set up a standard; publish, conceal not: say, The city of confusion is taken, the ancient is confounded, the bitter one is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall be removed, they shall depart away, both man and beast.

In those days, even at that time, saith Jehovah, the children of them that prevail with God shall come, they and the children of Jehovah's praise together, walking and weeping: they shall go and seek Jehovah their God: they shall enquire the way to Zion with their faces set toward her: "Come and let us unite ourselves to Jehovah in an everlasting covenant, never to be forgotten."

My people have been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: therefore they have wandered from mountain to hill, they have forgotten their resting-place. All that found them have devoured them: and their oppressors said, "We offend not, because they have transgressed against Jehovah, the habitation of justice,—even against Jehovah, the hope of their fathers."

Remove out of the midst of the city of confusion, and go

forth out of the land of the robbers, and be as he-goats before the flocks. For behold, I will raise and cause to come against the city of confusion an assembly of great nations from the north country: and they shall set themselves in array against her; from that time she shall be taken; their arrows as of a mighty expert man, not one shall miss the mark. And the land of the spoilers shall be a spoil: all that spoil her shall be satisfied saith Jehovah. Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye have become fat like the heifer at grass, and bellow as bulls; your mother shall be grievously confounded; she who gave birth to you shall be ashamed; behold, the last of the nations—a wilderness, a dry land, and a desert. Because of the wrath of Jehovah it shall not be inhabited, but it shall be utterly desolate: every one that passeth by the city of confusion shall be astonished, and shall hiss because of all her plagues.

Put yourselves in array against the city of confusion round about: shoot at her all ye archers, spare not the arrows; for she hath sinned against Jehovah. Shout against her round about; she hath sold herself: her foundations are destroyed, her walls are fallen down; because it is the vengeance of Jehovah, execute vengeance upon her: as she hath done, do ye unto her. Cut off, from the city of confusion, both the sower of the seed, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his own people, and they shall flee every one into his own land.

Israel is like a scattered flock of sheep, which the lions have driven away. First the power of the Assyrian devoured him; and last the tears and groans of judgment, the power of the city of confusion hath crushed his bones.

Therefore, saith Jehovah of hosts, the God of the overcomers; Behold, I will punish the ruler of the city of confusion and his land, as I have punished the king of Assyria; and I will bring Israel again to his habitation, and he shall feed in the vineyard of God, even upon the devourer, and his soul shall be satisfied on the mountain of fruits, and the mass of testimony. In those days, even at that time, saith Jehovah, the iniquity of the overcomers shall be sought for, and there shall be none; and the sins of the people of God's praise, and they shall not be found: for I will pardon them whom I reserve.

Go up against the land of devils: waste and utterly destroy after them, saith Jehovah, and do according to all that I have commanded thee. A sound of battle is in the land, even of great destruction. How is the hammer of the whole world cut asunder and broken! How is the city of confusion become a desolation throughout the nations.

I have laid a snare for thee, and thou art also taken, O city of confusion, and thou wast not aware: and thou art found, and also caught, because thou hast striven against Jehovah. Jehovah hath opened his armory, and hath brought forth the weapons of his indignation: for this is the work of Jehovah, the God of hosts, in the land of the robbers.

Come against her from the utmost borders, open her storehouses: tread her down as heaps, and destroy her utterly: let nothing of her be left. Slay all her strong ones; let them go down to the slaughter: wo unto them! for their day is come, the time of their visitation.

The voice of them that flee and escape out of the land of confusion, to declare in Zion the vengeance of Jehovah our God, the vengeance of his temple. Call together the

archers against the city of confusion; all ye that bend the bow, encamp against her round about; let none of them escape: reward her according to her work; according to all that she hath done, do unto her; because she hath been proud against Jehovah, and against the Holy One of the overcomers. Therefore shall her young men fall in the streets, and her warriors shall be cut off in that day, saith Jehovah. Behold, I am against thee, thou proud one, saith Jehovah, the God of hosts: for thy day is come, the time when I will visit thee. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all that are round about him.

Thus saith Jehovah, the God of hosts, The children of those who prevail with me and the children of my praise were oppressed together; and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; Jehovah of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the earth, and distress the inhabitants of the city of confusion.

A sword is upon the spoilers, saith Jehovah, and upon the inhabitants of the land of confusion. A sword is upon the deceivers; and they shall dote: a sword is upon her men of power; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled peopled that are in the midst of her; and they shall become feeble as women: a sword is upon her treasures, and they shall be robbed. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are insane in their idolatry.—Therefore it shall be a desolation, and a habitation of wild beasts; neither shall it be again dwelt in, forever and ever.

As God overthrew Sodom and Gomorrah and the cities about them, saith Jehovah, so shall it be forever desolate of the sons of men.

Behold a people shall arise in the north, even a great nation, and a multitude of kings shall be raised up in the distant parts of the earth. They shall be as fierce warriors; they shall be vindictive and will show no mercy: their voices shall roar like the waves of the ocean, and they shall ride upon horses, being set in array, like men for the battle, against thee, O inhabitant of the city of confusion.

The ruler of the great city has heard of their fame, and his power was weakened: he was seized with anguish and pangs as of a woman in travail. Behold, he shall come up like a lion from the overflowing of the river of judgment against Zion, the dwelling place of strength: but I will cause him to flee from her suddenly. *And who is a chosen man, whom I may appoint to be her ruler?* for who is like me? and who will stand in my counsel to appoint the time for me? and who is that shepherd that will stand before me?

Therefore hear ye the counsel of Jehovah, that he hath determined against the city of confusion, and his purposes against the land of the spoilers: surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

At the noise of the destruction of the city of confusion the earth is shaken, and the cry is heard among the nations."

S. S. S.

May 1, 1845.

"COME OVER AND HELP US."

The battle waxes hot. But we wrestle not against flesh and blood; but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places. And the withering curse of the Lord will fall upon every one of us that comes not up to the help of the Lord, against the mighty. O ye soldiers of King Jesus! let every man stand firm at his post, and fight manfully the battle of the Lord. The conflict will be severe, but *very short*. One mighty struggle more, one agonizing throes of Zion's travail, and all will be over;—the victory achieved—the inheritance ours.

But against the flood of delusive errors that are pouring in upon us, in all directions, the "standard" must be lifted up. The truth must be given to the scattered flock:—the household must be fed with meat in due season.

Our little paper was commenced for that express purpose. With no means of support but a simple and firm reliance upon the guiding and supporting hand of Elijah's God, we began its publication. We could not tell how long it would be continued, but intended, with the blessing of the Lord, to publish it as long as it should be needed. And is it not needed still? Must the standard be lowered to the enemy?—Must foolish virgins and the evil servant rejoice and triumph over us? God forbid. Remember, beloved, that the Lord loveth a cheerful giver, and he that watereth shall be watered also himself.

S. S. S.

May 1, 1845.

A WORD ON TIME:

It was, beyond a doubt, the will of God, that the year 1843 should be preached, with the vision made plain upon tables, for the coming of the Bridegroom. It was also his will that the prophetic periods should not have their full length given them on the tables; but should be shortened sufficiently for the vision, or, rather the Bridegroom, to tarry. And as God required of his servants to write the vision and make it plain, he must provide them with the true dates from which to measure the periods. Without the right dates, the command could never have been obeyed. But if the command has not been obeyed it can never be; and a part of God's word must return unto him void.

We see, then, that the prophetic times ended with the seventh month of 1844. The message of the tenth day of the 7th month, for the completion of the atonement, the sounding of the Jubilee trumpet, and the coming of the Bridegroom to the marriage, was of God, and was truth. It was the will of God that *that day* should be preached as it was. But it was not, and is not, the will of God that the definite day and hour for the personal revelation of his Son from heaven, should be proclaimed. For that the truly wise are to watch. "Blessed is that servant, whom his Lord, when he cometh, shall find watching."

May 1, 1845.

S. S. S.

P A R A B L E S.

In Prov. xxvi. 6, 7, we are told, "He that sendeth a message by the hand a fool, cutteth off the feet, and drinketh

damage. The legs of the lame are not equal: so is a parable in the mouth of fools."

As a complete illustration and confirmation of the truth contained in the above passage, we are told by some of the wise ones of these last days, whose wisdom God has made foolish,—that "parables were not designed to go on all fours." Of course then; if any parable of our blessed Lord has four legs, some one or more of them must either be slung up or "cut off." And as useless feet would be exceedingly inconvenient and cumbersome appendages, it would seem to be indispensably necessary that those "mere circumstances" be cut off. Nevertheless what saith the scripture? It positively declares that he who does so "drinketh damage." It also declares that those in whose mouth a parable is like the legs of the lame are "fools."

Then let us not follow the teachings of such fools, however learned and eloquent they may be, or however "wise in their own conceit." Beware of giving heed to the instructions of those who bear a message with the feet cut off, and who mutilate and make lame the parables of Jesus the great "Shepherd of the sheep." Such men are unsafe guides. They are blind leaders of the blind. And if the blind lead the blind they will both fall into the ditch.

According to the teachings of some of those who are set up to "work wickedness," there are only a few leading ideas in all God's blessed book: and those few ideas are so obscurely revealed (!) that it is necessary that a man be almost, if not quite, a professor of Hebrew and Greek, in order to be a "a qualified expounder" of the Sacred Text. Then the "wise" who are to "understand" must be those who have the best knowledge of the dead languages!—

Lord save us from such teachings,—“Lead us not into temptation; but deliver us from evil.”

S. S. S.

May 1, 1845.

EARTHQUAKE IN MEXICO.

“Is there evil in a city, and the Lord hath not done it?”

The following account of an earthquake, which desolated the city of Mexico on the 7th of April, is taken from a Mexican paper:

At the moment we write, says the *Siglo* of the 8th April, the inhabitants of the capital of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still but imperfectly acquainted with.

Yesterday, at 8 minutes to 4 o'clock P. M., the oscillations began, slight at first, then stronger. The direction of the motion appeared north and south. It lasted about two minutes. The shocks were terrible; nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily forgotten. In an instant the multitude, but a moment previous tranquil and listless, were upon their knees, praying to the Almighty and counting with anxiety the shocks which threatened to convert the most beautiful city in the New World into a vast theatre of ruins. The chains surrounding the portico were violently agitated, the flags of the pavement yawned open, the trees bent frightfully, the buildings and lofty edifices

oscillated to and fro, the immense arrow which crowns the summit of the cathedral vibrated with astonishing rapidity. At 4 minutes to 4 o'clock the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering; and others are fallen. San Lorenzo, La Misericordia, Tompeate, Zapo and Victoria streets and the Grand street have particularly suffered. The aqueducts were broken in several places. The bridge of Tezontlale is demolished. The Hospital of Saint Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of Saint Teresa no longer exists. At the first shock the cupola, a building of astonishing strength and great beauty, fell, and was followed by the vault beneath the tabernacle and the tabernacle itself.

Fortunately all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the Hospital.

At a quarter to seven, and a quarter past, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror.

The Mexican papers are loud for war with the United States, and the public mind there is highly excited, on account of the course of the U. S. government with regard to Texas, and appears ripe for extreme measures.

May 1, 1845.

WAR IN HEAVEN.

Hark ! 'tis the warlike clarion.—
On to the battle, heroes, on !

At this trying time, when the enemy comes in like a flood—when the Assyrian cometh *into our land*, and treadeth *within our borders*—it is a blessed consolation that the word of God declares, “we shall raise against him seven shepherds and eight principal men.” Not only so but “they shall waste the land of the Assyrian with the sword,” see Micah v. 5, 6. *The time has come.* The Assyrian oppressor is coming into our land. Yes, into the Advent ranks. Witness the proceedings of the Albany Conference. But against the flood of the enemy the Spirit of Elijah's God has reared the standard; and the shepherds and principal men are being raised up, who shall, as God hath said, spoil the Assyrian, i. e. anti-christ, with the sword. That sword is drawn, and will not be sheathed till the victory is complete. Read Isa. xiv. 24–27, and be assured that the enemy is speedily to be broken in our land. “THE SWORD OF THE LORD AND OF GIDEON.”

Let it be distinctly understood that, with the “sword of the Spirit,” we wage an uncompromising war against the operations of those men who are about organizing an *Advent sect*, or who oppose the glorious truth that Jesus, the Bridegroom, has come to the marriage and the *door is shut*. Onward, then, ye valiant soldiers of KING JESUS. Take courage,—fight manfully—and Gideon's God will give you glorious victory.

May 8, 1845.

S. S. S.

ANOTHER EARTHQUAKE IN MEXICO.

Our readers doubtless remember the details we published last week, of a frightful, destructive earthquake which was experienced at Mexico on the 7th of April. We have now to add a repetition of this awful disaster in the Capital on the 10th of April. An examination of the papers has failed to enable us to discover many details of the amount of ruin and desolation occasioned by this convulsion, but from the fact that the journals unite in describing its effects as terrific, we presume the destruction must have been great. The *Diario* of the 11th states that the earthquake occurred about 10 o'clock A. M., and lasted 40 seconds; that it overthrew many new buildings, and many others that had escaped the former visitation; that most of the inhabitants, stricken with terror, left their houses, and took refuge in the open fields and public squares, passing the night without shelter and in the utmost consternation. The *Veracruzano* of the 14th April, states that private letters furnish a gloomy picture of the desolation that has fallen upon Mexico. But for the shortness of its duration, the entire city would have been laid in ruins. Mexico did not suffer alone. The shock was felt in a number of towns and villages within the radius of several hundred miles.

May 8, 1845.

MYSTICISM.

There was never before a time when there was so great a necessity that we should contend earnestly for the faith which was once delivered to the saints as now. The end and

object of that faith is the coming of Jesus Christ and the resurrection. This glorious, crowning consummation of our faith and hope, it is very evident, is just upon us. But while we have been waiting for the revelation of the blessed Saviour there has arisen amongst us a class of persons who say he has already come, and is about to be revealed from heaven. But how has he come? They tell us he has come spiritually. And where is the heaven from which he is to be revealed? They tell us it is in the persons of his people. They also teach that this is the *secret place* of the tabernacle of the Most High. Of course then, he must be now in the *secret chambers*. But my Lord and Master has commanded me, "If they shall say unto you, Behold, he is in the secret chambers, *believe it not*." Therefore I do not believe any such teachings. They take away my Lord and I know not where they lay him. Certain I am that I have not yet seen him. But not having seen him, I love him; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory. But I expect soon to see him face to face. Behold! he cometh with clouds, and every eye shall see him. I shall see him for myself and not another.

But it is said by those who advocate the mystical view of our Lord's coming, that those who have their spiritual eyes open can see him now: and if any one does not acknowledge the truth of their doctrine, it is because of their darkness or blindness. But I ask, are none to see Jesus at his coming but the spiritual? Let us see what Jesus himself says on this point: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with power and great glory."—

Again, John says, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."—From these, and similar passages, we learn that at the coming of Christ all are to see him. All have not seen him yet: therefore he has not yet come. The answer to this will perhaps be, that Christ will soon be manifested so that all will see him in his saints. But he says, "they shall see the Son of man *coming*." Again, the resurrection is to take place "*at his coming*," not *after* it: 1 Cor. xv. 23.—As that glorious event has not taken place, we know that Christ has not come.

When our Lord was crucified his body was laid in the tomb, and the disciples were bidden by angels to "come and see the place where the Lord lay." His resurrection was not *mystical*. No, praise the Lord, it was a *literal reality*. And when his disciples were terrified, and supposed they had seen a spirit, he said to them, "Handle me and see, that it is I MYSELF. A spirit has not FLESH AND BONES as ye see me have." He also *ate* before them "of a broiled fish and of a honey-comb." This same Jesus, who had been put to death, was now alive again, and alive to die no more. "Death hath no more dominion over him." The same Jesus who had been subject to the power of death was now forever delivered from that power. And his resurrection was the sample and first fruits of the resurrection of his people: 1 Cor. xv. 20, 23. The first fruits and the harvest must be of the same character. Therefore our blessed Lord was raised with an immortal, indestructible, *material* body, a body that was composed of flesh and bones, could be seen and felt, and could eat and drink.

"But," says one, "it must have been a spiritual body, for flesh and blood shall not inherit the kingdom of God." I admit it:—and so will the bodies of all his people be spiritual. "It is sown a natural body, it is raised a spiritual body." How then can those mystics be preaching the truth, who say they are already inheriting the kingdom of God? Are they not flesh and blood? Or have they been etherialized? But there is nothing in reason or the word of God to show that a spiritual body is not material. Neither have we the least particle of evidence of the existence of any being that is not in some sense material. The body of Jesus before his resurrection was gross and corruptible. It was subject to pain and weariness. He was made "lower than the angels for the suffering of death."—He arose from the dead with the same body as to its identity, but changed as to its condition and powers. Peter tells us he was "put to death in the flesh, but quickened [made alive] in the Spirit." And Paul says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body, by his Spirit that dwelleth in you." It was by the life-giving Spirit of God that Jesus our head was raised from the grave. So by the same Spirit will all the members of his mystical body be raised. And let it not be forgotten that the resurrection of our Lord is made, in the gospel, the foundation of our faith and hope. But why so?—What necessity could there have been for the quickening into life again of the body of Christ, if he has no literal body now? And why does Paul tell us that 'If Christ be not risen, your faith is vain?' Certainly it is not in the power of man to assign any valid reason why God should have raised Christ from the dead, if that same body which was

raised was not to continue in being and to come again to the earth.

And blessed be the name of God, he will come again.—Soon the opening heavens will disclose to view his glory and beauty. Let no man deceive you, beloved. This *same Jesus*, who was crucified, rose again from the dead—appeared to his disciples—conversed with them—gave them visible and tangible proofs of the reality and materiality of his person—led them out to Bethany—and ascended personally and visibly into heaven. And the angels testified to the glorious truth, that "this same Jesus, who is taken up from you into heaven, shall so come, in like manner."

S. S. S.

June 5, 1845.

THE LAODICEAN CHURCH.

The question has arisen among the waiting remnant of God's Israel as to what constitutes the church of Laodicea. We may see in this fact increasing evidence that the Lord is still leading his people in the path of the just, which is shining more and more unto the perfect day. In this last end of the times knowledge was to increase concerning these things among the truly wise; and they only were to understand. It is declared in Ecc. viii. 5, that "a wise man's heart discerneth both time and judgment." We are fully aware that there are many of the sect of Adventists who have drawn back to the "original faith," (i. e. the faith of mystic Babylon,) that utterly reject the application which we make of the text above quoted, although the same application has formerly been made by William Mil-

ler, and that too with great power and effect. But these things must needs be, or how could the scriptures be fulfilled? It was not in vain that Jesus said concerning those who took their lamps and went forth to meet the Bridegroom, that five of them were wise and five foolish. And in the conclusion of that parable who are they that are fully and clearly proved to be the foolish? They are those who clamor for an open door after the Bridegroom has shut it. And who are they that are now clamoring for an open door? Who are they that are continually quarrelling with the truth that the mystery of the gospel is finished, and the door is closed? They are apostate "Adventists." Witness almost every speech made at the conferences of the *association or confederacy* (see Isa: viii. 9-12,) which have been holden, recently, at Albany, New York, Philadelphia, Baltimore, and Boston. All are knocking and crying out against that closed door. But he who hath the key of the house of David, has shut the door, and *no man can open it*.

The time was when some of these men were mighty in the Scriptures; and while they continued in the counsel of God, proclaiming his truth faithfully, the Lord wrought with them, blessed their labors, and put to flight before them the hosts of the enemy. He gave them a mouth and wisdom, which their adversaries could not successfully gainsay nor resist. But how are the mighty fallen! "Howl, fir-tree, for the cedar is fallen." Behold in this a complete fulfilment of Ps. lxxiv. 5, 6. "A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work at once with axes and hammers." For the sake of opposing the glorious truth that Jesus, our former High Priest after the Aaronic type, has risen up from his intercessory work—come out of the

holy of holies—finished the atonement or reconciling of the world—and seated himself in the New Jerusalem as King, (which they have pronounced to be more horrible than infidelity) they are under the necessity of breaking down all they had formerly built up. So all their past preaching, and all our past faith and experience, as far as time was concerned, must go for nothing. Not only was the movement of the seventh month a delusion, but, on the same principle, the preaching of 1843, by Miller, Litch, Himes, Storrs, and other "princes of Judah," was a delusion also. And yet these men would have us place confidence in their teachings still! We should as soon place confidence in Judas Iscariot or Benedict Arnold, as in those men who tell us that the preaching of the seventh month was a delusion. "The treacherous dealers have dealt treacherously: yea, the treacherous dealers have dealt very treacherously."—They have committed high treason against our KING.

But what is the church of Laodicea? It is the fallen, lukewarm, Advent church. In proving this let us, in the first place, enquire what is meant by the churches of Sardis and Philadelphia. The name Sardis signifies *that which remains*, and from the words addressed to it, seems evidently to designate the so called evangelical churches of Protestant Christendom, to whom the gospel of the kingdom was preached, and out of whom came forth two classes of virgins, [Adventists.] The reason why they are called virgins is given in Revelation xiv. 4. Those who continue undefiled, are the true or wise virgins, and those who do not are the false or foolish. "We are made partakers with Christ if we hold fast the beginning of our confidence and the rejoicing of the hope firm unto the end."—It was the faith of the *time* of our Lord's coming, and not

of his coming merely, nor even of his *soon* coming, that brought out from the churches of Sardis a peculiar people. Had it not been for the *time* they would have remained there still.

About the year 1840, the angel of Rev. xiv. 6, 7, began to fly in the midst of heaven, having the everlasting [or final] gospel to preach unto them that dwell upon the earth; saying with a loud voice, Fear God, and give glory to him for the hour [*time*] of his judgment is come. This gospel of the kingdom was sent to the churches, but they rejected the *time*. They said to the messengers "preach the Lord's *coming* as much as you please, but don't preach the *time*." And when any of their members believed the preaching of the Advent in '43, and began to bear a testimony among their brethren in the church, they were told, "talk as much as you please about the *coming* of the Lord; we all believe that;—but let us hear no more about the *time*." There was scarcely a hypocritical formalist to be found in all the realm of mystic Babylon who was not willing, for the sake of retaining the "Millerites" in their churches, to admit everything except the *time*. The ready and only argument against that was, "Of that day and hour knoweth no man." They were determined that, let other scriptures testify as they might, this one standing, but perverted text should furnish an ample excuse for remaining in the most profound ignorance respecting the *time*.

Thus by rejecting God's message of *time*, the nominal churches *completed their fall*. It was to them that Christ had said, (Rev. iii. 4,) 'Thou hast a few names even in Sardis which have not defiled their garments.' But it was now time to call them out from the corrupt mass of *confu-*

sion and *hypocrisy* that composed the Sardis church. Therefore, in 1843, God sent forth the cry, 'Babylon is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. *Come out of her, MY PEOPLE,*' &c.

The call was from God, and his people heard and obeyed it. The bearer of that message is represented, symbolically, by the angel of the church of Philadelphia. To that angel or messenger Christ says, (Rev. iii. 8,) 'Behold, I have set before thee an open door, and no man can shut it.' What is an open door? It is a free course for the truth to be preached, and believed by those to whom it is sent. Did any man try to shut that door? Yes, even Advent leaders endeavored to shut it. They said, 'we have no sympathy with the view that the churches are Babylon.' They condemned the message of God as fanciful, foolish, and fraught with mischief. Then it was that the light which was in them began to give place to darkness: and since then *they have also fallen*. Thus it must and will be with all who reject and contend against God's truth. But *they could not shut that door*. The cry went through the land and brought the church of Philadelphia out of Sardis.

Philadelphia signifies *brotherly love*, and that church consisted of all who left the churches, and went forth in 1843 to meet the Bridegroom. From that time down to the 10th day of the 7th month they moved together in brotherly love. Then the Lord, according to Mal. iii. 1, suddenly came 'TO HIS TEMPLE,' [kingdom,] at its metropolis, (New Jerusalem,) and since then the messenger of the covenant has been sitting 'as a refiner and purifier of silver.' Christ is bringing his people 'through the fire,' and purging out 'the rebels' from among them; see Zech. xiii. 9; Ezek. xx. 38.

But, blessed be his name, he says to us, 'Because thou hast kept the word of my patience, (the seventh month word,) I also will keep thee from the hour of temptation, [time of trial,] that shall come upon all the world, to try them that dwell upon the earth.' The hour of trial, or of judgment, is upon us—the trying of our faith. But let us not think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us. God is faithful to his promise, and will not suffer us to be tempted or tried above that we are able, but will, with the temptation, also make a way to escape.

When the brotherhood of the church of Philadelphia was broken, the church of Laodicea commenced, in its first or incipient state. The signification of the name Laodicea is, *judging of the people*. To see the force of the application of this name, let us consider what is meant by *judgment*, for God in his Word has compared his dealings with mankind in the closing scenes of the great drama of this world, to the administration of justice by earthly tribunals. In human courts of justice, when a case is brought forward for trial, the first part of the process is to call the witness or witnesses and hear the testimony. Then the testimony is summed up, the case argued, and the law applied, by the advocates or lawyers, and the case submitted to the judge, or the judge and jury, for their decision. The jury or judge give the decision and sentence, and the whole case goes into the hands of the executive officers, that the sentence may be carried into execution. So also with the mighty work of God in judging the world. It is not an *instantaneous* work, but a *process*. And all that constitutes a part of that process, excepting the final execution of judgment by Christ and the glorified saints, must necessarily *precede* the first

resurrection: for that itself is a part of the *execution* of judgment. No man could have a part in the first resurrection, until his character and destiny were decided by "God the Judge of all." But every one that has eyes to see will at once perceive that the *testimony* must be *closed*, and the *time of decision* intervene *between* its close and the resurrection. In that time of decision God has been judging his people, dead and living, since the 1st day of the 7th month. And the luke-warm 'Advent church' is, by our Lord, addressed thus: 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art luke-warm, and neither cold nor hot, *I will spue thee out of my mouth*.' This signifies *utter rejection*. Heb. vi. 8, "That which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned."

But can we convince the self-styled Adventists of their fallen condition? Oh! no. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Do the Advent rulers, who are bound together in their "confederacy" realize that they are in this wretched and miserable condition? Not at all. Read the windy speeches made at their late conferences, and observe how much there is of boasting of their prosperity and strength. They 'have numbered the houses of Jerusalem.' They are counting on their *numbers* and their *union*, little realizing that 'though the number of Israel be as the sand of the sea, a *remnant* shall be saved;' and that those who are to be gathered in this "dispensation of the fulness of times" are the '*outcasts*,' and the '*dispersed*.' O that some among them may heed the counsel

given, and buy of him who now has his people in the crucible, gold tried in the fire that they may be rich, &c. 'As many as I love I rebuke and chasten.' Blessed be God, it is no proof because we are rebuked and chastened, that Jesus does not love us, but rather that he does. And if any, in Laodicea, will be 'ZEALOUS and REPENT,' they shall find favor still.

One thing is worthy of special notice:—to this church he says, 'Behold, I stand at the door and knock, &c.' When does he stand at the door? James says, 'Behold, the Judge standeth before [or at] the door.' It is when he is Judge: consequently when he is *no longer an advocate*. See also Luke xii. 36. We are commanded to wait for our Lord's return '*from the wedding*,' and *while* we are thus waiting he cometh and *knocketh*. May the Lord help his little ones to hold fast, that they be not carried away with the error of the wicked in the *Church of Laodicea*, and fall from their *own steadfastness*.

S. S. S.

June 5, 1845.

THE CONFEDERACY.

I feel it my indispensable duty to publish the following portion of the prophetic scriptures, which is now in process of fulfilment. Let the people of God take good heed unto it. It will be seen that I have given some very brief remarks, by way of exposition, included in brackets. Perhaps these remarks may be denounced by some little pope as "fanciful interpretations:" but I trust Gideon's little army will not be terrified by any papal bull, let it come from what source it may. We have learned to cease from those men

whose breath is in their nostrils, and do not regard them as of any account. The only question with us shall be, What hath the Lord spoken?

Isa. viii. 7—22. "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many—the king of Assyria [the power of the antichrist] and all his glory: and he shall come up over all his channels; and go over all his banks: and he shall pass through Judah, [the land of God's faithful ones]; he shall overflow and go over, he shall reach even unto the neck, [but not over the head]; and the stretching out of his wings [the extension of his power] shall fill the breadth of thy land, O Immanuel," [the land of Judah.]

When that has been accomplished and is about reaching its ultimatum, what is to take place? "Associated action." [See preamble of Albany Conference.]

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: [United States, Canada, &c.] gird yourselves, [organize for united and strong action,] and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, [hold your select conferences,] and it shall come to nought; speak the word, [pass resolutions,] and it shall not stand; for God is with us. [He is with the 'outcasts.']

For the Lord spake thus to me, [the faithful servant,] with a strong hand, and instructed me that I should not walk in the way of this people, [the sect of Adventists,] saying, Say ye not a confederacy, [an association or organization,] to all them to whom this people shall say, A confederacy: neither fear ye their fear, nor be afraid. [Fear not, little flock.] Sanctify the Lord of hosts himself; (1 Peter

iii. 15;) and let him be your fear, and let him be your dread. And he shall be for a sanctuary, [a place of refuge and strength]; but for a stone of stumbling and for a rock of offence [in his *searching truth*] to both the houses of Israel, [Ephraim, the nominal church, and Judah, the Advent church,] for a gin and for a snare to the inhabitants of Jerusalem. [These are the "citizens," who will not acknowledge Jesus to be their king; see Luke xix. 14.]—And many among them shall stumble and fall, and be broken, and be snared, and be taken. [How strikingly is this fulfilled! How many are casting away their confidence, and drawing back to perdition! How many feet are stumbling "upon the dark mountains!" Jer. xiii. 16.]

Bind up the *testimony*, seal the *law* among my disciples, ["The TESTIMONY of Jesus is the spirit of prophecy," Rev. xix. 10. "This gospel of the kingdom shall be preached in all the world, for a WITNESS to all nations" Matt. xxiv. 14. It was from the word and spirit of prophecy that the gospel of the kingdom was preached with the vision made plain on tables, up to 1843. But in the message of the 7th month, the arguments were condensed, the testimony was summed up, the periods brought to their true point of termination, and the Law of Levi applied to "bind," or confirm this closing message of the gospel. The angel of Rev. vii. then ascended from the east having the seal of the living God. It is by the power of the Holy Ghost which accompanied that proclamation, that the 144,000 chosen ones are *sealed* unto the day of redemption. Therefore the faithful bearer of that message says, "Bind up the testimony, seal the *Law* among my disciples, i. e. among those whom I have instructed out of *Moses* and the *prophets*." And I will wait upon [or for] the Lord, that hideth his face from

the house of Jacob, [we expected to see him, but were disappointed,] and I will look for him. ["To them that look for him he will appear unto salvation."]

Behold, I and the children whom the Lord hath given me, [true children of the 7th month, or 'sons of Levi,'] are for SIGNS and for WONDERS in Israel, [men wondered at, Zech. iii. 8,] from the Lord of hosts, which DWELLETH IN MOUNT ZION. [Jerusalem is *now* 'the throne of the Lord.'] And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, [mesmerizers, clairvoyants, &c.]; should not a people seek unto their God? for the living to the dead? [There has been a good deal of this recently, and that too among 'adventists.'] To the Law and to the testimony: [not to the testimony of the prophecies alone, but also to the Law of Moses,] if they speak not according to THIS WORD, [Law and testimony,] it is because there is no light in them. [The Lord sent a WORD into Jacob, and it hath lighted up on Israel;] Isa. ix. 8. "The Lord gave THE WORD: great was the company of those that published it;" Ps. lxxviii. 11. "And ye shall know that I have sent THIS COMMANDMENT unto you, that my covenant might be with LEVI, saith the Lord of hosts;" Mal. ii. 4. Whoever denies that the Levitical message of the 7th month was of God, and was therefore truth, has none of the light of God's Spirit in him.]

And they shall pass through it, [i. e. through 'this word,' or message and movement,] hardly bestead and hungry: ['hardly bestead,'—not fully established, not standing firmly and enduringly on that rock,] and it shall come to pass, that when they shall be hungry, [when they begin to murmur like Korah and his company, and hunger after the leeks, onions, and flesh-pots of Egypt,] they shall fret them-

selves, and curse their king and their God, [Jesus is the king. How do they curse him and God the Father?—By cursing and denouncing his “faithful servant,” and “little ones.” Jesus says, “inasmuch as ye did unto one of the least of these *my brethren*, ye did it unto me. He that despiseth you despiseth me and him that sent me,”] and look upward. [In the agony of their expiring hope they shall cast one despairing look toward the heavens: but ah! it is *the last!*] And they shall look unto the earth; [they have begun to do so already in their acting on the principles of worldly policy in their organization, their sympathy with a condemned world, their mending up of character, seeking popularity, &c. “This wisdom descendeth not from above, but is *earthly, sensual, devilish*,”] and behold, trouble and darkness, dimness of anguish; and they shall be DRIVEN TO DARKNESS.”

O! may the God of Elijah speedily destroy all the prophets of Baal and his worshippers. May he speedily plead his own cause by fire and sword, vindicate his own truth, and deliver his own people—“the outcasts of Israel.”

S. S. S.

June 5, 1845.

PROPHETIC CHRONOLOGY.

This is the great year of Jubilee. And every jot and tittle of the Law must be fulfilled. And the Law most explicitly declares, (Lev. xxv. 13), “IN THE YEAR OF THIS JUBILEE ye shall return every man unto his possession.” It is utterly impossible for Christ to bring the redemption of his people and of the purchased possession in any other year

than the Jubilee. Why impossible? Because ‘it is impossible for God to lie.’ He has pledged his word that Israel shall be redeemed in the year of Jubilee, and that word will not fail.

But there are some ‘Adventists’ who deny that this is the year of Jubilee. I ask if such are not saying in their hearts, ‘My Lord delayeth his coming?’ ‘Oh no,’ say they, ‘that passage of Scripture does not apply to us.’ To whom, then, does it apply if not to those who do not believe our Lord is coming *at present*, and yet give us no proof of the time when he will come? With such we have no sympathy or fellowship. And while they cast out our names as evil, and do not regard us as ‘true Adventists,’ we are perfectly willing—yea, we rejoice to have it so. Let them have *the name*—we are content to have *the thing itself*, though it be without the name. We will, therefore, from henceforth call them ‘Adventists,’ and ourselves ‘outcasts.’ Glory to our King! he will, in a very little while, ‘gather the outcasts of Israel.’

But to the proofs that we have entered the great Jubilee year. And first we will state, as one of the pillars of our faith, that the 2300 days ended on the tenth day of the seventh month, Oct. 22, A. D. 1844. This, by the help of God, we will establish by the best of evidence. Still we have no reason to expect that many will admit and feel the force of the proofs. The most we can do is to strengthen the weak hands and confirm the feeble knees of the little remnant that is escaping. It is for the benefit of such only we are now to labor. The ‘poor of the flock’ are to be fed with ‘knowledge and understanding.’ See Jer. iii. 15.

The seventy weeks of Dan. ix. 24, form the first part of the 2300 days of Dan. viii. 14. We are prepared to prove

this beyond a reasonable doubt, but it is not necessary. None of the 'little flock' will dispute, or even doubt it. Those weeks were, by the heavenly messenger, Gabriel, divided into three unequal parts or portions—7 weeks—62 weeks—and 1 week. For what purpose was this division? Evidently for the purpose of greater accuracy and certainty in ascertaining the true chronology, by thus furnishing a number of distinct points or dates, as beacons or waymarks, that should serve as mutual assistants or correctors of each other. The first 7 weeks began at the going forth of the commandment to restore and build Jerusalem, and were occupied in building the street and wall; see Dan. ix. 25. Then the 62 weeks, which are merely the connecting portion of the chain, reach down to the manifestation of Messiah, when he commenced the public proclamation of the Gospel in Galilee, accompanying his preaching with miracles, which were the indispensable proofs of his being the true Messiah; see Matt. iv. 12, 17; Mark i. 14, 15; Acts x. 37. Matt. xi. 2-6; Luke vii. 19-23. Thus it was that our Lord confirmed the covenant with many for one week. As proof that the apostles confirmed the word or covenant for and with Christ, see Mark xvi. 20 and Heb. ii. 3, 4. The one week of the confirmation of the covenant ended when the last witness had given his testimony. This last witness was Paul; see 1 Cor. xv. 3-10. His conversion was an astounding miracle, and his testimony to that faith which he once destroyed, was, in that respect, of greater weight than that of any other of the apostles. We must conclude, therefore, that the commencement of his preaching, confirmed as it was by the seal of God, was the event which marked the termination of the 70 weeks.

Thus we see, that the period began at the going forth of

the commandment to restore and build Jerusalem. The 69 weeks ended when 'Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The *time* is fulfilled.' Here began the last week of the 70, which ended with the conversion of the great apostle of the Gentiles.

Thus we have three important points or landmarks in the chronology of the 'sure word of prophecy,' viz., the going forth of the commandment—the commencement of Christ's public preaching—and the conversion of Paul. But before we proceed to establish the dates of those three events, we will give our attention to another point of the utmost importance in the subject, inasmuch as it shows conclusively the month and day of the month in which the 70 weeks and 2300 days began, and consequently, on what day the latter period must terminate.

We will now turn to Dan. ix. 27, 'And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate.' We are well aware that much labor has been expended in trying to make it appear that the word 'midst,' in this passage, means either *end* or *during*. But every effort of the kind has been utterly vain. All have been compelled to admit that it cannot mean *end*. But some have stoutly contended that it did not mean *middle*, any more than would the expression 'midst of a room,' or 'midst of the seas.' But such persons ought to know that the expressions are not analogous: the cases supposed by way of illustration are by no means parallel. It is not proper to illustrate *time* by *place*, having both length and breadth. *Lines* may be used for

this purpose: but the better way is to illustrate time by time. Thus, when we say 'midst of the day,' or 'midst of the night,' every one understands us to mean *mid-day* or *mid-night*, i. e. the *middle point* of the day or night. And the phrase, 'midst of the week,' should also, on the very same principle, be understood to mean the *middle point* of the week.

So much for the English word 'midst.' Let us now for a moment look at the meaning of the Hebrew word *chatzi*, which is in this passage translated 'midst.' The Hebrew Lexicon defines it thus: '*half, half part, middle, midst*.' Now on what principle will any man make either of those definitions equivalent to *during*? The idea contained in the word is most evidently that of dividing into two equal parts or halves, and of course the dividing point is the *precise middle*.

The last week of the 70 was, therefore, divided in the middle. The event which distinctly marks this division is given in these words: 'he shall cause the sacrifice and the oblation to cease.' We have formerly supposed that to have been done by his death upon the cross. But upon a more thorough examination, we find it was done four days before. The sacrifice and oblation was a part of the Law which contained a shadow of things to come. Their observance was binding until those shadows or types began to be fulfilled in the substance or antitype. When that time arrived our blessed Lord caused them to cease. God no longer regarded their observance by the Jewish priesthood: and at the same time the Jewish church and nation ceased to be God's peculiar people.

But can we ascertain at what point of time Christ began the fulfilment of the types? Certainly, if we can find

what was the first type instituted, which was to be perpetuated in the Law. Well, what was that? I unhesitatingly answer, *The paschal lamb*. See Ex. xii. 1-6. The lamb was to be separated from the flock on the tenth day of the first month. Jesus Christ was the antitype of that lamb. And as every jot and tittle of the Law was to be fulfilled by him, the important point of time could not be omitted. God is an exact time-keeper. The separating of the lamb on that day must be fulfilled by Jesus on the same day, or the Law is broken and the words of Jesus, Matt. v. 17, 18, proved untrue. They who teach otherwise are doing 'violence to the Law;' they have 'corrupted the covenant of Levi.'

Now let us enquire if Jesus the Lamb of God was separated on the same day as was the typical lamb. We turn to John xii. 1, 'Then Jesus, six days before the passover, came to Bethany;' &c. These six days are to be reckoned *inclusive*, i. e. the day he came to Bethany and the day of the passover are both to be included in counting up the six, on the same principle as the 'three days' from our Lord's crucifixion to his resurrection. It must therefore of necessity have been on the ninth day of the month, as the passover was always on the fourteenth, and from the ninth to the fourteenth, inclusive, is six days. Now, in verses 12-15 we learn that he entered Jerusalem the 'next day,' which was the tenth. We turn to Matt. xxi. and Luke xix., and find that immediately after his coming into the city, he went into the temple and began its purgation, exercising the power and authority of a king, and, as Mark says, (Mark xi. 16,) 'would not suffer that any man should carry any vessel through the temple.' Surely then their temple-worship, or sacrifice and oblation, was made to cease. In his

subsequent teachings he reminded them of what he had done; Matt. xxiii. 38, 39, 'Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.'

On the tenth day of the first month Jesus rode into Jerusalem in the character of a king, in fulfilment of the prophecy of Zechariah. But the *chief priests* and *scribes* were sore displeased. He had exposed himself to their wrath and vengeance. A *separating line* was drawn between him and the Jewish Church, which was decisive and final. They had come to the point of completion of their rejection of the Messiah; the transgressors had come to the full. They were rejected of the Lord and given over to be destroyed and carried captive by the 'king of fierce countenance.' They were cut off, as a church, forever. The Lamb having thus been anti-typically separated from the flock, the observance of the typical sacrifices was no longer regarded, and sacrifice and oblation were made to cease. The temple, or house, with all its typical observances, was left desolate, for the overspreading of abominations, and to remain so UNTIL THE CONSUMMATION.

This, let it be remembered, was in the *middle* of the week. And it was on the *tenth* day of the *first* month. What follows? It follows that the week began and ended on the *tenth* day of the *seventh* month. For from the middle of the week to the end are just $3\frac{1}{2}$ years. Commencing on the tenth day of the first month, 3 years would of course end on the same day of the first month, and six months more bring us to the tenth day of the seventh month. Therefore the 70 weeks must have ended on that day, and, as a necessary conclusion, they must have begun on that day.

Accordingly we find, Ezra viii. 35, 36, that at the time when the Israelites offered their bullocks, rams and goats, 'they delivered the KING'S COMMISSIONS to the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.' This was the *going forth* of the commandment, i. e. its delivery into the hands of those officers who alone had power to carry it into execution. And this must certainly have been on the tenth day of the seventh month, as that was the day of expiation, or atonement, and the offerings were not made, according to the Law, on any other day.

Thus it is proved conclusively, from the midst of the week being the *tenth* day of the *first* month, that the 70 weeks must have ended on the *tenth* day of the *seventh* month.—Consequently we see that the 2300 days, of which the 70 weeks form the first part, began on the tenth day of the seventh month, whatever may have been the date of the year. From Ezra viii. 35, 36, we also showed that on the day of atonement or expiation, when the children of Israel who had returned from captivity, offered their bullocks, rams and goats, according to the law, the king's commissions were delivered to the properly constituted executive officers, who were commanded under penalty of death, banishment, confiscation of goods, or imprisonment, to furnish Ezra and the Jews whatever they required according to the law of God, and to do it speedily. See Ezra vii. 21-26. Did they obey that command? Certainly. The laws of the Medes and Persians were not to be trifled with. See the last clause of chap. viii. 36, 'And they furthered the people and the house of God.' Here we find the going forth of the commandment, on the tenth day of the seventh month.

Again, it must not be forgotten that the first 7 weeks of the 70 were divided from the remainder, and allotted to the building of the street and wall; see Dan. ix. 25. Now should we say that 7 years were allotted for the promulgation of the gospel of the kingdom, and then say that those 7 years began 3, 6, or 9 months before the work began for which they were allotted, we should be guilty of an absurdity or contradiction. So also, when it is admitted that those 7 weeks were allotted for the work of building the street and wall, to say the time commenced before they began the work is absurd. But when did the work commence? Not until the Jews had arrived in Judea, the magistrates had been appointed, and, by the king's commission, clothed with authority and power to carry the commandment or decree of the God of heaven into effect.—This decree from God was begun by Cyrus, as his instrument or agent. See Isa. xlv. 28, 'That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' Again, Isa. xlv. 13, 'I have raised him up in righteousness, and I will direct all his ways: he shall build my city, &c.' For the fulfilment of this prophecy, see 2 Chron. xxxvi. 22, 23; Ezra i. 1-4. Now read Ezra vi. 1-14, and it will be seen that the decree *made* by Cyrus, was *renewed* by Darius, and *completed* by Artaxerxes. But the point of consummation was its 'going forth,' or going into effect, in the commencement of the building of the city. And this, we have shown, was at the great day of expiation, after Ezra and the Jews had returned from Babylon. There the first step was taken after the completion of the decree or commandment, towards building the city, when "they delivered the king's commis-

sions unto the king's lieutenants, and to the governor's which were on this side the river: and they furthered the people, and the house of God." We come, then, to this necessary and unavoidable conclusion:—that as the 2300 days began, so they must end, on the tenth day of the seventh month.

Well, what then? Why, 'then shall the sanctuary be cleansed' or justified. And what is the sanctuary? Let the word of God answer the question. See Ex. xv. 17, 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.' Here we see that the sanctuary is the Lord's dwelling-place. But what is his dwelling place? It is Zion. As proof see Ps. ix. 11; lxxviii. 16; cxxxii. 13, 14; cxxxv. 21; Isa. viii. 18; Joel iii. 21. These and many other passages show us clearly that the chosen dwelling-place of our Lord is Zion or Jerusalem. This cannot be old Jerusalem which is in bondage with her children, but is the Jerusalem above, which is free, and is the *mother of us all*.

But is nothing more than that intended by the term 'sanctuary'? Does Zion or Jerusalem embrace nothing more? We shall find, upon a full examination of the Scriptures on this point, that the people of God and their inheritance are sometimes all included under the appellation of Zion. In this sense the name is used to designate the *whole* of the *kingdom of God*. But as the terms 'kingdom of heaven,' or 'kingdom of God,' are frequently applied, in the Scriptures, to the several parts of the kingdom, so 'Zion,' and 'Jerusalem' are applied not only to the 'holy city' which is the great *capital* or *metropolis* of the kingdom, and, there-

fore, spoken of as representing the whole, but also to God's people? Zion then, is the sanctuary, i. e. the *inheritance* of our Lord.

But how is the sanctuary justified? We answer, by the *atonement* or *reconciliation*. And here we will recur again to the Law—the shadow of things to come. Lev. xvi. 33, 'And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.' Thus in the type the 'holy sanctuary' was cleansed or justified. And this was to be perpetuated as a 'statute' to be observed 'ONCE a year.' That 'once' was always the tenth day of the seventh month: see verses 29–31. So also in the antitype, the 'HOLY SANCTUARY,' Zion or Jerusalem must receive the atonement or reconciling on the *same day*, and thus be pardoned or JUSTIFIED. When that is done, these blessed words have their binding force, 'Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her that her warfare (margin *appointed time*) is accomplished, that her iniquity is PARDONED: for she hath received of the Lord's hand double for all her sins.'

Every man, who is not awfully and fatally blinded, must see that this command could never apply till the appointed time of Zion's affliction is accomplished and the sanctuary justified. And as it is perfectly evident from this portion of God's word, that his ministers have an important work to do *after* that, in comforting his people with these gracious words, it follows necessarily, that the 2300 days end, and Zion receives her justification or pardon in the *atonement* on the tenth day of the seventh month. And as the sect of Adventists *profess* to be looking for the immediate coming

of Jesus, where is the consistency of their denying that the great point is passed, which must pass before his personal appearing? In other words, why should they deny that the 2300 days have ended, and the atonement, or mystery of God, is finished?

We come now to an examination of chronological dates. And let it not be forgotten that, as we have proved, the 70 weeks must have commenced on the tenth day of the seventh month. The date of the *year* assigned for their commencement is B. C. 457. There has been some diversity of opinion among chronologists, as to the correctness of that date; but the majority of standard writers on chronology have agreed on that as the true date. Not only so, but recent investigations have resulted in its confirmation.—Among other testimony on this point, we give the following, from an article on prophetic chronology, by N. N. WHITING, published in the *Advent Shield*, No. 1.

"According to the Edinburgh Encyclopedia, there was an 'Eclipse of the sun, April 30, B. C. 464, which was followed by the assassination of Xerxes by Artabanus.' Artaxerxes succeeded Xerxes. Hence we may fix his accession to the throne between the months which have been named, (July and November,) in the year B. C. 464. His first year would, therefore, embrace part of 464 and part of 463 B. C. Nisan (the first month,) in his first year consequently, falls in B. C. 463. His seventh year would commence in B. C. 458, (not earlier than Ab, the fifth month,) and end B. C. 457. And, therefore, the first day of the first month, (Nisan) when Ezra left Babylon, was in the same year, B. C. 457.

The commencement of the reign of Artaxerxes can be ascertained by another process.

The Battle of Arbela put an end to the Persian monarchy. This battle was preceded by an eclipse of the moon, which occurred September 20th, B.C. 331, eleven days previous to the battle. See Arrian's Life of Alexander, B. III, chap. 7; Quintus Curtius, B. IV. chap. 39; Plutarch's Life of Alexander, and Ferguson's Table of Eclipses, in his Astronomy. The Canon of Ptolemy furnishes a history of the kings of Persia, with the period of each reign. He omits those who did not hold the throne a full year, by reckoning the months of their reign partly to the preceding and partly to the succeeding monarch. Thus Xerxes the II. and Sogdianus began to reign B.C. 224. The former reigned two months, and the latter seven. Neither are named by Ptolemy; still these nine months being applied to the reign of Artaxerxes Longimanus and Darius Nothus, no time is actually lost by his computation. Availing ourselves of the date of the battle of Arbela, which has been noticed, we can employ the Canon, and ascertain the era when Artaxerxes took the crown, by reckoning *backward*.

Darius Codomannus reigned	4	years to B. C. 331.
Arses,	do.	2 do.
Darius Ochus,	do.	21 do.
Artaxerxes Mnemon,	do.	46 do.
Darius Nothus,	do.	19 do.
Sogdianus,	do.	00 7 months.
Xerxes II.	do.	00 2 months.
Artaxerxes Longimanus,	do.	40 3 months.
133	00	years from B. C.

331, to the beginning of the reign of Artaxerxes. If we add 133 to the year B. C. 331, we learn the result, 464 B. C."

Thus we see that by two different methods, including both Astronomical and Historical proof, we arrive at the same result, viz, that Artaxerxes began his reign in the year B. C. 464, and, consequently, that his seventh year commenced in the year B. C. 458, and embraced a part of the following year. It follows, therefore, that Ezra left Babylon in the first month of B. C. 457, and the commandment went forth in the seventh month of the same year.—From that point, 2300 years end in the 7th month of 1844.

The next important point to be considered is the date of the commencement of our Lord's public preaching. This is a point of great importance, as it marks distinctly the termination of the sixty-nine weeks and the beginning of the last week of the seventy. And if, after a careful examination, we find it to harmonize with B. C. 457, which has been ascertained to be the true starting point, it will serve to confirm that date, and make 'assurance doubly sure.'

In arriving at that date several steps are necessary.—And first we will notice the fact that there was a difference of about six months between the ages of John the Baptist and our Lord. As proof of this, see Luke i. 24-37. In the next place let it be understood that John was a Levite, and of the priesthood, Luke i. 5. According to the Law his ministry could not commence until he was thirty years of age: see Num. iv. 3, 23, 30, 35, 39, 43, 47; 1 Chron. xxiii. 3.—As the birth of Jesus could not have been later in the year than December, the birth of John could not have been later than the preceding June. He was, therefore, thirty years old in the spring or in June, when he must have begun his ministry.

This was in the fifteenth year of Tiberius Cesar—not of his *sole reign*, but of his *administration*, reckoned from the time he was associated with his uncle Augustus in the government. The following remarks on the subject are from Horne: 'We learn from the Roman historians that the reign of Tiberius had *two* commencements; the *first*, when he was admitted to a place in the empire, (but without the title of Emperor,) in August, of the year 764, from the foundation of the city of Rome, three years before the death of Augustus; and the *second* when he began to reign *alone* after that Emperor's decease. It is from the *first* of these commencements that the *fifteenth* year, mentioned by St. Luke, is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word which properly marks the nature of the power exercised by Tiberius, namely, "In the fifteenth year *tes hegemónias* [i. e. of the *administration*] of Tiberius Cesar," &c. Intro. B. I. p. 564.

Augustus died August 19th A. D. 14. And as Tiberius was united with him three years before, his administration must have commenced in August A. D. 11. From that point fourteen full years extend to August A. D. 25, when, of course, his fifteenth year began, which, reaching to August A. D. 26, would necessarily embrace that point of time at which John began his ministry. We come, then, to this result, that the ministry of John the Baptist began in the early part of A. D. 26.

Our Lord, being about six months younger than John, was thirty years of age in the autumn or in December following. About that time he was baptized; see Luke iii. 21-23. After his baptism he attended a passover feast at Jerusalem; see John ii. 3, 23. This was in the spring, and

as it was the first spring after his baptism, must have been A. D. 27. After this he came into the land of Judea with his disciples, where he tarried and baptized. At the same time John was baptizing in Enon, *not* being *yet* cast into prison; see John iii. 22-24. We may, therefore, rest assured that as late as the summer or autumn of A. D. 27, John's imprisonment had not taken place.

But Jesus did not commence the confirming of the covenant, by his public preaching and his public miracles, until after the imprisonment of John. Matt. iv. 12, 17, 'Now, when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.' Mark i. 14, 15, 'Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Acts x. 37, 'That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached' Thus, Matthew, Mark and Peter, all testify that the public proclamation of the gospel by our Lord, began soon after the imprisonment of John. As that must have occurred in the summer or autumn of A. D. 27, the public preaching of Christ, accompanied by the confirmatory proofs of miracles publicly wrought, by which he was fully manifested to Israel and proved to be the Messiah, did not commence till the autumn of A. D. 27. And that, it is very evident, must have been the true date.

But will this harmonize with the date B. C. 457? Let us see. From one point to the other there must be 69 weeks, i. e. 483 years. Suppose then, the period to have embraced

the whole of B. C. 457, there would then be needed 26 full years to make it complete. It would then extend from the first day of B. C. 457 to the first day of A. D. 27. But, as we clearly proved, the period began on the tenth day of the seventh month. A part of B. C. 457 is not, therefore, to be included in the reckoning, and this deficiency must be made up by the addition of a part of A. D. 27. We see, then, that these two dates agree, and the 69 weeks, which commenced in the 7th month B. C. 457, terminated in the 7th month A. D. 27. Then Jesus began to confirm the covenant, and on the tenth day of the first month of A. D. 31, he caused the sacrifice and oblation to cease, and four days after that he nailed the hand-writing of ordinances to his cross.

The argument of Ferguson, that the death of our Lord must have occurred in A. D. 33, is not valid. It is based upon the assumption that the Rabbinical Jews are correct in their mode of reckoning the year. Were that true, the argument would be perfect and irrefutable. The crucifixion was evidently on Friday, the day before the sabbath. See John xix. 31; Matt. xv. 42. It was also on the day of the passover; John xviii. 28. Now, admitting the Rabbinical Jews to be correct, we find by astronomical calculation, that the passover full moon occurred on Friday, in the year 33, and not for several years before or after. But the Caraites accuse the others of corrupting the law in this matter, in other words, of adopting the customs of the heathen in their mode of reckoning time. And on examination we find the charge to be just. The Law imperatively required the presentation of the first-fruits sheaf, or handful, as a wave-offering, on the 16th day of the first month. But if the year be commenced, according to the Rabbinical Jews, with the new moon in March, it would be impossible to

obey this requisition of the Law. For the grain would not be ripe in the first month. The Caraites, who adhere rigidly to the Law, usually commence the year one moon later than do the others; the one class regulating their year by the vernal equinox, after the manner of the Romans,—the other by the ripening of the barley harvest, according to the requirements of the Mosaic Law. The Caraites computation is consequently correct; and the argument of Ferguson, based upon the Rabbinical reckoning, falls to the ground. The death of our Lord was not, therefore, in A. D. 33.

But let us see if it was not in A. D. 31. In the first place let us understand and remember, that the passover was always either on the day in which the moon came to the full or the day following. This would depend upon the point of commencement of the month. The Jews began their months with the first visible appearance of the new moon. When its change took place early in the morning it would be visible the same evening, and the first day of the month would be the day following. And as there are between fourteen and fifteen days from the change of the moon to the full, and the passover was always the fourteenth day of the month, it would, in this case, occur on the very day of the full moon. But when the moon changed at a later hour in the day, it could not be visible the same evening. In that case the first day of the month would be the second day after the moon's change, and, consequently, the fourteenth day of the month would be the day following the full. We find upon examination that this must have been the case with the Caraites first month, A. D. 31.

The point that remains to be noticed in the chronology of the 70 weeks, is the commencement of Paul's ministry.

His conversion, it is evident, took place soon after the martyrdom of Stephen, which according to Townsend, was in A. D. 33 or 34. If it was in 34, it must have been the early part of the year. In Gal. i. 15-18 we learn that *three years* elapsed between the conversion of Paul and his first visit to Jerusalem. Turn to Acts ix. 26, where Luke gives the account of this, and we shall find the date to be A. D. 37. From A. D. 34 to A. D. 37, are three years. Again, in Gal. ii. 1, Paul tells us that *fourteen years* after that he went up to Jerusalem again. By referring to Acts xv. 2, we shall find the date of this second visit to be A. D. 51.—And from A. D. 37 to A. D. 51 are fourteen years. The conclusion to which we arrive, therefore, is this, that Paul was converted and began his ministry in the autumn of A. D. 34. At that point this wonderful man, who had been a most bitter and unrelenting persecutor of the saints, became a chosen vessel of the Lord—the apostle to the Gentiles, of that faith which he once destroyed. Here the *last* and *special* witness of the resurrection of our blessed Lord, (see 1 Cor. xv. 8,) came upon the stand and gave his testimony, which, together with that of Christ and the other apostles, laid the foundation of our faith and hope. And thus was the covenant confirmed.

Thus, by clear and convincing proofs, entirely independent of each other, we have established the correctness of those several dates, viz., B. C. 457, for 'the going forth of the commandment,' A. D. 27 for the beginning of our Lord's public preaching, A. D. 31 for the crucifixion, and A. D. 34 for the commencement of the ministry of Paul. These proofs stand forth like so many independent witnesses in court, and, perfectly agreeing in their testimony, confirm us, so that a doubt is criminal, that we have the right chro-

nology. The 70 weeks, therefore, began on the tenth day of the seventh month, B. C. 457. From that point, 69 weeks, or 483 years, ended in the 7th month A. D. 27, when Jesus began the proclamation of the gospel of the kingdom of God, saying, '*the time is fulfilled.*' Then $3\frac{1}{2}$ years after that, on the tenth day of the first month A. D. 31, he rode into Jerusalem as king, and caused the temple worship, or 'sacrifice and oblation,' to cease. From that point $3\frac{1}{2}$ years, the last half of the week, extended to the tenth day of the seventh month A. D. 34, when, of course, the 70 weeks ended. Thus 490 years of the 2300 were fulfilled, and 1810 remained to be fulfilled. Where would they end? On the tenth day of the seventh month, A. D. 1844.

Yes, glory be to God in the highest! the *appointed time is accomplished*. Now is fulfilled Jer. iii. 15-17.—We remember no more the ark of the covenant, it comes not into our mind or upon our heart, for the covenant with all the people is broken—the gospel of salvation by faith in Christ is closed—the door is shut. At this time, we 'call Jerusalem the throne of the Lord,' for Jesus our Lord is seated there, and Jesus is King. On the tenth day of the seventh month, which was the 22d day of last October, 'One like the sons of men came with the clouds of heaven, and came to the Ancient of Days; and there was given him dominion and glory and a kingdom.'—The Nobleman has received the kingdom preparatory to his return, and he who will not hail him King is a *traitor*. Others may say 'We have no king but Cesar,' but as for us we say, *we have no king but Jesus*.—We acknowledge no other rightful ruler on earth. 'The kingdoms of this world are become the kingdom of our

Lord and his anointed, and he shall reign forever and ever.'

We have proved that the atonement was made for the holy sanctuary, which, in the antitype, is Zion, on the tenth day of the seventh month. On the same day was the sounding of the trump of Jubilee; see Lev. xxv. 9.—God has joined together the atonement and Jubilee trumpet, and let no man put them asunder. It follows then, that we are in the great year of Jubilee, and "shall return every man to his possession."

Does any lingering doubt remain, of the chronology?—If so, let me refer you to Hab. ii., "Write the vision, and *make it plain* on tables." Has not that command been obeyed? If any say no, let such an one obey it now and make the vision plain, that he may run that readeth it.—But that cannot be done, no man will undertake it, and they who are holding fast the profession of their faith have no wish to do so, for they confidently believe it has been done already. But was not the vision a chronological one? Certainly. And could it be made plain on chronological tables, or charts, without the right dates? Nay, verily. Then the question resolves itself into this form:—'The Lord has commanded that the vision be made plain on tables or charts: this could not be done without the right dates:—but He commands nothing that cannot be done: therefore the watchman had the right dates, and those who have cast away their confidence in those dates are charging God with requiring impossibilities.

I now give the following article from H. H. GROSS. I have carefully examined the subject, and become fully satisfied that the 1290 days of Dan. xii. ended A. D. 1800. Consequently the 1335 days must end in 1845.

On the tenth day of the seventh month, October 22, 1844, there was given to Jesus dominion and glory and a KINGDOM. Then the Bridegroom and the Bride were united in wedlock. Then Zion became the *married wife*, and in DUE TIME *she will bring forth her children*. What is that due time?

S. S. S.

TERMINATION OF THE 1335 DAYS.

Dear Bro. Snow:—I now take my pen to give my reasons for believing that the 1335 days of Dan. xii. 12, will end this year.

That the 1260 years of the Papal government, Dan. vii. 25, extended to the time of the end, will not admit of a doubt, Dan. xi. 35; and the same may be said of the 1290 years, Dan. xii. 9–13; and the 1290 and 1335 days harmoniously commenced at the event brought to view in Dan. xi. 31, as declared in Dan. xii. 11; and the 1290 and 1260 alike extend to the time of the end, and, therefore, terminate at one and the same point. It follows that if it can be proved where and when they ended, then, consequently, the 1335 years will end exactly 45 years later. The three periods are so connected, that if the commencement or termination of one can be ascertained, all the others are by it established.

"And arms [military force] shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [continual] abomination, and they shall place the abomination that maketh desolate." Dan. xi. 31.

Beyond any question the abomination of desolation signifies the Papal Church, clothed with power to make deso-

late; and those abominations and desolations are vividly set forth in Dan. xi. 32-39.

But a prophetic period commences here and extends to the resurrection; "And from the time that the daily abomination shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.—But go thy way till the end: for thou shalt rest, and stand in thy lot at the end of the [1335] days;" Dan. xii. 11-13.

It cannot be questioned, without wresting the Scriptures, that the daily, or continual abomination has reference to the continued false system of worship in the pagan world, during the time of Babylon, Persia, Greece, and Rome, until it was taken out of the way after Rome was divided, with the express object in view to set up in its place the Catholic church, that the civil and military power might be no longer under the control of the Pagan church. Paul referred to this hindering character, and declared that it would hinder the setting up of the mystery of iniquity until it should be taken out of the way. We will now notice when this daily was taken away, and the abomination of desolation set up. The 'arms,' which took away the daily, must certainly refer to military force; and the Papal church never gained a supremacy in Rome until military power took part with the Roman government to put down all opposing systems of religion and place the Catholic.

The history of the great military movement from the East and West of Rome, from A. D. 508 to 510, fully answers to this prophecy, and gives us the date for the 1335 days. Vitalian, the Roman general, and Clovis, the French

general, engaged in war in 508 for the express purpose to take away the opposing system of religion in Rome and to place the Catholic; and they succeeded in that work in 510, and the head of the Catholic church created Clovis consul of Rome. Clovis returned to France and died in 511.—The 1290 years from A. D. 510, would end in 1800. But, although the Catholic church gained its place to control the affairs of the Roman government in 510, the 'times and laws' were not given into his hand until 30 years later, when three of the first ten kingdoms, into which Rome was divided, were subdued by this Papal church, through the medium of the armies which it influenced the civil power to send forth.

Where did the 1260 years begin? It must have been precisely 30 years after the 1290 began, because they both end at the same time. The three kingdoms were also to be plucked up before him, or to be subdued by him. The Vandals were the second in 534. The third was the Ostrogoths, which was completed in A. D. 540. They had to be plucked up *by the roots*, before the decree of Justinian in favor of the Roman church could take effect; for the Ostrogoths were Arians, and bitter enemies of the Pope and Catholic Church. The testimony of Gibbon on the date of this transaction is decisive, that it was completed in 540.—It is true the Ostrogoths raised the siege of Rome in 538, but they, as a nation, were not conquered till 540. See Gibbon, vol. 3. p. 90, and index to vol. 3. While the Roman general was waging war against the Ostrogoths, commissioners arrived from the Emperor with a treaty of peace, but the general proved traitor to his sovereign by disregarding the treaty, and negotiated with the Ostrogoths to become their king, on which terms the Ostrogoths offered.

their arms, their treasures, and fortifications of Ravenna, if Belisarius would disclaim the authority of a master, accept the choice of the Goths, and assume, as he had deserved, the kingdom of Italy. On the day appointed, the gates were opened to the fancied king of Italy.' This was in Dec. 539. But this traitorous act was not the subversion of the Goths, as a nation, by the Roman government, until said government shall decide upon that treasonable act as its own; for should the Roman government decide against said invasion as a violation of their treaty of peace, and decide that the treaty should take effect with the Goths, then the subjugation of the Goths by Belisarius would have been of no effect, and their government would continue as before. All must depend, therefore, upon the decision of the Roman government in the case, and when the decision was given, the fate of the Ostrogoth kingdom was sealed, and the 1260 begin. In the spring of 540 Belisarius arrived in Constantinople, before the Emperor, leading Vitiges with the noblest of the Gothic youth into captivity. How soon after their arrival the decision of the Roman government was given I cannot decide. But the 1260 years began in A. D. 540 and would consequently end in the the same time of the year of 1800.

Where did the 1260 and 1290 years end, and 'the time of the end' begin? In Feb. 1798, the French entered Rome as conquerors; which was the 15th abolition of the Papal government. But the 1260 years cannot be said to end at either, and it must be plucked up by the roots in the same manner as were the Ostrogoths, when it came into existence. The war was waged, and the Papists overcome in 1798; negotiations between the chief Magistrate of France and the Pope were concluded in 1800, and the

present papal government was established in the place of that which was founded on the decree of Justinian. The chronology is as follows:—in March, 1799, the Pope, Pius VI., was seized and carried into France. He was the head and embodiment of the Man of Sin, the concentration of the Papal church and State. In August he died. Oct. 16th Napoleon arrived from Syria and Egypt, and entered Paris. December 26th Napoleon was created first Consul, or Chief Magistrate of France. March 13th, 1800, Pius the VII. was elected Pope,—a virtual acknowledgement of the continuation of the Papal church and Kingdom, except in captivity, or 'held in durance vile.' June 14th Napoleon began negotiations with the Pope for the settlement of the Papal church and state. July 22nd the negotiations were so far concluded that the Pope entered the Vatican and performed worship. Soon after that, the Pope was restored to a kingdom, the same to all intents as exists at the present time, and the old government came to an end at that time, which was in A. D. 1800, and of course terminated the 1260 years from the summer of 540, and also terminated the 1290 years since the Papal church was set up in the place of the daily, and also in A. D. 1800, the time of the end began, and 45 years from that date, Daniel with all the wise or righteous, will stand in their lot; which will bring the 1335 years to their consummation.

H. H. Gross.

New York, June 9, 1845.

"BEWARE OF FALSE PROPHETS."

This is a perilous hour. The old arch-enemy of God and his people is bringing into the field all the knowledge which he has acquired by the experience of a war of six thousand years. He has become familiar with all the points of successful attack on Zion's children, and, because he knows that his time is very short, he is determined to make the best possible use of the remaining moments. He knows well that the world is his and lieth in wickedness, doomed to a speedy and terrible destruction. The churches also, who have rejected the gospel of the kingdom, have become his allies, and, with rail-road speed, are going to perdition. And a *new sect* has been added to the family of mystic Babylon, and is following in her train.

But although the 'prince of this world' has secured these victims as his sure prey, so that he has no anxiety at all concerning them, and no effort is necessary on his part to keep them in his power, he is by no means idle. There is a remnant still, that have not bowed the knee to the image of Baal, who are the objects of his peculiar ire and malice. Rev. xii. 17, 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' It will be seen that this remnant has the *testimony of Jesus*, which is the spirit of prophecy, (Rev. xix. 10,) and also keep the commandments of God, i. e. they honor the LAW OF LEVI. They are those who are determined to hold fast that which they have received from the law and the prophets, respecting the coming of the blessed Saviour, both as to time and manner. Against this little flock of waiting children of the kingdom, Satan's last and mightiest efforts are directed.

The Apostle Paul forewarns us of these devices of the adversary in all his epistles; but particularly in his second letter to Timothy, iii. 6, 7, he says, "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth."—Jude also speaks of the same characters, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." In 2 Peter ii. 1, 2, we also read, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." These passages teach us clearly that in the very last time the people of God would be in danger from false teachers, who should, in a sly and deceptive manner, creep in among them, and as Paul says "by good words and fair speeches deceive the hearts of the simple." Our Lord also has given us a warning in reference to these false prophets or teachers, telling us that *many* of them would arise, and that such would be their artfulness and power of dissimulation that *if it were possible* they would deceive the very elect. We bless the Lord for that *if*. It shows conclusively to us that the 'very elect,' or chosen, cannot be effectually deceived by their machinations and false teachings. The true children of the kingdom are chosen to salvation through sanctification of the Spirit and belief of the truth. They are kept by the power of God, through faith, unto salvation.

Peter says those false teachers deny the Lord that bought them. And who is he that bought them? He is the *Son of God* and the *Son of man*, the 'mediator between God and men, the MAN Christ Jesus.' 'The first man [Adam] was of the earth, earthy—the second MAN is the Lord from heaven.' This glorious truth of the *humanity* of our King the mystics deny. He who does so, denies the Lord that bought him, and is bringing upon himself swift destruction. Such teachers are now abroad, creeping into houses by deception. Beware of them! Among the number is M. WILLIAMSON, who has been among us, and, by misrepresenting his real sentiments, gained access to us, till, by good words and fair speeches, he had gained the hearts of the simple, when he began to put forth, by degrees, the poisonous and damnable doctrine inculcated in the *Voice of the Shepherd*, i. e. that all the Christ that will ever be seen, will be seen in the persons of his people; that he has already come and taken his abode in the holy of holies, which is in the bodies of the saints! In other words, 'He is in the *secret chambers*;' and a 'literal body of Christ does not exist in the universe of God!'

Such is the poison which is nicely sugared over with much precious truth and administered by these men—the subtle agents of him who 'is transformed into an *angel of light*.' O let no man be deceived by the seeming love and the 'good words' of these deceivers. Let the single eye of faith, illumined by God's blessed word, penetrate the drapery of light that is thrown around the agent of the Prince of darkness; and let no one, for a moment, lower the standard of God's truth, for the sake of embracing in the arms of Christian love and fellowship those who have cast away their confidence in either the *time* or the *manner* of our

blessed Lord's appearing. 'Hold fast that thou hast, that no man take thy crown.' Again we lift up the warning voice, and in the words of Jesus cry, 'Beware of false prophets [or teachers,] which come to you in sheep's clothing but *inwardly* they are ravening wolves.'

In the 7th verse of John's second epistle he speaks of these deceivers 'who confess not that Jesus Christ is come in the flesh.' This passage is used by them as one of their proof texts. But little do they realize that it is point blank against them. John says they 'confess not *Jesoun Christon erchomenon en sarki*;' literally, 'confess not *Jesus Christ coming in the flesh*.' It refers to his coming in his own flesh or body, which these mystical deceivers do not confess or acknowledge. In what I have said on this subject I know whereof I affirm; and, as it respects Williamson, I have proof at hand, which will fully convict him of denying the humanity of our Lord and King, which, if necessary, shall be forthcoming.

S. S. S.

June 26, 1845.

"AS THE LIGHTNING."

In those passages where our Lord's coming is said to be 'as the lightning,' the expression is understood by many to refer to the suddenness of his manifestation. This is a mistake. It has reference entirely to its visibility. Every eye is to see him. The Greek word *astrapee*, used by our Saviour in these passages, signifies *light, brightness, lustre*, i. e. the sending forth of light, let it proceed from whatever source it may, whether from the sun, moon, stars, electricity, or a lamp or candle.

The same word occurs in Luke xi. 36, last clause, which, in our translation, reads, 'as when the bright shining of a candle doth give thee light.' The Greek of this clause is this, '*hoos hotan ho lychnos tee astrapee photizee se,*'—literally, as when the lamp (or candle,) by its *bright shining*, illuminateth thee.'

Hence we may see that our Lord has a strict reference to the manner of his glorious appearing to all the inhabitants of the earth. 'As the *bright shining* [i. e. of the sun,] cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.' 'Behold, he cometh with clouds, and every eye shall see him.' Praise the Lord, no one will then want mystical spiritualizers, to tell them that that same Jesus has come again. The New Jerusalem, in which he is now King, will come enveloped in the *Shekinah*, or visible manifestation of the glory of God. This is the cloud of brightness, or 'bright cloud,' with which Jesus and the disciples were overshadowed in the mount of transfiguration. It is the cloud that received our Lord when he ascended from Mount Olivet. It is the 'white cloud' of Rev. xiv. 14, where one like the Son of man is disclosed to view, with a crown upon his head, proving him to be *king*. As the city with her glorious husband and his attending retinue of saints and angels, amid that refulgent blaze of surrounding glory, comes sweeping down from the distant heavens toward the earth, it will at first appear as a *new star* in the heavens. But as it swiftly approaches, it will grow brighter and larger, till its light will transcend the sun's glory, and all eyes are gazing at the revelation of the Son of Man.

S. S. S.

June 26, 1845.

"THE HOPE WITHIN THE VEIL."

We have received the second No. of a sheet with the above title, published at Portland, Me. It is edited by Sister E. C. Clemons, and contains some precious truth, blended with some radical error. One of the errors advanced is, that the 2300 days did not terminate until about April 20, last spring. Any one who will carefully and candidly examine the proofs on this subject, which were presented in the *Standard*, will be convinced that they ended on the 10th day of the 7th month, 1844. To say they did not, seems to be casting away confidence in those dates from which the vision was measured, when it was made plain on tables. This we must not do.

Another error is, that the atonement was *commenced* by our Lord on the 10th day of the 7th month. If that be so what has Jesus been doing in the heavens since his ascension? Pause and reflect. No: the atonement for the world was *finished*, and *not begun*, last autumn. Instead of Jesus *going into* the Holy of holies on the 22d of last October, he *came out*, and was united in wedlock with our Mother the New Jerusalem.

I regret to be compelled to say, also, that principles of interpretation are adopted by the writers, which, if carried out, must lead to *mysticism*, that 'smoke out of the north.' I would not be unnecessarily severe, but I *must* do my duty faithfully, or lose my crown, and injure the welfare of the little flock over which the Holy Ghost hath made me an overseer. By doing my duty as a faithful and wise ruler I shall not stumble one that belongs to the household. *Beware of mysticism!*

Since writing the above I have received No. 3 of the same

paper, and must say I cannot recommend it as good and wholesome food. Please discontinue.

S. S. S.

July 3, 1845.

A COMMANDMENT.

"Let your women keep silence in the congregations; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law: for it is a shame for women to speak in the congregation. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

PAUL.

"And this is *love*, that we walk according to his *commandments*."

JOHN.

Endorsed by S. S. S.

July 3, 1845.

OUR CONGREGATION.

The little band that meets at Crosby street, and to whom I have the privilege of ministering the Word of Truth, according as I have been put in charge by the Lord, are, by the abounding grace and mercy of our God, in a good and thriving state. By this I do not mean that they are increasing in *numbers* or *respectability*, i. e. becoming popular with the wicked world or God-rejected church. We yield that honor, if it be an honor, to those 'Adventists' who are seeking to save their lives. What I mean is, that the Lord has brought us out into the wilderness of the people, and is purging out from among us the *rebels*, and those who

transgress against Him by not holding fast and obeying the truth. Some have already left us because they could not bear the truth. We have been in the crucible, and the refiner's fire has been doing its work thoroughly. It will soon be done, and we shall come forth as gold.

S. S. S.

July 10, 1845.

THE SABBATH

I have received a communication from Bro. N. Trull, of New Boston, N. H., advocating the claims of the seventh day sabbath. I have two reasons for not publishing it, either of which would, I think, be sufficient. One is, that our Lord and King is coming in a "very little while," and therefore it is incumbent on him whom he has appointed to rule the household, to be careful that he give nothing but 'meat in due season,' i. e., present truth. But even admitting the validity of our brother's arguments, it is no time for the agitation of that subject. We have already entered upon the great seventh day—the day of the Lord—the dispensation of the fulness of times; and, leaving first principles, let us go on to perfection. The little flock ought not, at this late hour, to be distracted and perplexed with such teachings. It is painful indeed to learn that so many are resorting to "divers washings and carnal ordinances," as though they were seeking justification by the deeds of the law: and we almost hear the apostle of the Gentiles speaking to such, and saying, "But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times,

and years. I am afraid of you, lest I have bestowed upon you labor in vain."

But another reason for not publishing the article is, that I have long since learned from the Book of God and the teachings of the Holy Spirit, that we are under no more obligation to obey any part of the law, given by Moses, according to the letter, than we should have been had it never been given. This may startle some, but I will prove it. I readily admit that if what is called the decalogue, or ten commandments, be binding upon us, we ought to observe the seventh day; for that was appointed by the Lord as the sabbath day, and he has never authorized man to substitute the first day. But the law was given to Israel according to the flesh, and, so far as the letter is concerned, was binding upon them only. And its binding force upon them ceased when the Mosaic dispensation ended.

It is certain that all God's commands are just and reasonable. He requires nothing that we are not able to perform. But when it is said the observance of the sabbath was intended to be universally binding, is it remembered that there are inhabited portions of the earth where its observance would be impossible? In the polar regions the sun does not rise for one half the year. By what rule would the day be observed there? Will it be said that the seventh day comes in the night, and is measured by the stars, or by clocks and watches?

But let testimony of Paul settle this question: Rom. vi. 14, 'For sin shall not have dominion over you: for ye are not under the law, but under grace.' Rom. x. 4, 'For Christ is the end of the law for righteousness to every one that believeth.' Gal. ii. 16, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we

have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.' Gal. iii. 11-13, 23-25, 'But that no man is justified by the law in the sight of God, is evident: for, The just shall live by faith. And the law is not of faith: but, The man doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master.

Can any declarations possibly be plainer than these, that the letter of the law is not binding under the new dispensation of the gospel? And is it not evident that they who place themselves under the law are, to some extent at least, in the carnality of Judaism, and under the curse? O brethren, it is high time for us to cast aside all such Babylonish rubbish, and strive to perfect our faith.

Does any one ask why the law was given? I answer, in the words of Paul, "The law is spiritual—a shadow of things to come." There was a spiritual significance in every part of it—it contained types or figures of the things of Christ. Shall we let go the substance to grasp the shadow? God forbid. But we are told that if the fourth command is not binding, then the others are not, and we may kill, or steal, or bear false witness, &c. To this I answer, that it by no means follows that we may do those things because we are not under the law of Moses. The principle of moral conduct embodied in the law, was binding before the law was given, and is binding now. It is immutable and

eternal. It is comprehended in one word—*love*. 'Thou shalt love the Lord thy God with all thy soul, mind, and strength, and thy neighbor as thyself.' This is the spirit of the law, and this will be the main-spring of all our action through eternal ages.

Our father Abraham was not justified by the law, but by *faith*. Let us prove ourselves his true children. Enoch walked with God by faith, having the testimony of God that he pleased him, until his translation. And yet he was not under the law of Moses. Let us walk with God as he did, enjoying the same glorious privilege, the witness of the Spirit that we are sons of God. If we have this witness, through that faith without which it is impossible to please God, and continue therein, grounded and settled, we shall soon receive the end of our faith. May the Lord keep all his children from trusting for righteousness to the works of the law.

One word more. A distinction is made by Sabbatarians between what they call the 'moral law,' and the 'Levitical or ceremonial law.' It is claimed that the former is still binding, while the latter is done away. By what authority is this distinction made? Neither our Lord or his apostles made any such distinction. When speaking of the law they never used the terms 'moral' or 'ceremonial,' but always spake of it as a whole, calling it '*the law*.' We know that such a putting asunder of that which God has joined together has been done by the churches of Babylon, but the 'outcasts of Israel' need not be told that such authority alone is not sufficient for us. We must have 'thus saith the Lord,' to satisfy us. No: there is not a particle of evidence in all God's word, that Abel, Enoch, Noah, Abraham, or any other of the worthies who lived before the

giving of the law, kept the sabbath day. Nor can it be shown that the law was intended for the Gentiles. Paul says, (Rom. ii. 14,) that they '*having not the law*, are a law unto themselves.'

I would say, then, once for all, to all the waiting children of the kingdom, 'Stand fast, therefore, in the liberty wherewith Christ hath made you *free*: and be not again entangled with the *yoke of bondage*.'

S. S. S.

July 17, 1845.

THE NEW COVENANT.

We understand the new covenant of Jer. xxxi. 31, to be the 'everlasting covenant made with our father Abraham, and confirmed by an oath, and fulfilled to Abraham typically in the birth of Isaac the child of promise. We find that there are those who undertake to teach what God has never sent any to teach, that there is a 'third covenant.'—Such persons are described by Paul, 1 Tim. i. 7, 'Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.' But by what authority do they tell us there are three covenants, when the word of God clearly teaches that there are but two? See Gal. iv. 22-27; For it is written that Abraham had *two sons*, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born of the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are *the two covenants*; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her chil-

dren. But Jerusalem which is above is free, which is the mother of us all.

It is not in the power of language to teach any thing more clearly, than we are here taught that there are two, and only two, covenants; one embracing old Jerusalem and her children under the Mosaic dispensation, as they were represented or shadowed forth in type by Hagar, the bond-woman, and her son Ishmael; the other embracing New Jerusalem, or Zion, and all the true children of the kingdom, as they were typified by Sarah the married wife, and her son Isaac. Let it be particularly noticed that Paul does not say, 'these are two covenants;' but 'these are *the* two covenants.' And if they are *the two*, there cannot be more than two.

The Apostle proceeds to quote Isa. liv. 1, and then says, 'Now we, brethren, as Isaac was, are the children of promise.' Thus he plainly makes Sarah a type of New Jerusalem, and Isaac a type of the true seed. And in chap. 3, verse 29, he says, 'And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.'

This subject thus far is so perfectly clear, that all the wise will surely understand. Let us now for a moment look at the law of Levi, that 'shadow of good things to come.' The fifth command in what is called the decalogue is 'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.'—This is the first command with a promise annexed. What is the promise? 'That thy days may be long in the land which the Lord thy God giveth thee.' What is the land which is given to God's children? Not this land, groaning under the curse, surely. No: we are pilgrims and strangers here, seeking a better land. God has chosen the poor of

this world to inherit the coming kingdom. 'Blessed are the meek for they shall inherit the earth.' 'Wait on the Lord and keep his way, and he will exalt thee to inherit the land, when the wicked are cut off thou shalt see it.'—Then the land is the territorial domain of the everlasting kingdom, and it is promised as a reward for honoring our father and our mother. But are there not multitudes who have honored their parents according to the flesh, who will not inherit the kingdom? No candid person can for a moment doubt it. The inheritance of the saints in the new earth is not to be purchased by rendering honor to ungodly fathers and mothers. How then shall we understand this command of the Law? The same as we understand all the rest. It is spiritual, shadowing forth the things of Christ. see Col. ii. 16, 17; Heb. x. 1. We must seek, them, for a true spiritual signification to every part of the Mosaic Law: and, although this may, by the carnal, be considered 'fanciful interpretation,' those who diligently and prayerfully study the Scriptures, and are led by the Spirit of God, will not fail to understand and appreciate these 'things of the Spirit.'

What then is the spiritual signification of the fifth command? Who are our father and our mother according to the Spirit? To answer this question let us turn to Isa. li. The first verse reads thus: 'Hearken to me, ye that follow after righteousness, ye that seek the Lord: look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged.' This passage has been sadly misunderstood, and misapplied. It has been regarded as an admonition to look back on that state of sin and misery from which we have been rescued by the grace of God. But if we will let the Word explain itself by taking this text in connexion with

the context which follows, we shall learn its true meaning. What then is the rock to which those are commanded to look, who are following after righteousness and seeking the Lord? Read the next verse, 'Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. Now the question is solved. Now we can understand that the rock to which we are to look is Abraham our father—the father of all them that believe, whether Jews or Gentiles. In other words, we are to render a sincere and heartfelt respect to the everlasting covenant which was made with him and all the true seed, of the blessings of which they are made partakers, not by the works of the law, but by faith. If we do this we shall find we are looking to the rock of strength, that we are built upon that rock, and the gates of hell, or 'the pit,' from whence we are digged, shall not prevail against us. No, praise God, the gates of hell will not finally prevail against those who are the children of God by the faith of Abraham. They are hewn out of Christ Jesus the Rock, of whom Abraham was a type. And the glad hour approaches very near, when God 'will redeem them from death—will ransom them from the power of the grave.' Then will they fully be digged from the pit, then will our mother bring forth the 'children of promise.' See Zech. ix. 11, 'As for thee also, by the blood of thy COVENANT I have sent forth thy prisoners out of the pit wherein there is no water.' See also Isa. xlix. 9, 'That thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places.' Again Isa. lxvi. 8, 'Who hath heard such a thing? Who hath seen such things? Shall the earth be made to

bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.'

O let us obey the Law; not in the letter, but in the spirit; 'for the letter killeth but the spirit giveth life.' Let us honor our Father and our Mother according to the spirit, that we may inherit the promise—that our days may be long in the land which God will very soon give to all his faithful children.

In the passage before quoted, (Isa. li. 1, 2,) we are admonished to look to our father and mother, i. e. to Abraham and Sarah. And the reason is assigned why we should thus look, 'For I called him alone, and blessed him, and increased him.' How did God increase Abraham? By giving him a son in his old age, contrary to the course of nature. To this we are admonished to look. The birth of Isaac was a miracle: so is the redemption of the saints. But 'is any thing too hard for the Lord?'—After speaking thus of his giving Abraham a son, he proceeds in verse 3, to declare the glorious truth which, as a legitimate and necessary conclusion, is to be deduced from the type of Isaac's birth:—'For the Lord shall comfort ZION: he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.' So God increased Abraham by giving him a son when he and Sarah were both past age, and this was a figure of the resurrection: 'from whence also he received him in a figure,' Heb. xi. 19.

We have thus proved that Sarah was a type of Zion, which, in the whole, embraces New Jerusalem, which is *et* present above, as the capital or metropolis, and the earth as

the territorial domain, and the *living* church of God. This Zion or kingdom is our mother, if indeed we are true children of the kingdom. Isaac was therefore a type of the saints; and as, according to the testimony of Paul, Abraham received him at first 'from the dead' in a figure, his birth was certainly a type or figure of 'the regeneration' or *new birth* of the saints. Abraham therefore being the husband of Sarah, was a type of Him who is the husband of Zion. 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, [i. e., the father of the everlasting age, the age or the world to come,] The Prince of Peace.' Isa. ix. 6. This is none other than Jehovah Jesus—our blessed and glorious King. And as the first man, Adam, was the father of this age or world, so the second Man, the Lord from heaven, is the father of the coming world or age. And he is the husband of New Jerusalem; see Rev. xxi. 9, 10. Now the command of God is, 'Honor thy father and thy mother, and, he that curseth [or dishonoreth] father or mother, *let him die the death.*'—Amen, so be it! But who are they that are dishonoring the Lord our Father, and Zion our Mother? And who are, by their false teachings, making Zion's children to be 'bastards and not sons?' They are those who say that the Bridegroom is not married to the Bride, and will not be till after the resurrection; thus teaching that Zion brings forth her children before she is married. But God forbid that we should thus dishonor our Father or our Mother! No: we rejoice in the blessed truth that the Bridegroom and Bride were united in wedlock last October, and, according to the type to which the Lord bids us look, we confidently expect the

birth of Isaac, "at the set time in the next year." See Gen. xvii. 21; Mal. iii. 4-7.

S. S. S.

July 17, 1845.

CHRONOLOGICAL WAYMARKS.

There are certain great events marked by the providence of God; at regular and stated intervals, that have transpired within the limits of the ten kingdoms, during the 45 years, that seem conclusive as to the termination of the 1335 days in this present year, A. D. 1845.

Before alluding to these events I wish to say a few things relative to the *prophetic month*. This is a period of 30 years, and seems frequently to be recognized in the Bible aside from direct appointment. The regulation of the law which required the individual to be 30 years old before he could enter upon the priest's office, seems to have reference to this period. Astronomically the month is the 12th part of the year, and the twelfth part, or 30 degrees, of the great circle of the zodiac. In the Revelation we have, on three different occasions, the month appointed prophetically, viz., "five months," "forty-two months," "an hour, a day, a month, and a year." We have, in the ascending series of this last instance, each term used prophetically, or 360 times the ordinary space or quantity. Again, what more natural than for the prophetic month to be divided, according to the quadratures of the moon, into halves and quarters, viz., 15 years and 7 years. The last division of the 1335 days is one month and a half or 45 years. Instances occur in sacred, and often in profane history, where important events transpire at both the beginning and termination of a prophetic

month,—also at 15 years. One instance may be here mentioned. The 30 years from the time the abomination of desolation was placed till it had a seat, power, and great authority, being the difference between the 1260 and 1290 days, when the three horns were plucked up. We cannot fail to observe what order, beauty, and harmony are seen in the construction of the prophetic periods.

It is very manifest that the abomination of desolation is the thing or object to be measured by *all* the periods in the 12th of Daniel, and that it regards the whole of the 1335 days. Let its phases be observed after the 1290 days as well as *at* and before that termination. The 1260 years obviously commence when the Gothic power and kingdom in Italy were at an end the first time,* by the victorious arms of the Catholics, when they took captive the Gothic king Vitiges, and possessed Ravenna, the seat of his residence. This was, according to Gibbon, in the latter end of 539, or before January 3, 540. They would seem to terminate about 1799, when the Pope was carried away captive. The 45 years evidently commenced at 1800, not only from certain events which then transpired, but from others occurring since, in the divisions of the prophetic month: so that these latter reflect a powerful light upon the period of 1800. This will be seen as we proceed. From 533, the date of Justinian's letter to the Pope, to 540, the beginning of the 1260 years, is 7 years. From 1793, when the do-

* During the succeeding 15 years Rome and Italy were alternately in the possession of the Goths and Catholics till, finally, the latter became victorious and the state of Italy was regulated by a "Pragmatic Sanction," consisting of 27 Articles. It was sent by the Emperor Justinian to his general, Narses, in Italy, and was dated August 15, 554.

minion of the papacy was destroyed and annulled in the limits of France, by an act of the French assembly, to 1800, is also 7 years. France has been set forth a most wonderful spectacle during the entire 1335 years. Styled the "Eldest Son of the Church," her monarchy is the oldest in Europe,—she dates from the days of Clovis, at the very breaking up of the Roman empire. A very striking coincidence, as to time, is observable between Clovis and Bonaparte, the one near the commencement, the other at the termination of the 1290 days. Clovis came to the throne in A. D. 481, and having reigned fifteen years a pagan, was then baptized a Catholic in 496; he reigned fifteen years longer and died in 511, at the age of 45, having reigned 30 years. Bonaparte's military career dates at 1785; in the end of 1799 he was chosen Chief Consul, and in Feb. 1800, took possession, with great pomp, of the Tuilleries, the usual residence of the French kings. His civil and military career united now commenced. The latter had continued 15 years, and the two united 15 years longer to 1815, making 30 years, when he ended his public career at 45 years of age.

Let us recite some of the events of 1800 that would seem to fix the date of the 45 years at that time. The papal government was overturned in Feb. 1798—the Pope, Pius VI., retiring to Tuscany, a little north of Rome. In March, 1799, he was seized by the French and taken to Leghorn, a sea-port, for the purpose of being conveyed to Cagliari, a town in the island of Sardinia; but the English frigates cruising on the coast wanted to get possession of the Pope, which determined the French to alter his destination. They took him across the Appenines and the Alps to Valence, a town in the south-west part of France, where he died in August following. He had been torn from his dominion,

and a new government established in his capital. It is usual in times of peace for the College of Cardinals to assemble on the day of the interment of the deceased Pope, for the election of a new one; but such was the distracted state of affairs that this was impossible. But the Austrians becoming victorious over the French in Italy, the college was, by this event, permitted to assemble at Venice, without the Papal territories, in Nov. 1799, and by the 13th March, 1800, elected Pius VII. He did not, however, go immediately to Rome. The French were masters of all Italy at the end of 1798, and at the beginning of 1799 had 110,000 men in that country. Austria having made a treaty of alliance with Russia near the close of 1798, the latter sent 60,000 troops to the north of Italy by the spring of 1799. The campaign of this year, while Bonaparte was absent in Egypt, *lost all Italy to the French* except the single fortress of Genoa. The Papal territories were now recovered to the Catholics. It is worthy of note here, that in 538, 10,000 men from France, and in the spring of 539, 100,000 more under their king, invaded and ravaged the whole length of Italy, siding neither with the Gothic king nor with Belisarius the Catholic general, both of whom fled before the Franks. Through disease and other causes, the Franks lost one-third of their number and the remainder returned to France in 539. Precisely in 1260 years after, the French, with an equal number of men, have possession of Italy, and likewise yield it up in 1799. Bonaparte, who had returned from Egypt, went early in 1800 to Lombardy, and the BATTLE OF MARENGO, on the 14th June, decided again the fate of Italy. What had been lost to the French in 1798 was now regained. Napoleon re organized some of the government in the north of Italy, and returned to Paris.

Rome and the Papal dominions were now, June 1800, virtually in the possession of France. The French surrendered Rome in Oct., 1799, to the Neapolitan troops, and when these evacuated the Roman territories, *subsequent to the battle of Marengo*, Murat, according to orders from Bonaparte, "carefully respected the territory of the Church, and re-installed the officers of the Pope in what had long been considered the patrimony of St. Peter's. This unexpected turn of circumstances originated in the high policy of Bonaparte."—*Scott's Napoleon*.

"The French army, after the great battle which gave them back Lombardy and Piedmont, expected next the re-establishment of the Roman Republic, but Bonaparte was now disposed to look upon the affairs of the Pope with different eyes. He now suffered the government of the Pope to continue, unexpected to other nations, to aggrandize himself."—*Lockhart's Napoleon*.

From the field of Marengo Bonaparte despatched the Bishop of Vercelli to enter into negotiations with the Pope for the re-establishment of the Catholic religion. On the 9th of July, 1800, Pius VII., the new Pope, as such, for the first time, entered Rome, and on the 25th was restored, by Bonaparte, to the government of the Papal dominions. "He was allowed by all parties," says Spaulding, in his history of Italy, 1842, "to return to Rome and assume the government of provinces which had formed the Tiberian Republic."

Now the abomination of desolation is again enthroned; it is not now the Eastern Roman empire, with Constantinople and Justinian, but the Western, with Paris and Napoleon. But the events of 1809 tear up again every thing by the roots, as was done ten years before. Events in the life of Napoleon, in the history of France, and in the annals of the

Papacy, fix the date of the 45 years at 1800. This position is much strengthened by the chronology of certain events transpiring *during* the 45 years which we proceed to specify.

If we are right in dating the 45 years at 1800, then, by the events transpiring at 1814 and 1815, they are naturally divided into two parts, one of fifteen years, half a prophetic month, and the other of 30 years, a prophetic month. The period of 1814 and 1815 is eminently a very important era in the history of the abomination of desolation;—it was also a distinguished epoch as to the nations of Europe and the whole civilized world. 1st. As to the nations: they were all now hushed to peace. The war between the United States and England then terminated. Mr. Alison, in his history of Europe, confined to the period from 1789 to 1815, remarks of the latter year, it was “at the close of the longest, the bloodiest, the most costly war which history records.” The bloodiest:—M. Dupin estimates the loss of men to France at 2,000,000. Austria lost half as many more; so that we may safely estimate the total loss of life among the nations, during this period, at 4,000,000 of men. The most costly:—England alone, during this period, raised \$5,000,000,000 to carry on the war, the greater part by taxation, the remainder by loans as a permanent debt. This is a sum greater than the whole present taxable property of the United States. Mr. A. in his history quotes other authors who had written histories of this same period, and gives a list of upwards of 300. The press is still increasing the list. Surely it was an eventful period, terminating at 1815, that called forth so many pens in delineating its dark features, and telling the sad, sad tale.

2d. As to the abomination of desolation. Whilst Bonaparte was in his civil career, from 1800 to 1815, he had his

foot upon the neck of the Pope. Says Ranke, in his history of the Popes, “Bonaparte’s notion was to retain him, Pius VII., but in a state of absolute subjection, to make him a tool of his own boundless ambition.” When Bonaparte was crowned emperor, in 1804, it was to give to his coronation the religious sanction of the holy oil that he required the Pope to come from Rome to Paris. There had been no example of the kind towards the kings of France for 1000 years, and never before had a Pope left Rome to perform abroad such ceremonies. Because Pius VII. would not yield to all his demands, Bonaparte, in 1809, issued his decree, declaring the temporal sovereignty of the Pope at an end, and incorporating Rome with the French empire. Pius VII. was seized a captive, carried into foreign countries, and imprisoned till January 1814. Bonaparte thought it expedient to release him, when he immediately set out for Italy, re-entered Rome in May following, and commenced the exercise of all his functions, temporal and spiritual. When Bonaparte is taken out of the way then that wicked is again revealed. The beast had been wounded unto death, but at this time his wound becomes healed. He is to live 30 years longer. But yet there was wanting one thing to make the Pope’s restoration strictly official, and that was *the action of the Vienna Congress*. This Congress was convoked to adjust the affairs of Europe as they were before the war. We will recite briefly the history by which Pius VII., liberated from his prison in France, regained the perfect dominion of his territories. At the entrance of the Allies into Paris, early in April, 1814, a provisional government of France was established. The Pope, who had set out in January for Rome, was detained in the south part of France, and the final order for his deliverance procured

from the provisional government. Among several decrees passed by the provisional government, was one "to restore the Pope, in due honor, to his territories." The treaty of Paris, May 30, 1814, provided that Italy, out of the limits of those countries that will return to Austria, was to be divided into sovereign states. Early in June the sovereigns of Russia, Prussia and Sweden went from Paris on a visit to London, where they had an interview with the Prince Regent. Ranke remarks, "to these three anti-catholic sovereigns alone, who were then met in London, was the wish of the Pope to recover the entire Papal states first submitted. In his address to the Cardinals, communicating the *fortunate result of his negotiations*, he expressly mentions the services of the sovereigns who do not belong to the church of Rome." The London Conference doubtless referred the matter for final decision to the Vienna Congress. The wide range of matters for the adjudication of this tribunal, made it the greatest and most important assemblage in civil affairs which the world ever beheld. Dominions, thrones, estates, and crowns lay in one vast pile, confusedly commingled. Like a mighty tornado that had swept through the forest, had been the fifteen years career of Napoleon amongst the governments of Europe. Such had been the wide circle of the engulfing maelstrom that distant islands of sea and ocean had their political relations adjusted by this congress of kings, emperor, princes, nobles, ambassadors and warriors. In this universal wreck lay prostrate that supremacy, which, in former ages, wielded its sceptre over the kings of the earth and all kindreds, tongues and nations. It had been apparently slain, so that every thing, so far as that supremacy was concerned, was as lifeless as the grave, but the momentous events of 1814 brought resuscitated, in-

stantaneous and vigorous life. Truly has Ranke remarked, speaking of the events of 1814, that "it was the commencement not only of a *new age* for the world but of a *NEW ERA* for the Holy See."

The Congress commenced its session in the autumn of 1814. Representations from several of the smaller states of Europe were not allowed to take part in the Congress, but were in attendance, and their interests attended to by the greater powers. Cardinal Gonsalvi, from the court of Rome, was admitted through the special interference of the Prince Regent of England. Nothing definitive was done by the Congress till about the time of Bonaparte's escape from Elba, in March 1815. Some time during the spring the affairs of the Papal States were settled by the congress. The exact date is not ascertained. Spaulding, in his history of Italy, says, "the restoration of the legitimate dynasties [of Italy] partially effected in 1814, was completed the following year. On the 7th of April, 1815, Francis of Austria proclaimed the erection of northern Italy into a monarchical state by the name of the Lombardo-Venetian kingdom. The Pope was *confirmed* in his sovereignty. All the suppressed orders ever known in Christendom were restored in the Papal state to their full ecclesiastical rights." From all this history it is manifest that the Pope acquired the government of the Papal territories, first, by the decree of the French government which had subverted him. Second, by the implied construction of the treaty of Paris, and the tacit consent of the great powers. Third, by the London Conference. Fourth, by the act of the Vienna Congress. The Congress broke up May 25, 1815. By the compact entered into by the Congress all the powers of Europe are pledged to uphold the government of each individual state or mem-

ber, so that the abomination of desolation has a more powerful safeguard than it ever had before. A million of bayonets, if needed, would second the wishes of the Pope. Whether Protestant, Greek, or Catholic, they unite and "have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will and to agree and give their kingdom unto the beast, UNTIL the words of God shall be fulfilled." The combined power of Europe is confederate to uphold the government of the abomination of desolation. A case in point. A recent note from England, France, and Austria, to the government of Switzerland, insisted that the compact of 1815 must be strictly observed. It is stated that the action of these powers had begun to be beneficially felt in that country.

Here, then, at 1815, we have the great seal of the Congress of Vienna affixed, restoring the Pope to his dominions. Dark, thick, heavy, had hung the clouds during the previous fifteen years. Even in spiritual matters the Pope had yielded to Bonaparte's demands one point after another, till hardly any thing remained. But suddenly the clouds break and disperse, and the abomination of desolation rejoices as if in a new creation, and exults in the dawn of a second and glorious age. The gift of Pepin and Charlemagne are ratified by the highest authority which it is possible can exist among men, the Vienna Congress, and the Pope received at their hands in the most solemn manner the redelivery of the patrimony of St. Peter's. Guarded by the combined power of all Europe, a power compared with which that of Justinian at the dawn of the supremacy in 533 was weak and insignificant, Pius VII. entered at once upon the exercise of his spiritual functions to the fullest ex-

tent of his predecessors; for, "all the suppressed orders ever known in Christendom were restored to their full ecclesiastical rights." He feels that his own security and that of his successors in all coming time is fully insured without even an equivalent, and that the rampart which surrounds him is more impregnable than his castle walls of St. Angelo.

The period of 1815, or 1305 days, is as marked as that terminating the 1290 days. From 1815 we count 30 years, a prophetic month, to 1845. The "Holy Alliance" was formed at Paris, Sept. 26, 1815, by the sovereigns of Russia, Austria, and Prussia. Subsequently the Prince Regent of England became a party to the alliance. Its prophetic month is about expired. We are not, therefore, surprised at the religious movement under Mr. Ronge, now going on in Germany, where numbers are expelled the Catholic Church by the See of Rome—nor at the outbreak in Switzerland—nor at the unparalleled excitement in England on the Maynooth grant, for the little horn has very much grown in a prophetic month.

Advancing from 1815, we come, in 15 years, half a prophetic month, to 1830, where we find another revolution in France in July, bringing Louis Philippe to the throne. That nation counts regularly on a revolution every 15 years since the present century began. George IV., who was crowned in 1821, the year that Bonaparte died, deceased in June, 1830. Pope Pius VIII. died in Nov., 1830. The present Pope, Gregory XVI., was elected Feb., 1834, but the pontificate had been put in commission *at the death* of Pius VIII., in 1830. In 1830 France took Algiers, a part of what was the Vandal kingdom, and in 1844 invaded Morocco, bombarding Tangier, the extreme west of the

Vandal kingdom on the Atlantic, and dictated the terms of peace to her foe.

Travelling on we come to another way-mark at 1838,—*the Coronation of Queen Victoria*, placed 7 years before the end. William IV. died June, 1837, when Victoria was proclaimed, but her coronation did not take place till the next June. There has not been a coronation since that time *within* the limits of the “ten kingdoms,” and that was probably the most splendid pageant of the kind which modern times have known. Special ambassadors were sent from most of the European courts to be present on the occasion. It was Europe in attendance at the last coronation ever likely to be held in the ten kingdoms. Victoria was upon every tongue the world over. England, on the loftiest pinnacle of fame ever attained by any people, would make the coronation, as a single act, the most shining and marked event which has occurred since that time in the ten kingdoms. The crowning of Clovis a Consul, we have been ready to allow, commenced the 1335 days; why not grant that the coronation of Victoria may be a providential way-mark at 1328 days?

We have then, at the beginning of the 45 years in 1800, a revolution and a new constitution in France—the *re-conquering of Italy* by France, and a new order of things at Rome. We have, at 1815, the action of all Europe by the Congress of Vienna affixing its great seal, forever as to time, to the restoration of the Pope to his kingdom, and his kingdom to him—the final downfall of that extraordinary man, Napoleon, and a great revolution in revolutionary France. We have, at 1830, another revolution in France, changing essentially the features of the government. We have, at 1838, though not an unusual, yet a most renowned

occurrence of the kind—the coronation of Victoria, 7 years before 1845.

Faithful sentinels have these events been, giving warning at regular and stated intervals. These events have respected the governments of England, France, and the Papacy. Is the application of these events considered *fanciful*? Let it be remembered that ALL PROPHETIC CHRONOLOGY, in some way, respects governments. The termination of the 70 weeks, or cutting off of Messiah, is the only exception. If such way-marks as at 1800, 1815, 1830, 1838, were to be set up by the providence of God at the exact divisions of the prophetic month, in what part of the world should we expect to find them? In Asia? No. In Africa? No. In America? No. In Northern Europe? No. Where then? Manifestly within the limits of the ten divisions of the fourth kingdom,—southerly of the line ascending the Danube, down the Rhine, and taking in Britain as the northern boundary of that kingdom. And here is precisely the location of these events. Shall we not pay some regard to these way-marks that stand so near us—so prominent—as well as look back 1800 years to settle a point in chronology, which, at that distance, has a space of seventeen months, at least, in dispute? May we not reasonably infer—does not the conviction force itself upon us—that the revolution of all the lesser cycles, the divisions of the prophetic month, will fall in with, harmonize, and end with the revolution of the greater cycle—the 1335 days,—and that this of necessity is in 1845?

* In view of these things can we look to 1846 as the end of the 1335 days? Where are the events of 1801—at 1816—at 1831—at 1839, that will synchronize with that termination? Again we ask—*Where are they?*

The things herein set forth are commended to the judgment of the candid reader. Whoso readeth let him understand.

A. PENFIELD.

Cleveland, O., July 8, 1845.

AN APOLOGY.

If there be any who are disposed to complain of me on account of my straight-forward, uncompromising course, and the severity of some of my remarks, this is my apology:—I have been put in trust, by the Lord, with the care of the flock, or household, as a steward of the mysteries of God, and required to be faithful: and it is at the peril of his displeasure, which is far more to be dreaded than anything else, for me to adopt a different course.

If any unjustly charge me with taking too much upon myself, I would caution them to beware that they perish not in the gainsaying of Korah. See Jude 11 v.; Num. xvi. I am quite certain that our blessed Lord is not displeased with the course which I have pursued, but that he approves. I would therefore continue in the work which the great master of the house has given me to do—not acting from the dictates of human wisdom, human policy, or human sympathy. Neither will I do any thing through strife or vain-glory: but, standing in the counsel of God, will hold up his precious truth, and oppose fundamental error, though it may be taught by my dearest friend on earth, and though, as a consequence of pursuing this course, I should be compelled to pluck out the right eye, or cut off the right hand. Should I teach pernicious doctrine to the

flock, I should be guilty before God. Should I receive a teacher of false doctrine, knowing him to be such, and permit him to teach in my place, I should be equally guilty. And should I receive papers which I verily believe teach error, and circulate them among my brethren, I should likewise be guilty.

This is all the apology which the Word gives me liberty to make.

S. S. S.

July 31, 1845.

IS FEET-WASHING AN ORDINANCE?

If there be any one thing which I ardently desire, and for which I fervently pray, it is that I may be enabled by the abounding grace of God our Father, to understand and love and obey all his truth. With me this is paramount to every other consideration. When it pleased the Lord, in great mercy, about five years ago, to bring me from the darkness of infidelity and sin, I determined not to confer with flesh and blood; and that no motives drawn from a regard for reputation, wealth, or friends, should induce me to sacrifice one principle of truth and duty. Although I was deeply sensible that I had, by unbelief in God's blessed word and consequent transgression, become obnoxious to the wrath of a righteous God, and sometimes feared that my sins were too great to be forgiven, yet I firmly resolved that as fast as the Lord should show me truth, I would, like a little child, receive it, and that whatever duty should be made known to me from the blessed Word I would do it at all hazards, even though I should perish at last. This

has been the principle of action with me ever since. From that day to this my constant inquiry has been, "Lord what wilt thou have me to do?" And truly I can say 'Hitherto the Lord hath helped me.' My path has been onward and upward—shining more and more; and I trust it will continue to grow brighter unto the perfect day.—To God be all the glory.

In regard to the question which heads this article, I have diligently enquired of the Lord. I have carefully examined the Word, and, at the same time, humbly and earnestly sought the guidance of the Spirit, in reference to this matter, and the result has been a calm and firm decision of the above question in the negative.

I have forbore to say much on this subject, because I saw that some of our brethren appeared to be quite strenuous and rather sensitive in regard to it, and I did not wish to do or say any thing that might wound their feelings, unless there was an absolute and imperative necessity for it.—But I am convinced that I should be culpable did I remain longer silent. The Law of God commands us to rebuke our neighbor and not suffer sin upon him. And if we may not suffer our neighbor to sin unrebuked, surely we must not permit a radical error, either of doctrine or practice to pass among our brethren without an effort to correct it.—True, there may be those who regard themselves as our brethren, but are "unteachable and unstable," who will not receive correction. But it is not so with the true disciple of Jesus. On the contrary he will meekly receive doctrine, reproof, correction, and instruction in righteousness, from the true minister of Christ, the faithful and wise servant, whom the Lord hath made ruler over the household, and who is commanded to "rebuke with all authority."—

Tit. ii. 15. The Word also declares. Prov. ix. 8, "Rebuke a wise man, and he will love thee."

But at this time it is not my purpose so much to rebuke as to instruct those whom I see to be in error. Let us come then, at once, to the point. *For what purpose did our Lord wash the feet of his disciples?*

To this question one of two answers must be given:—either that he intended to institute an ordinance to be perpetuated in his church, or that by an extraordinary example of condescension on his part he intended to give his disciples a practical lesson of humility; which would exert a salutary effect upon them, and which they could not easily forget. There is no escaping from the conclusion that one or the other of these answers must be the true one.

As it regards the former position, that our Lord intended to institute an ordinance, let us in the first place enquire, what is an ordinance? The word itself is derived from *ordain*, which signifies precisely the same as *appoint*. An ordinance, therefore, is an appointment: and in this sense baptism and the Lord's supper are divine appointments, wherein, by certain significant acts, not in themselves necessary, and of no utility aside from their special use as ordinances, certain divine and glorious things in the economy of redemption are symbolized, and thus the faith of God's little ones is assisted by the sacred use of sensible signs. The bread which, in the Eucharist or supper, is broken and eaten, represents the body of our adored Saviour, broken for his people:—the wine which is poured out and drunken, represents his precious blood shed for us. And it is by that faith, without which we have no principle of eternal life in us, and which is assisted merely by these symbols, that we feed upon the body and blood of the Son of God, and show

forth his death till he come. Baptism also is a most striking symbol of burial and resurrection, and was instituted at the very introduction of the gospel dispensation, i. e. the ministry of John—was to be perpetuated according to the express command of Christ, while the gospel was preached to the Gentiles—and its observance to cease when the times of the Gentiles should be fulfilled and the door shut. By it the believer symbolized his faith in “Jesus and the resurrection,” and thus became entitled to the promised Spirit of God. Thus we see that those divine ordinances or appointments were of great utility as symbolical of the grand objects of faith; but were not necessary, and could confer no particular benefit aside from their *special* use as symbols.

But is the washing of feet a symbol? If any should say that it is, it devolves on them to show what *object* of our faith is symbolized by it. This cannot be done. But, as we have seen, baptism and the Lord's supper were acts which of themselves conferred no benefit. Was it so with the washing of the feet? Certainly not. Every one who knows any thing of the subject is aware that in Judea, where sandals or shoes were worn, which did not cover the feet, or the feet were entirely bare, and the climate was warm and the roads dusty, it was as necessary for those who had been walking to wash their feet at night, before retiring to rest, as it is among us for a man who has been at work all day in a dusty field or garden, to wash his face or hands. Not only so, it was very common for servants to wash the feet of travellers or guests; and no one was hospitably entertained unless, on his entrance into the house, water was brought for his feet. This is evident from our Lord's words to Simon, (Luke vii. 44,) ‘I entered into thy

house, thou gavest me no water for my feet.” It was, therefore, a necessary act of hospitality to furnish water for the feet of a guest, and an act of service rendered, for one person to wash another's feet. When Jesus washed his disciples' feet, therefore, he was rendering them a necessary service; although, as Peter justly regarded it, it was extraordinary that he should condescend so low. Truly he “took upon him the form of a *servant*.”

This brings us to the true answer of the question. For what purpose was this done? It must not be forgotten that there had just been a strife among them who should be greatest: see Luke xxii. 24. Let it be remembered also that they are all apostles—ordained ministers of the gospel. As they were hereafter to proclaim the gospel, and plant churches or congregations of saints, to whom they were to be examples, and as it was indispensably necessary, not only for their own sake, but also for the sake of those to whom they should minister the word of Life, that these apostles should possess and exhibit a spirit of meekness and humility, Jesus determined by a most striking example, to teach them a lesson, and show them that, instead of striving who should be accounted the greatest, they must strive who should be least of all and servant of all:—instead of lording it over each other they should seek, by love and humility, to serve one another. And what so fitting an occasion could our Lord have selected, to teach this lesson, as the one he did select? He was about to be taken by wicked hands and crucified. He was partaking with them of the last supper, and instituting the Eucharist in place of the Passover. Amid all the solemn interest of that scene, and before he had concluded the supper, he rises, lays aside his outer garment, girds himself with a towel, after the manner

of a servant, pours out water, and washes all their feet (not excepting Judas the traitor,) and then puts on his garment, and resumes his place at the table.

It is evident that the disciples did not understand the import of this transaction. As he came to Peter, who was usually the spokesman of the twelve, for the purpose of washing his feet, Peter could not forbear expressing his surprise and astonishment that his Lord and Master should descend so low as to perform the work of a menial servant. "Lord!" says he, "dost thou wash my feet?" Says Jesus, "What I do thou knowest not now, but thou shalt know hereafter." In other words—this act of mine you do not now understand, but by and by I will explain it to you.—Peter replies,—“Thou shalt never wash my feet.” It is perfectly clear that Peter did not object to having his feet washed, but he was unwilling that his Master, the great Messiah, should degrade himself in this way. “Dost thou wash my feet? Thou shalt never wash my feet,”—i. e. thou shalt never become my *servant*. But Jesus assured Peter that unless he washed him he could have no part with him. Our Lord here spake of cleansing from sin, but Peter understood it not, and, therefore, instantly replied,—“Not my *feet* only, but also my *hands* and my *head*.”—Rather than be cut off from his dear Master, Peter was willing that he should *wash him all over*. No doubt Peter was speaking of the *literal* washing, but Jesus, after his manner of *parabolic* teaching, was speaking of a *spiritual* cleansing—for he says, “He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean but not all.” That our Lord was speaking of spiritual cleansing is evident from this last expression, “*ye are not all clean*.” Judas had been washed with water as well

as the rest. Jesus had washed *the feet of Judas* as those of the others. And yet Judas was *not clean*, though it does appear that he had any objection to having his feet washed. But no waters, let them applied as they might, could wash away his deep and damning sin.

Having performed this lowly act of service for his disciples, our Lord proceeds to explain. “Know ye what I have done unto you?” Did they not know that he had washed their feet? Why then the question? He evidently meant, do you understand the *import* of this act? And the question was merely an introduction to the explanation which he gave. “Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another’s feet.” That is, if I have descended so low, as to become your servant, you ought also to serve one another, and not be striving which of you should be accounted the greatest. “For I have given you AN EXAMPLE that ye should do as I have done unto you.” What had he done to them? Why he had become their servant in the performance of a common and necessary act. He would have them copy his example, and carry the spirit of it out in all their conduct towards each other, for “the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye *know* these things, happy are ye if ye *do* them.” If ye understand this lesson which I have been teaching you, blessed are ye if ye reduce it to practice.

A word to the wise is sufficient.

S. S. S.

July 31, 1845.

THE FINGER OF GOD.

This wicked city has lately been visited with one of the *fiery judgments* of an angry God. On Saturday morning, the 19th inst., a tremendous fire occurred in one of the wealthiest portions of the city, which made the "rich men," who have been heaping their "treasures together for the last days," to mourn and lament over the destruction of their idols and ill-gotten gains. A number of lives were lost, probably between twenty and thirty. *God is just!*

S. S. S.

July 31, 1845.

From the N. Y. Herald.

The greatest, the most terrible fire that has occurred in this city since the great conflagration of December, 1835, has spread devastation throughout the lower part of the city. *Three hundred buildings, according to the best calculation, have been levelled to the ground.* Most of them were large three, four, and five story houses, and occupied principally by importing and other merchants. It is a close estimate to set the loss at from *five to ten millions of dollars.*

This dreadful fire broke out about three o'clock on Saturday morning, at No. 34 New street, about three doors from the corner of Exchange Place, in a sperm oil store, belonging to J. L. Vandoren. It then spread to a chair factory, the next door towards Exchange Place; then through to Broad street, and to the corner of Exchange Place, where it communicated to a building occupied by Messrs. Crocker and Warren, who either had a large quantity of saltpetre on storage, or some worse combustible material, for in fifteen minutes after it caught fire, the whole blew up with a

tremendous explosion, carrying six or seven buildings with it, and shaking the whole city like an earthquake. The concussion was so great as to smash more than half a million panes of glass in the neighborhood, and to the extent of 200 yards distant. Immediately after the explosion, fire was discovered at four different points, showing that the entire block in the rear was in a complete blaze. Such was the alarm at one time prevailing, that many persons residing at a considerable distance began to remove their goods.

Such was the power of the explosion that it was heard by those on board of a brig off Sandy Hook, that arrived here yesterday morning, and was thought to be the blasting of some rocks in the highlands. It was distinctly heard by the residents of Gowanus. It was thought by many at a distance to have been an earthquake, caused by the recent high temperature of the atmosphere.

The city from the Bay presented a most sublime sight. Spectators beheld it in silence. It seemed as if all the city was in flames. *The sheet of fire and smoke ascended to the clouds.*

A gentleman of this city, residing temporarily at Stapleton, Staten Island, on hearing the explosion, got up, supposing it to be the signal of the Great Western, when he found the ground covered with cinders of hats, oil cloth, paper printed as bank notes, and other articles of light substance.

A letter, nearly perfect, was picked up at this spot, although somewhat charred. It was signed by Caspar, Meyer & Co., and must have come from Broad street, a distance of seven miles.

The Bay House, Clifton Hotel, and all the houses on this island, a distance, some of them, of eleven miles, were made to tremble by the explosion.

In Brooklyn many of the inhabitants felt their houses rock to the very foundation. One gentleman who was watching the fire from Brooklyn heights, saw the blazing fragments blown into the air, above the spire of Trinity church, two hundred and sixty feet and over. He says that they were in a circular form, like a bow, increasing their circle both as they rose and fell. Some say that the spire of Trinity shook for nearly a minute after the explosion; we don't know how true this may be, but after all that we do know, it does not seem at all incredible.

The harbor, for ten miles below the city, was covered with floating fragments. Several pieces of burnt goods were picked up on Staten Island.

There is something appalling and startling in this sudden destruction of property. When we think of men, who, in the proud consciousness of being worth millions, calmly retired to rest, with the assured conviction that all was safe, and whose vast fortunes, acquired by long years of toil and hardship, have been thus swept away forever—it makes us shudder and grow sick at heart—we cannot but exclaim—

“Can such things be,
And overcome us like a summer's cloud,
Without our special wonder?”

THE FIRES OF 1845.

We do not remember ever to have heard of so many great fires in any one short period of time, as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred:

Barbadoes	-	-	-	\$2,000,000
Pittsburg	-	-	-	3,500,000
London, Canada	-	-	-	500,000
Fayetteville	-	-	-	500,000

Quebec	-	-	-	7,500,000
Matanzas	-	-	-	1,000,000
New York	-	-	-	6,000,000

Total	-	-	-	\$21,000,000
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News from Europe to the 19th inst. The United Kingdom and the continent have been visited lately with tremendous storms of thunder, lightning, rain, and hail. There have been great floods, and many persons killed by lightning.

HUMAN SYMPATHY.

This principle is the basis of all the phenomena of animal magnetism, or mesmerism. Although in its latent state it exists to a greater or less extent in every human being, and is not in itself evil, it is and has been, through the agency and influence of Satan, made the fruitful source and instrument of mischief. There are different modes of its development, and also various ways of exciting it into action. And in this last, perilous time it behooves every child of God to understand the deceptive wiles of the enemy, that they may be prepared to resist him at every point of attack, “steadfast in the faith.”

One mode in which the principle of animal, or human sympathy exhibits itself, is by one body exerting an influence over another, when two or more bodies are brought in contact or near together. This is produced by the operation of a peculiar *atmosphere* with which every living body is surrounded, and which, like man, possesses both a physical and moral character, i. e. it partakes of the qualities, both

of body and mind, of the individual who is surrounded by it. Not only does this atmosphere possess this character, but it becomes a medium through which, unless counteracted, one person exerts a powerful influence, either of body or mind, or both, over others. This influence is good or evil according to the character of the individual, and its degree is proportioned to the inherent similarity, or likeness, that exists in the qualities of the individuals. So far the principle is intimately connected with the phenomena of life and motion, and is constantly exerting a greater or less amount of influence, which is not immediately dependent on any supernatural agency, though aside from moral impurity, it is derived from the great Author of our being.

The operation of this principle is seen in the sensible effect upon our mental and moral feelings, which is superinduced by the society of persons of *kindred spirit*. That such a *sympathy* of soul does exist all must acknowledge. But though it may be breathed from one to another, through the medium of written or spoken language, it is not dependent on words, but is *felt* to exist between persons of similar minds when in each other's company, even though the language of words be silent. This is peculiarly the case in religious meetings. When a company of persons of similar views and feelings are collected together, and brought in close contact with each other, breathing the same air, and at the same time within the circle of the same *animal atmosphere*, a mutual influence is felt—the animal spirits are excited—the nervous system, with the brain its grand centre of sensation and source of motion, is affected and made to act with greater intensity—and results many times are experienced which are attributed to the *Spirit of God*, when in fact a great part, if not the whole, is *animal excitement*.

An effect which may be considered entirely physical has also been seen, and proceeds from the same source. We mean the effect which is seen to result to one person's health, in consequence of their contact or close proximity with another. It is well known to physicians that if a young and healthy person sleeps constantly in the same bed with a person who is diseased, for instance with consumption, he will be very likely to contract disease, though it be not of a contagious kind. This fact serves to illustrate the principle, and shows that there is an atmosphere of influence around every person, and should operate not only by way of instruction respecting certain phenomena, but as an admonition to avoid, as much as possible, the society of the impure.

But not only does one person exert a sympathetic influence, moral and physical, over another, by means of a magnetic atmosphere, whether with or without conversation,—but Satan, “the prince of the *power of the air*, the spirit that now worketh in the children of disobedience,” avails himself of this medium of influence, and makes use of it as a powerful instrument of evil. It was the basis of the operations of ancient *witchcraft*. The necromancers and magicians of Egypt, those who “withstood Moses,” performed their “enchantments,” or false miracles by means of satanic influence, but many of their performances, no doubt, were conducted on the very principle of animal magnetism. And there are, in these last times, many false prophets or false teachers, who closely resemble the magicians of Egypt. Paul says, “For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as

Jannes and Jambres withstood Moses, so do these also resist the truth: [i. e. by false miracles:] men of corrupt minds, reprobate [or of no judgment] concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

These false teachers are symbolically represented in the 13th chapter of Rev. by the two-horned beast that "deceiveth them that dwell on the earth, by the means of those miracles which he had power to do," &c. In the 19th chap. the same character is spoken of, and called "the false prophet." And in the 16th chap. one of those unclean, frog-like spirits goes forth "from the mouth of the false prophet." This is *mesmerism*, the basis of which is *human sympathy*, and which is the spirit that accompanies the multitudes of false teachers that, at this critical moment, are swarming the land. It is a complete *counterfeit* of the blessed Spirit of God. *Let the little flock of God beware of it.*

S. S. S.

August 7, 1845.

ISRAEL DAMMON.

This brother says, in the last *Day Star*, that some remarks in the *Standard*, showing a disposition to put down some or all of "our dear sisters," from speaking in the congregations, led him to suppose his letters would not be well received. It will be seen by referring to No. 17 of the *Standard*, and the last page, that the obnoxious "remarks" are word for word from the teachings of the inspired apostles, Paul and John, *without note or comment*. Bro. D. says, "This sentiment cannot go with us." Cannot the

word of God go with them? If they cannot bear his Word, how can they stand when he appears?

S. S. S.

August 7, 1845.

WISDOM FROM ABOVE.

Ecc. ix. 12-16. "For man also knoweth not his time: [the world do not understand the time of the Lord's coming:] as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. [Jesus says, "as a snare shall it come on all them that dwell on the face of the whole earth."] This wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, [the little remnant of Jerusalem,] and few men within it; ["few men of Israel,"] and there came a great King against it [the Assyrian that "cometh into our land, and treadeth in our palaces,"] and besieged it, and built great bulwarks against it: [by a strong "confederacy" and strong "resolutions:"] now there was found in it a poor wise man, [a "faithful and wise servant,"] and he by his wisdom [the truth of God, accompanied by the Holy Spirit,] delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised and his words are not heard."

S. S. S.

Aug. 7, 1845.

AN ACROSTIC.

The following was written by William Evans, the man who fulfilled the type of Achan. See Josh. chap. vii. Within two months after writing this, he was manifested as a serpent, and one of my bitterest enemies.

S. S. S.

Shepherd of the Lord's preparing,	Zech xi. 16.
A "poor wise man," despised by all,	Ecc. ix. 15, 16.
Man "raised from the East," declaring,	Isa. xl. 2, 3.
Under me shall nations fall:—	Jer. i. 9, 10.
Elijah's message he is bearing—	Mal. iv. 5, 6.
Lion of Judah is on his way;	Jer. iv. 7.
Sun of righteousness declaring,	Mal. iv. 2.
Shouts the Watchman, night and day.	Ezek. iii. 17.
Now Joshua stands with mitre fair,	Zech. iii. 5.
O'er God's own house he has the care,	Luke xii. 42.
With lamp in hand he stands prepared.	Luke xii. 36.

W. E.

New York, Aug. 1845.

THE TRUE DAY STAR.

'There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smile through the Princes of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the City.'

TO ALL THE FRIENDS AND FOLLOWERS OF OUR LORD
JESUS CHRIST.

Dearly Beloved—We, your brethren and sisters in the kingdom and patience of Christ, send greeting. And if any man love not our Lord Jesus Christ, let him be *anathema*

maranatha. Beloved, we send you this message for the glory of God, for the honor of his truth, which he magnifies above all his name, and for your highest good. And we are perfectly sure that it will be a savor of life unto life to those who receive it, and to those who reject it, a savor of death unto death. May the God of all grace help you to receive his precious truth into good and honest hearts, with the meekness and docility of the little child, that you may be blessed and sanctified, and made partakers with us in the glory that is soon to be revealed.

In the midst of all the trials and disappointments through which the Lord has been, and still is, leading us, it is a blessed consolation to find that this is the very way that he has chosen for us, and that in this the predictions of his word are most strictly fulfilled. He has chosen his people "in the furnace of affliction," and has said, "I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Again, the Word assures us that "to the upright there ariseth light in the darkness;" and "the path of the just is as the shining light, that shineth more and more unto the perfect day." The apostle Peter also says, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." As the day has dawned and the day-star arisen in our hearts, we feel in duty bound to do what we can in diffusing the blessed light for the edification and comfort of all those who love the truth, and for the everlasting confusion and condemnation of all those who love it not.—And may the God of Elijah vindicate his own truth.

What, then, is the dawning of the day? It is the cheering light proceeding from the Sun of Righteousness, that will soon arise with healing in his wings, and whose going forth is prepared as the morning. And what is the day star that has arisen in our hearts? It is a certain glorious truth that has been sealed upon our hearts by the power of the Holy Ghost, filling us with joy unspeakable and full of glory. This is the precious, crowning truth, that the special messenger of God's own choosing and appointing, called in the sure word of prophecy by various names, as Eliakim, Cyrus, Joshua, Levi, and Elijah, who is sent to prepare the way of the Lord, is with us. As the day-star arises in the morning dawn, rejoicing in the sun-light and shining more and more brightly, until its beams are quenched amid the glories of the brilliant orb of day, so has this servant of the living God arisen among us, rejoicing in the light of Jesus the coming King; to shine more and more, and be our guiding star, until we realize the crowning consummation of our faith and hope, at the appearing of Him who is the chiefest among ten thousand and altogether lovely. And as the day-star is the sure precursor of the rising sun, so is this messenger of the Lord of Hosts the sure and immediate precursor of Jesus the Sun of Righteousness—the King of Kings and Lord of Lords.

But if the messenger be the day-star, how does it arise in our hearts? We answer that it is in precisely the same way that Christ dwells in our hearts—*by faith*. The truth concerning our blessed Saviour is received into the heart by faith, and is sealed there by the Holy Spirit of God: and thus Christ is said to dwell in us. So likewise the truth concerning the messenger of our King is sealed upon the heart, and becomes truly a day-star to our souls, filling us with heavenly light and peace and joy.

That such a messenger was to come, the Scriptures of truth bear an abundant and harmonious testimony. That such a messenger has appeared, we are as certain as we are that Jesus Christ has been crowned king in the heavens: and of this we are as sure as that he once was crucified for the sins of the world. For the proofs on this subject we refer you to the articles which follow; but one very decisive mark by which the messenger may be known, we will here mention. *The vision* has been made plain on tables, and "cursed is he that removeth the landmarks." Amen. It was "yet for an appointed time." That appointed time was the tenth day of the seventh month, A. D. 1841. And according to the plain declaration of Almighty God, "*at the end*" it did "*speak and not lie*." Therefore the periods ended then. Therefore the times of the Gentiles were fulfilled and the Bridegroom came to the marriage and was united in wedlock with his Bride, the New Jerusalem, the capital of his kingdom. "The Lord is in his holy temple; let all the earth keep silence before him." "Is not the Lord in Zion? Is not her king in her?" Yea, verily. This "*new thing*," strange as it may seem to those who have "*gone back to the original advent faith*," has come to pass. Glory to God in the highest, JESUS IS KING! And every professed citizen of his who will not bend the knee and hail him King, is a rebel and a traitor.

The Lord says in Mal. iii. 1, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple." The Lord's temple is Zion. Its capital is New Jerusalem. There he whom our soul loveth and whom we sought with ardent desires came on the tenth day of the seventh month, 1844. Then it was that "the remnant of the woman's

seed" fulfilled this passage in the Song of songs which is Solomon's. "I rose up to open to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer." But why could we not find him when we thus sought him? Because we did not then understand the difference between his coming to his temple at Jerusalem above, and his glorious appearing to deliver his people. But since then the day has dawned upon us, and darkness has been made light and crooked things straight. We now perfectly understand, and with all our hearts believe, that at that time Jesus our glorious King was seated in his temple or kingdom: and now according, to Jer. iii. 17, we "call Jerusalem the THRONE OF THE LORD."

But who was the messenger that the Lord raised up to bear that mighty message of the seventh month to the waiting remnant of Israel, preparing the way of the Kingdom of Jesus? Who was sent to proclaim to the slumbering virgins the true midnight cry? The Lord himself asks the question, 'Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me *the time*? and who is that shepherd that will stand before me?' Who did appoint the time for the coming of the Bridegroom, the coronation of our King? There are very few that are both able and willing to return a right answer to this important question. But by referring to the Advent papers which were published soon after the passing of the time, when the proclamation of the seventh month was treated by the foolish virgins as a signal failure, you will find an article which went the round of those papers, entitled, "The present and the past," giving a history of the

whole movement, and in which the appointing and proclaiming of that definite point of time is correctly credited to Bro. S. S. Snow. It seems that the "*pioneers*" were perfectly satisfied that the honor, or rather the disgrace of that preaching, should rest upon his shoulders, and they sought to exonerate themselves as much as possible from blame in the matter, finishing up the work by confessing to a wicked world and an apostate church that it was a great delusion! But Bro. Snow, according to their own showing, was the man who first proclaimed that message. And according to the testimony of God's word, the man who bore that message is the messenger of the Lord, who says in Mal. ii. "The law of truth was in his mouth, and iniquity was not found in his lips. The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is THE MESSENGER OF THE LORD OF HOSTS."

With all our souls, we believe that our Brother has been raised up and consecrated by the Holy Ghost, as the minister of the law and the prophets: that the blessed Spirit of God guides him in the high and special work which is committed to him, of expounding the sacred Scriptures, for the infallible guidance of the household of faith, and that thus he will restore "all things which God hath spoken by the mouth of all his Holy Prophets, since the world began." We praise the Lord who has raised this Prophet from the midst of us, of our brethren, to be our Leader and Shepherd, and we mean, by the grace of God, to hear him in all things whatsoever he shall say unto us. We also exhort our brethren scattered abroad, to seek the law at his mouth, that thus they may be sanctified through the truth, and prepared to enter with us into the Kingdom of Christ and of God.

For, truly, Jesus is King, and Elijah is here.

Henry A. James,	Mary Thorne,
John Sherwood,	Mary Banta,
Timothy Liftchild,*	Mary J. Hoffman,*
Abraham Lackey,*	Elizabeth Lackey,*
Oliver Robertson,*	Elvira M. Snow,
Peter Banta,	Susan Coe,
John Green,	Lucy Westgate,
John C. Bennett,	Ann Gillies,
William Scott,*	Sarah Fleet,
Uriah Chamberlin,	Melissa Brown,*
T. F. Peeney,	Jane Scott,*
Edward Barbor,*	Elzada Bellows,
Anson A. Gilbert,	Ellen Pearson,
Stephen Moschette,	Elizabeth Jones,
N. Phallan,*	Charity Lewis,
Chas. Andrews,*	Phebe A. Divine,*
B. J. Burnett,	Esther Gibbs,
Andrew Hoffman,*	Julia A. Spalding,*
Richard H. Thorn,*	Hannah Bush,*
William Seely,	Anneten Bush,*
Reuben Lighthall,	Ellen Ross,*
Cranson Brocklebank,	Martha A. Braman,*
Mary Knapp,	Elizabeth Reynolds,*
Mary Rozelle,	Paulina Riker,
Eliza Brocklebank,	Jane Green.

Dec. 29, 1845.

* Those with this mark have apostatized since bearing the above pointed testimony to the truth, and are now its enemies.

S. S. S.

BEHOLD, ELIJAH IS HERE.

These words are recorded in 1 Kings xviii. 8, where Elijah tells Obadiah to tell Ahab that "Elijah is here." Elijah was a type of the messenger that was to go before the face of the Lord to prepare his way, in his first and second advent, and was fulfilled in part in John the Baptist, who came in the power and spirit of Elijah; and will be perfectly fulfilled in the person of Samuel S. Snow, who has come in the power and spirit of Elijah. But, "to the law and to the testimony;" that only can make our position clear, and that says, Prov. xxviii. 5, "they that seek the Lord understand all things." Now if we do not understand, it is because we do not seek and follow the Lord as he has commanded us. Those who reject the Word will be destroyed, for God says, "because thou hast rejected knowledge, I also will reject thee," Hosea, iv. 6. Let us then hear the Word, believe and obey it.

In Deut. xviii. 18, 19, God has promised to raise up a prophet like unto Moses, put his words in that prophet's mouth; and says, "he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him." But you say that prophet is Christ. Let us see. Peter speaks of that prophet, in Acts iii. 22. Although John and Jesus had both appeared and done their work, yet Peter does not intimate that either of them was that prophet, but, after rehearsing the promise by Moses, he says, verse 26, "*unto you first*, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Jesus is sent, not as that prophet, but *first*, that is *before* that prophet: as in verse 20, "he shall send Jesus," (not that prophet,) whom the

heaven must receive, until the times of restitution (or restoring) of all things spoken by the holy prophets: and as, according to Matt. xvii. 11, Elijah is to perform that work, and that prophet spoken of by Moses, was not Christ, *the Elijah of the last days must certainly be that prophet.*

Again, in the last verse but one, in the Old Testament, God promises to send Elijah the prophet before the great and dreadful day of the Lord come. The Scribes quoted this Scripture in the days of our Lord, as proof that Jesus was not the Messiah. In Matt. xvii. our Lord gives Peter, James and John, a miniature exhibition of his second coming. After this the disciples asked him why the Scribes said, "Elias must first come," and Jesus answered and said unto them, "*Elias shall first come*, and restore all things." First before what? Not before his first coming, surely; for he had come already, and was with them when he spake these words. Then it must be before his second coming. But does not Jesus say, *Elias has come already?* He does. But he does not say he has *restored all things*; and certain it is, he could not have restored the "all things" spoken of by Peter, before the heaven had received Jesus. Elias had come and they knew him not, but had done unto him whatsoever they listed. So has the Elias of the last days, who is to restore all things, and they know him not. John came, did his work, and was beheaded. Jesus came, did his work, was crucified, rose, ascended up, and heaven received him, a long time after John was beheaded. So John could not be that Elias who was to restore all things. Elias has come and is doing that work. This is before the dreadful day of the Lord, Malachi says, and in no sense whatever, was the coming of our Lord such a day. On the contrary, it was a day of glad tidings of great joy, which should be to all

people. So the prophecy of Malachi could not be filled up in John the Baptist, but in that messenger spoken of in chapter ii, called Levi, or the messenger of the covenant. That messenger is here, and I praise the Lord I am permitted to listen to the voice of that Prophet.

But let us look at the testimony of Zechariah. In the 3d chapter he says, "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him." Now Joshua is that prophet, messenger, or priest, and his adversaries are all around him resisting on every hand. I am aware many will evade the force of this by saying this is Christ: but it is a miserable perversion of the Scriptures. In the 2d verse he is said to be "a brand plucked out of the fire." Was Christ such a brand? If so, in what sense? I tell you nay. He was not in any sense. Again, Joshua was clothed in *filthy garments*, and *his iniquity* is caused to pass away. Was Christ clothed in filthy garments? Was iniquity found in him? You say, no. Then that Joshua cannot mean Christ. Again, in verse 8, it is said, "Hear, now, O Joshua the high priest, thou and thy fellows that sit before thee, for they are men wondered at, (margin, men of sign,) for behold, I will bring forth my servant the Branch." This servant the Branch is Christ, and God will bring him forth when this messenger, Elijah or Joshua, and his fellows, are men wondered at. Look for him! He is coming, for *this is the time they are wondered at.*

Reader, let me tell you God has put a seal to his appointment of this messenger, even of Brother Snow. About the time of his appointment as the high priest, while he and several others were assembled in a private room for religious worship, the doors being closed, they saw a dove, white as

snow, descend and light upon him. He says he did not himself see the dove: but the feeling he cannot describe. I heard this from one who was present. So we must be careful how we reject God's messenger. *If we reject him, we reject him that sent him.*

Now let us examine *the work* of this messenger. If that agrees with the Word, he must be the messenger so often spoken of in the Word. In Isa. xxi. 6, God commands a watchman to be set: and he is to declare what he seeth. That watchman has been set; he has declared what he saw. In the 7th verse, he declares he saw a chariot of asses and a chariot of camels. These are beasts of burden, very unlike each other, and they represent the same as in Matt. xxv. by the virgins. They represent those that went forth to meet the Bridegroom; the camels the wise, the asses the foolish. Camels are swift, endure great hardships, eat and drink enough to last a great time: while asses are stubborn, endure but little, and soon give out: and these very fitly represent the Adventists, down to the 10th day of the 7th month, 1844, where those represented by the asses stop, but the camels continue their course into the wilderness. The watchman sees this: what next? In the 9th verse he utters that cutting truth, "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground." This is the first proclamation of the Elijah of the last days.

But, says one, "is not Wm. Miller that watchman?" If he is why has he not told us something about those camels and asses? Why did he not proclaim Babylon is fallen? Wm. Miller was a servant of God, and fulfilled a very important part of the Word. Rev. xiv. 6, 7, gives his work: but the 8th verse was the work of another, even of the Eli-

jah of these last days, and so far was Wm. Miller from being that watchman, he has told us nothing about these beasts, and instead of crying, according to the prophecy, Babylon is fallen, he said he had no sympathy with that sentiment. Here Miller, Himes, Litch, with many others, began to reject the truth, and also the messenger. Thus you see clearly the commencement of the messenger's work. In the next place we see him proclaiming the law of shadows and types, 1 Cor. x. 11. "Now all these things happened unto them for ensamples: (margin types:) and they are written for our admonition, upon whom the ends of the world are come." The messenger proclaims the law in the thundering 7th month message, "Behold the bridegroom cometh on the 10th day of the 7th month, 1844." This he commenced about two years ago. It was almost universally rejected, until July, 1844, when it began to spread in all directions. The law was presented in the Spirit, and the blessing and the power of God attended the Word. Many rejected, until just before the time: then they proclaimed it, some said "*because the people would hear nothing else,*" until the time passed, when they showed themselves foolish. Some said it was "mesmerism," others "delusion," and Wm. Miller said on the floor of the *Albany Conference*, "mesmerism has been produced among us, seven feet thick," and J. V. Himes has said the 7th month movement was the work of the Devil.

But what great event happens on that day? The voice is heard, "IT IS DONE," from thousands. What does this mean? Surely the Bridegroom has come—the door is shut—the mystery of God is finished—and the promise of God fulfilled, Mal. iii., "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom

ye seek, shall suddenly come to his temple, (New Jerusalem). Even the messenger of the covenant, whom ye delight in, behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." That messenger whom we have delighted in has come, and nearly done the work here assigned to him. "How?" says one. In fulfilling our Lord's words, Matt. xvii. 11, in the restoration. One says, "Snow cannot restore a burnt building." Christ says, "Elijah shall restore all things." Peter adds, Acts iii. 21, "which God has spoken by all the holy prophets." Are the words of the prophets burnt buildings? No. Then, for your soul's sake, do not cavil with the word of God.

The restoring is of the law, in the spirit of it, Mal. iv. 4. The messenger is seen in Isa. xl. 3, 4, and also his work, which is to explain the law and the prophets, and cause God's word to shine in its true light, and thereby to tear from all who listen, their Babylonish garments. And, praise the Lord, there are a few—"the remnant of the woman's seed," who have listened to his teachings, received the law at his mouth, (Mal. ii. 7), passing through the refining process, and stand firm in the truth of God, having the light: while those who have drawn back, and rejected the truth and the messenger, are in darkness, and know not whither they are going.

Much more might be said, and many arguments presented to prove our position; but I have extended this article to a greater length than I intended. Yet before I close, I ask

the reader to examine a few chapters where the messenger is presented. See Isa. xxii. Shebna represents J. V. Himes, —Eliakim, S. S. Snow. Shebna is driven from his station, tossed as a ball into a large country, and there he is to die. Again, Ezek. ii. and iii. The messenger is presented also in Zech. xi. and Mal. ii. Read, examine, pray, and turn not from the messenger. Reject not the truth of God at your peril. Think not that I have presented all the proofs. *No, not one tenth part.* This is to God's little children; it will be meat to them: but to the great mass it will be but idle tales. But I have done my duty, and may God set his seal. My prayer is, come Lord Jesus, come quickly.

JOSEPH K. BELLOWES.

December, 1845.

H. MORRIS' TESTIMONY.

DEAR BRETHREN:—

I feel to rejoice that the Lord in his good providence, has at length opened the way by which his truth may be spread abroad, for the benefit of his people, and condemnation of the rejectors of his truth. The apostle Peter tells us that we have a more sure word of prophecy whereunto we do well to take heed, as unto a light that shines in a dark place, until the day dawn and the day-star arise in our hearts. I have taken heed to that Word: I have followed the light, step by step, until the day-star has arisen in my heart. Since the last seventh month my peace has been as a river. I have seen a beauty and a glory in the Scriptures that I never saw before, through the instrumentality of that messenger whom the Lord has sent to prepare his way, and to restore all things that the Prophets had spoken. There was

glory in that seventh month message, the Midnight Cry: but this excels it. Praise the Lord for his truth! I do love it, and I do believe that he has been with us hitherto. He has led us through the wilderness and fed us on manna. He has conducted us safely over the Jordan, and soon he will give us the Kingdom.

I stand firm and unshaken upon the Rock, that we have had the vision made plain upon tables, the tarrying time, and the midnight cry: that the door is shut; the seventh trumpet has commenced sounding, the mystery of God is finished, the atonement is complete, Christ is King: and that Elijah his messenger is come. Take out one of these pins and the whole fabric falls; and leaves us in darkness and confusion.

We look around and see the world ripe for destruction. The Church and the world are united against the followers of Christ, and the words of our Saviour are applicable to them at this time, "Fill ye up then the measure of your fathers." The Lord has rejected them, and his people are required, at this time, to reward them even as they rewarded us.

By the grace of God, I am determined to do my duty on Babylon. It is time she should be consumed, and may the Lord speed her destruction. My daily prayer is, in thy mercy, destroy the wicked, and let the saints take the kingdom. Amen.

HIRAM MORRIS.

Dec. 1845.

L. LEWIS' TESTIMONY.

It was said by the opposers of the Advent, previous to 1843, that Mr. Miller and his coadjutors pretended to pro-

phesy. Not so. The expected Advent in '43 was based upon the calculation of numbers. And yet there was to be a prophet, called Elijah, according to Malachi, before the great and dreadful day of the Lord come.

I shall begin with Revelation, x chap. last verse. "And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings."

This text certainly implies that a prophecy had preceded, and also that one, and but one should succeed. Well, where is the prophecy that preceded? I answer, in the 6th and 7th verses. What did the angel, or messenger, say? That time, or delay should be no longer. From when? The 10th of the 7th month, 1844, ending harmoniously with the three and a half times of the angel or messenger of Dan. xii. 7. What should occur? That the mystery of God, or the atonement, should be finished. Did he tell the truth? Yes, indeed. Who was it? Mr. Miller? No. Was it J. V. Himes? No. J. Litch? No. Who then? I will venture to say, there is not an Adventist in the land who does not know, or might not know who it was. It was, in fact, Bro. S. S. Snow. Now according to the 8th verse, there is a command to take the little book from the angel or messenger, and eat or digest it. What was this book? The dispensation of the Law: according to Mal. iv. 4, 5, which produces bitterness of spirit. But, O how sweet in the mouth! Now those who have received the Law at the mouth of Levi, Mal. ii. 7, or the messenger, Mal. iii. 1, or Elijah, Mal. iv. 5, or Joshua, Zech. iii. 8, or Ezekiel, chap. iii. 26, 27, or Eliakim, Isa. xxii. 20, or that prophet, Deut. xviii. 15, or the last angel or messenger spoken of in Rev. xiv., must prophesy again, *once more*, and *only once*. Well, what shall they say?

First, we say that the mystery of God is finished.—That the atonement is completed, and Jesus is King. That the seventh angel has begun to sound, and the door is shut. That the kingdoms of this world are given to Jesus Christ. That all the Churches constitute the mother of harlots, and are doomed to speedy destruction. That there have been no legitimate children of God born, or converted, since the 10th day of the 7th month, '44, but bastards. That darkness covers the earth, and gross darkness the people. That Jesus, our King, is coming soon, for *behold*, his messenger is here! Aye, says a scoffing Adventist, Who is it? Is old Elijah risen from the dead? No, indeed.

It is certainly safe and conclusive to believe, that whatever event, or person, bears the definite marks described, or fulfils the Scripture harmoniously, must be the event or person intended.

Now all the marks of the person, connected with the events produced by his preaching, in reference to the appearing of our Lord and King, are concentrated in Brother S. S. Snow. I say it unhesitatingly. I say it advisedly. I say it knowingly, it is truth. Oh, praise the Lord for his faithfulness in fulfilling his word. But woe! woe! woe! to those who reject the message, this last, this gracious call.

What! will none be saved but those who believe it? No. Do you suppose God would send a messenger with his truth, and suffer the scoffer, the rejector of it to escape with impunity? I tell you no, never!

My limits will not permit me to say more at present; therefore, I conclude with this advice: search the Scriptures to which I have referred, and be ye not mockers, lest your bands be made strong, if they are not already so.

December, 1845.

L. LEWIS.

H. W. MILLER'S TESTIMONY.

Our Lord, after giving in detail the signs that should precede his coming, in the 24th chapter of Matthew, says, in the 1st verse 25th chapter, "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom." *Then*—when? When the wise servant gives the cry, "Behold the Bridegroom cometh, on the tenth day of the seventh month, go ye out to meet him." Oh, praise God for the glory and sealing power of that message. Sooner may I forget to exist than cease to praise God for that message, for He was in it: and praise God, the Bridegroom *did come* according to the proclamation of the wise servant, and they that were ready went in with him to the marriage,—the door was shut. Then the vision spoke, and did not lie. The gospel dispensation ended—the mystery of God was finished. Jesus our Lord, whom we sought, suddenly came to his temple and was crowned king, on the tenth day of the seventh month, 1844. At that time "there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him."

In confirmation of this truth, see Rev. x. 5-7, "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things which are therein, that there should be time no longer: [or no longer delay:] but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

But "afterwards came also the other virgins, saying,

Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." This has been fulfilled, both by fallen Adventists and the nominal Church, that sink of iniquity that has on her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. She is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. This is corrupt Christendom in all its ramifications. And God will soon pour out his judgments upon her and utterly burn her with fire, "for strong is the Lord God who judgeth her."

And now a word concerning the Messenger whom the Lord promised to send before the coming of the great and terrible day of the Lord. Mal. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." And as the disciples came down from the Mount of Transfiguration they asked Jesus, saying, "Why say the Scribes that Elias must first come?" and Jesus said unto them, "Elias truly shall first come and restore all things." What things? The things spoken by all his holy prophets since the world began. This is Peter's testimony. "But," says the objector, "Christ said Elias had already come, and they had done whatsoever they listed: then they understood that he spoke of John the Baptist." Elias had come and they had beheaded him: but why did Jesus say unto them, "Elias shall [in the future time] first come?" Peter tells us, Acts iii. 20, 21, "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must re-

ceive until the times of restitution [or restoration] of all things which God hath spoken by the mouth of all his holy prophets since the world began." Had the heaven received Jesus when he told his disciples Elias had already come? Nay, verily.

Again, this subject is clear from a great mass of Scripture testimony, and commends itself to our understanding as truly as the works of Christ commended themselves to the people of that age. John x. 25, "Jesus answered them, I told you and ye believe not. The works that I do in my Father's name bear witness of me." So is this messenger doing the works that no other man can do.

The apostle Peter, after speaking of the transfiguration, says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Bless the Lord, *we have passed that, and all the landmarks*, and have come up to the "*day-star*:" and that day-star is the Messenger of the Lord of Hosts, as many can testify: and that Messenger is S. S. Snow, who is laboring in New York and adjacent places.

December, 1845.

HENRY W. MILLER.*

*This man has since been manifested as "a hypocrite and an evil-doer," and has been cut off from the house of the Lord.

S. S. S.

I. S. BROWN'S TESTIMONY.

Zech. xi. 15, 16;—"And the Lord said unto me,—Take unto thee yet the instruments of a foolish shepherd, for, lo! I will raise up a shepherd in the land, who shall

not visit those that be cut off, neither shall seek the young one, nor heal that which is broken, nor feed that which standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces."

I firmly believe that Bro. Snow is that shepherd; also that he is the messenger spoken of in Mal. iii. 1, and again in Mal. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Again, Matt. xvii. 11, "And Jesus answered and said unto them, Elias, truly, shall first come and restore all things." Praise the Lord! I believe that Brother Snow is the man whom the Lord has called and qualified to go before his face, and to lead Israel into the promised inheritance.

I. S. BROWN.

December, 1845.

J. NEWMAN'S TESTIMONY.

Mic. iii. 8: "But truly I am full of power by the Spirit of the Lord, and of Judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."

Some will be ready to enquire, as did the eunuch of Philip, "Of whom speaketh the prophet this? Of himself or some other man?" The eunuch understood not, but was willing to be taught, as he says, "How can I, except some man should guide me?" So Philip "began at the same Scripture, and preached unto him Jesus," as I shall begin at this Scripture, and endeavor to show who it is, and where it applies.

And first, as to where it applies: for all prophecy has its *chronological* application, as was the case with that which the eunuch was reading concerning Christ. The chronology of this prophecy is established by the 2d verse of the 1st chapter of the same book. It is when the Lord is witness against the whole earth and all that is therein, from his *holy temple*. "For behold, the Lord cometh forth out of his place, and will [future] come down." When will he be in his holy temple? When he cometh forth out of his *place*: or when he has risen up and shut the door: or, as we read in Zech. ii. 13, "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." And when risen he enters into his holy temple, as will be seen by referring to Hab. ii. 20. For what purpose is he there? The Psalmist says, Ps. xi. 4, "His eyes behold, his eye-lids try the children of men:" or as Mic. i. 2, to be a "witness against them;" or as Mal. iii. 5, "a swift witness against the sorcerers, &c." And it is when he comes near to judgment, as we read also in Isa. xli. 1, where the same silence is commanded, that the people of God may renew their strength, and come near, and then speak in judgment.

It is clear that this Scripture has its application in the judgment; or, in other words, when Christ has ceased to be an intercessor (John xvi. 26) and has become a *Judge*: and, consequently, his *messenger* is full of power by the Spirit of the Lord, and of judgment, as he says in Isa. xxviii. 6, he is "for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." The same battle or war is spoken of in Rev. xii. 17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony

of Jesus Christ." Verse 11, "And they overcame him by the blood of the Lamb, and by the word of their testimony."

Where will we find this remnant that have the testimony of Jesus [i. e. the spirit of prophecy, see Rev. xix. 10] and keep the commandments of God? By referring to chap. xiv. they will be found after the flight of the angel having the everlasting Gospel; and the cry of "Babylon is fallen," and the third angel has declared, "If any man worship the beast and his image, he shall drink the wine of the wrath of God which is poured out without mixture." Why at this particular period? Because Christ is King, and his people are to be governed by the laws of his kingdom, and by them alone. Because "Babylon is fallen, and become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," and the people of God have been called out of her, lest they should be partakers of her sins, and, therefore, receive of her plagues.

But are we now in that time of judgment? Unhesitatingly I answer, we are. But how are we to know this?—Well, in the first place, the vision has been made so plain on tables, according to Hab. ii. 2, that even "foolish virgins" are too wise to attempt to make it plainer. Then we had the tarrying time, at the end of which the vision spoke in tones of thunder, in that mighty movement of the Autumn of 1844. Yes, we have witnessed the going forth of the virgins, wise and foolish, with their lamps, to meet the Bridegroom: also the going out to meet him at midnight when the cry was sounding. And what was the burden of that cry? "*Behold, the Bridegroom cometh!*" He came, or, in other words, arose and shut to the door: and we have witnessed the knocking without by those who say "Lord, Lord," but are none of his. And they are com-

pelled to acknowledge that the Spirit has departed from them, and consequently, they go to fasting and praying, [i. e. knocking,] but "there is no answer of God:" or, according to Hos. v. 6, "They shall go with their flocks and herds to seek the Lord, but they shall not find him; he hath withdrawn himself from them."

Again, this generation has witnessed the signs spoken of in Matt. xxiv. which, according to Rev. vi, brings us under the sixth seal, and the departing of the heavens and moving of mountains and islands from their places, or, according to Matt. xxiv. the shaking of the powers of heaven. And now, "Hear this, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity." It is in the time of the falling of the stars and the shaking of the heavens that Christ is made King, or arises up and is made Judge, and enters into his holy temple or New Jerusalem—"the throne of the Lord," He must be king before the shaking of heaven, for it is his voice that causes the heavens to shake, as we read in Isa. lxvi. 6: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies." Again, Jer. xxv. 30: "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth." Again, Joel iii. 16, 17, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain." Jer. viii. 19: "Is not the Lord in Zion? is not her King in her?" Yes, yes!

—Jesus Christ has been crowned King, and is seated in “the heights of Zion.” And how would the Lord reveal this secret to his people but through the midnight cry—“the Bridegroom cometh;” i. e. a suitor for his kingdom, the capital of which is New Jerusalem, “the Bride, the Lamb’s wife?” And ye who deny that work of God are rebels of the very worst character, and have rejected Christ as King, and have sent out your message, saying, “We will not have this man to reign over us.” And very soon will he return, when his saints (see Ps. cxlix.) will bring you, his enemies, before him and slay you.

Again, according to every exposition that has been given of the book of Revelation, we have lived out the sixth trumpet. It ceased in 1844. Then certainly the second woe has ended. And has not the third and last woe commenced? What mean the floods, fires, and earthquakes, pestilence and the famine that are staring earth’s inhabitants in the face? What mean the present distress and perplexity of nations? Are not these things most evidently the judgment of God, under the third woe and the seventh trumpet, which commenced its sounding in the seventh month of 1844, when the mystery of God was finished, according to Rev. x. 7? Then Christ arose,—shut the door—was made King—now sits as Judge—has withdrawn himself from all that have rejected knowledge; and a positive proof that it is so, is the fact that, for the last year they have been trying to pray him back. But he will never return, and they are judged unworthy of eternal life. It is as complete a fulfilment of prophecy, as, in the case of Philip and the eunuch, the Scripture had been fulfilled, which he was reading concerning Christ: and the events here enumerated show clearly the judgment, in which the portion of Scripture which heads this article applies.

The next question is, to whom does it apply? It cannot apply to Micah, for the Scriptures cannot be broken: and they declare that the prophets “ministered not unto themselves.” Consequently they speak not of themselves in the prophecy, only in type or figure. The prophet says, “I am full of power by the Spirit of the Lord,” the same as John the Baptist. He came in the spirit and power of Elijah, showing us clearly that it is not Elijah in person, but a messenger filled with the same spirit, that was to come before the great day of the Lord. For Christ said when coming down from the Mount of Transfiguration, on being told that the Scribes said that Elias must first come, “Elias truly shall first come, and restore all things.” Of whom was he then speaking? Not of John the Baptist, surely: for John was then dead and buried. But it is well known that the Jews, and also the disciples, looked for only one coming of the Messiah. And when the question was propounded, “Why then say the Scribes that Elias must first come?” it was in reference to the coming of Christ to reign in his kingdom, an exhibition of which had just been given in the Mount. He therefore answered them according to their question—that before he came as King, Elijah must come and *restore all things*. And Peter declares in Acts iii. 21. that until the restoring of all those things which God hath spoken by the mouth of all his holy prophets since the world began, the heaven must receive or contain our Lord. But John was the messenger to precede his first appearing. He could not, therefore, be the Elias of whom Christ spake. And what did John restore? Certainly not the law and the prophets: for Christ declares they “were until John: since that the kingdom of heaven [the glad tidings of the kingdom] is preached.” But under the

ministry of the Elias of the last days, the kingdom is to be restored, with the law and the prophets. Hence the words of Christ, "Verily I say unto you, of them that are born of women there hath not arisen a *greater prophet* than John the Baptist. Notwithstanding, he that is *least* in the kingdom of God is *greater* than he." In what respect is he greater? Evidently in respect to his office work of *prophet*, for that is the point of comparison of which he is speaking. His work is to restore all things spoken by the prophets—to bring out "the treasures of darkness, and the hidden riches of secret places," which the Lord promises to give him, in Isa. xlv. 3, under the type of Cyrus.

But who is this least in the kingdom of God? Some say it is Christ. This cannot be true: for he is the greatest—he is the head—HE IS THE KING. Let us consult Paul. He says of himself in Eph. iii. 8, that he is less than the least of all saints. In 1 Cor. xv. 9, he says he is the least of the apostles, and not meet to be called an apostle; because he persecuted the church of God. But in 2 Cor. xi. 5, he says, "I suppose I was not a whit behind the *very chiefest* apostles." How is this seeming contradiction to be explained? There is but one way. Paul was perfectly right in regarding himself as the least of saints and apostles, because he had been a bitter and unrelenting opposer of Christ's gospel: but the greatest in respect to his *office work*. He was the great apostle to the Gentiles, and God by him opened the door of faith and hope by which they might be made partakers of Christ's holiness by a belief in the gospel. And by the least in the kingdom of God he has closed it: as he says in Jer. l. 44. Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will

stand before me?" It must be that shepherd spoken of in Zech. xi. 16, whom God says he will raise up. He also speaks of him in Isa. xlv. 11, as "a ravenous bird." But why does he ask the above question? Because, as he says in Isa. li. 18, "There is none to guide her among all the sons that she hath brought forth." Jer. l. 45, answers the question. "the least of the flock shall draw them out."—What more shall he do? "He shall make their habitation desolate with them." Whose habitation? The habitation of the Babylonians. Those whom he draws out constitute the *stone* cut out of the mountain—the same that is laid before Joshua the high priest; Zech. iii. 9. Now in verse 8, it is declared that Joshua and his fellows that sit before him "are men wondered at." The same "few men" are spoken of in Isa. xli. 14, 15. The same in Isa. viii. 18, are said to be "for signs and for wonders in Israel from the Lord of Hosts who dwelleth in Mount Zion." And in Jer. li. 20, God declares them to be his "battle-axe and weapons of war."

So then, it is the least of the flock who *sets the time* of desolation. What is meant by making their habitation desolate? Christ says to Jerusalem, "Behold, your house is left unto you desolate." That was when he had finally given them up, and the favor of God had departed from them, at the closing of the Mosaic dispensation. Well, this least one, who is greater than John the Baptist, must, by his ministration, close up the gospel dispensation, or shut the door which was opened by Paul to the Gentiles. And who is the man that *appointed the time* of finishing up the atonement, and of the rising up of Christ, and of the sounding of the seventh trumpet, and the finishing of the mystery of God? To whom did God entrust the message that did the

work, calling your minds to the law of Moses, according to Mal. iv. 4, 5? There God says he will send Elijah. Has that messenger come? I answer, he has come, and is known by his works. There is not an individual that came under the power of that midnight cry but must answer yes, unless he has done despite to the Spirit of grace, and trodden under foot the blood of the covenant wherewith he was sanctified.

"Yes," some will say, "but he is come in the Advent people." I grant they may and must have a portion of his spirit. But if Elijah is come in them, we are all Elijahs!—That is on the same principle that deceptive spiritualizers say they are all Christs, and thus fulfil completely the declaration of Christ, that many should come, saying, "I am Christ." And these have taken the same road, and are bound with them to perdition. For they reject the messenger that the Lord hath sent to prepare the way for his coming to his holy temple, even the *messenger of the covenant*, in whom we delight for his works' sake, and set themselves up, like Korah, Dathan and Abiram, saying, "We are all holy," or all Elijahs, and, consequently, will perish in the same *gainsaying*. Jude says that even Enoch, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh, &c."

Truly there are none among Jerusalem's sons that can guide her, "for they are a rebellious house." Jer. iv. 22, "My people are foolish, they have not known me; they are sottish children, and have none understanding; they are wise to do evil, but to do good they have no knowledge."—Consequently the Lord seeks elsewhere for his servant.—He takes a beggar from the dunghill, and sets him among princes. He plucks a brand from the fire—yea, *an infidel*,

and converts him, and makes him high priest, and gives him power and authority to judge his house: Zech. iii. 7, The same priest is called Levi in Mal. ii. 4. He is also called the "messenger of the covenant," at whose mouth the people are commanded to seek the Law; for he is the messenger of the Lord of Hosts. By this messenger the gospel dispensation was closed; and we are now in "the dispensation of the fulness of times," (Eph. i. 10,) and under the ministration of the *Law*—not in the letter, but in the spirit: and God is writing it on our hearts, and thus engraving the stone laid before Joshua.

Yes, truly, S. S. Snow is the man. It was to him that God entrusted the work of calling his people out of Babylon, making her utterly desolate by that mighty message of the "true midnight cry." He is the spoiler spoken of in Jer. xv. 8, with marginal readings. He is there called "*a young man spoiling at noon-day*"—the time when, according to Amos viii. 9, the sun was to go down, and according to Mic. iii. 6, the sun was to go down over the prophets, and the day to be dark over them. What day? Why, the day of judgment, in which we are living. Ye, rejectors of God's truth, are in the snare: and the servant of God and his children that the Lord hath given him, are for signs and for wonders in Israel, and full of judgment, from the Lord of Hosts our King, who dwelleth in Mount Zion.

JAMES NEWMAN.

December, 1845.

A. RIKER'S TESTIMONY.

Luke i. 76: "And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the

Lord to prepare his way. To give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death; to guide our feet in the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Mal. iv. 5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Thus we see by the Scriptures that there are two advents of Elijah the prophet, as well as of the Lord, for the purpose of introducing and establishing two different dispensations: the former, the "dispensation of the gospel," the latter, the "dispensation of the fulness of times" and the establishing of the everlasting kingdom of God, "under the whole heaven." It is evident that John the Baptist appeared in the spirit and power of Elijah, to make ready a people prepared for the Lord: and the second appearing of Elijah is to prepare the way, and make crooked things straight, before the great and dreadful day of the Lord come. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." Acts iii. 22-24.

Now let us look among the thousands of Israel and see

if we can find a man that will answer the description given by the Lord. Mal. ii. 6, 7. "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." I believe that Elijah has come in the person of S. S. Snow. I believe that he is the messenger of the Lord of Hosts. With this messenger we have the true day-star: "the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." This is the truth of God. He that is able to receive it, let him receive it.

ABM. RIKER.

December, 1845.

R. RUBY'S TESTIMONY.

"Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." Zech. ii. 13.

Yes, Jesus is King, and his messenger is here. And we know that the Lord has sent us that prophet that should come in the last days and restore all things, according to his precious word. The crooked places have truly been made straight, and the rough places plain: therefore we know that "*Elijah is here.*" Praise the Lord for the heavenly light that shines upon our pathway from the law and the prophets, through the ministrations of the messenger of the Lord of Hosts.

Now, those who reject this messenger, reject him that sent him: for God has said he would make him as his mouth:

then he cannot teach falsehood, but, being guided by the Holy Spirit, his teachings must necessarily be according to the word and will of God. And Jesus has said, "He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me." *It is not safe to reject the prophet of the Highest.*

But some may say, "How do you know that Brother Snow is that messenger?" I answer, there are many things that make it so certain that we cannot be mistaken. One proof which I will just notice, is this. The Lord asks in Jer. l. 44, "Who is a chosen man that I may appoint over her? [the daughter of Zion,] for who is like me? and *who will appoint me the time.*" It is well known that Brother Snow did appoint the time, declaring that the Bridegroom would *certainly come* on the tenth day of the seventh month, 1844: and we also know that on that day the Lord *did come* suddenly to his temple, and *the door is shut*, and JESUS IS KING.

REUBEN RUBY.

December, 1845.

C. FROST'S TESTIMONY.

My faith is strong in the "present truth," that Jesus is King, and the door is shut, and that Elijah has come, and is turning the heart of the fathers to the children, and the heart of the children to their fathers, according to Mal. iv: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." So we see that it is in the *last days* he says,

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Furthermore, I believe that judgment has been going on since the seventh month, 1844; and that God's people are judged, and that we have passed over Jordan, and now by faith we are on the borders of the promised land, and are going up to drive out our enemies and possess the land. Our weapons are not carnal, but mighty through God to the pulling down of strong holds. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Our enemies think we are a cruel-hearted people. Well, so indeed we are. "The Lion is come up from his thicket, and the destroyer of the Gentiles is on his way. He has gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant." We will sing, therefore, "*a new song*," as the children of Israel did when they had passed through the Red Sea, because the horse and his rider is swallowed up in the sea.

Let us look up and lift up our heads, for our redemption draweth nigh.

CHARLOTTE FROST.

December, 1845.

THE CHURCH IS BABYLON.

It is with a deep sense of duty that I present from the Scriptures this solemn truth, and I beg you will take an impartial view. The meaning of the word needs no explanation, and it is not my design, in this article, to enter into a Scriptural or historical view of ancient Babylon. But I wish to resort to the law and to the testimony: if I speak not according to this word it is because there is no light in

me. And now, reader, one thing I desire of you. When Scripture is presented read the connexion, examine the reference, that you may be able to judge whether I speak according to this word, and be not *hasty* in your conclusions.

Whatever ancient Babylon, with its judgments may have been, nothing is more evident than that the church in these last days is Babylon. In Rev. xviii. 2, we read, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This cannot refer to ancient Babylon; for it was written *since that was destroyed*. But what is Babylon? The church, under the figure of a woman, is brought to view in chap. xvii. John was invited to see "the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Here the church is presented in a fallen state, having committed whoredoms, and become "the daughter of a strange God;" having united herself with the peoples, multitudes, nations and tongues of this world, Rev. xvii. 15. In the 3d verse of this chapter he is carried into the wilderness, (the same as in chap. xii,) where he sees this vile woman, which you must admit is the church. In the 4th verse it is declared "the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication." Here *her cup is full*; but look again, in the 3d chapter of Isaiah, commencing at the 16th verse to the end, and you have the manner of her walk, her

clothing, and final desolation. O! if you have one desire left to escape her plagues, *come out of her at once*.

But take another look at her in Isa. ii., the first 5 verses; and, mark, it is in the "*last days* that the mountain of the Lord's house (or the church) shall be established (or prepared, margin,) in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Compare this with what is presented from Rev. and you see the church and world united; and instead of a millenium by the conversion of the world, the church is *converted to the world*. But look at what the people say in verse 3d. Now, mark, it is what *the people* say in verses 3-5, and not what the Lord says: and one thing they say is, "the law shall go forth out of Zion." What law is this? Certainly not the "law of Moses," which we are to remember in these last days; Mal. iv. 4—for *they* say we have nothing to do with that law. Then it must be the law of the *nations*, spoken of in the 2d verse, and the *people* of the 4th verse. The same is brought to view in Mic. iv. 1-5. Read and compare. Now see what the Lord says. In the last days the Lord sends a messenger to prepare his way before him, (Mal. iii. 1,) called by different names: Elijah—Mal. iv. 5; Joshua—Zech. iii. 1; Eliakim—Isa. xxii. 20; Levi—Mal. ii. 4. Now the Lord says, "the law of truth was in his mouth, and iniquity was not found in his lips;" verse 6: and in the 7th verse we are commanded to "seek the law at his mouth, for he is the messenger of the Lord of Hosts." I wish to be guided by what the Lord says, and not by what the people say. Again, the people say, "they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now see what the

Lord says, Joel iii. 9-11. Read and compare. Thus you are enabled to see (if you are not blinded by the god of this world, and do not wish to see) the church as brought to the light by the Word in the last days. Now compare this picture with the present state of the church. See how perfectly in her is fulfilled Isa. ii. and Mic. iv. and the 4th verse of Rev. xvii. See that woman, arrayed as she is with all the fashionable ornaments of the day: look her full in the face: let not the head bands, the curls, the bonnets, the hoods, and the veils, hide from your vision the writing on her forehead. See it inscribed by the finger of God in capitals. "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Thus it is clear from the Scriptures that the church is Babylon. And now if I had room I would write her judgments. *But they are written.* Read Jer. i. and li. with Rev. xviii. and you will see your duty as well as the doom of Babylon. See Jer. li. 25, 26, "Behold I am against thee, O destroying mountain, (the mountain of the Lord's house,) saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner nor a stone for foundations: but thou shalt be desolate forever, saith the Lord." Where will you be if you remain in Babylon? Rev. xviii. 8; "Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Now read the 4th verse: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Obey the mandate. Wait not for an example, for there

is but now and then one of God's "little ones" in the church. The great mass are too proud and high minded to yield or even listen to these cutting truths. But, bless the Lord, there are a few who are coming out and rejoicing in the truth; and they praise the Lord that *Elijah is here*, and rejoice in his teachings.

JOSEPH K. BELLOWES.

December, 1845.

H. GIBBS' TESTIMONY.

I give glory to our God that soon the last link in the great chain of prophecy will be complete, and our glorious King will come and take his pilgrims home. I praise God that by his grace he has helped me to separate from those who deny the truth of God, as Obadiah separated from Ahab, and being *in the way* Elijah met me, and the Lord helped me to say, "art thou that my Lord Elijah?" and when the messenger of the Lord said, "Go tell Ahab that Elijah is here," the Lord helped me not to shrink from declaring it.

I am convinced, by the Word and Spirit of the Lord, it is absurd to look for or expect the Lord to come, until his word by Malachi is fulfilled, "Behold, I will send *you* (not the world) Elijah the prophet before the coming of the great and terrible day of the Lord." Again, "Behold, I will send my messenger, &c." Moses says, "the Lord your God shall raise up a prophet, and whosoever will not hear that prophet in *all things whatsoever* he shall say unto you, that soul shall be destroyed from among the people." To show that Brother Snow is that prophet, we have only to bring him and his teachings to the *Law* and the *testimony*.

But there are many who have sinned wilfully, after hav-

ing received the knowledge of the truth. For such, "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Such cannot receive the messenger. Again, there are those who reject the truth from ignorance. Such, (my soul rejoices at the thought,) we may yet "save with fear, pulling them out of the fire." But for the world and the apostate church, which has become the hold of every foul spirit, and a cage of every unclean and hateful bird, *for such there is no hope*; for the world is doomed to fire, and Babylon, the church, is fallen, and God has forsaken her, they themselves being witness; for they say in thunder tones, "*the Spirit of the Lord hath departed from us*." To any for whom there may be hope left we say, "How long halt ye between two opinions? If the Lord be God serve him, and if Baal, then serve him:" for, behold, the messenger of the Lord, Elijah, is here.

HENRY GIBBS.

December, 1845.

B. SHAW'S TESTIMONY.

Wo! wo! wo! TO BABYLON, *for rejecting God's word, and the everlasting Gospel of our Lord Jesus Christ.* "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thes. i. 7: Yea, the judgment has commenced. Look around and see the calamities that are upon the earth—fire, pestilence, famine, death—famine for the word of the Lord, as well as for bread. The churches of different denominations have declared a dearth is on the

land. The Spirit is withdrawn from them, and they are running to and fro through the earth to find knowledge, but they cannot find it: it is too late. Ye wise and rich men of Babylon, your miseries have commenced, and ye will howl worse yet very soon.

A few words to the brethren. Christ is King, and the mystery of God is finished. Rom. xi. 25: "For I would not, brethren, that ye should be ignorant of *this mystery*, lest ye should be wise in your own conceit, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in." The *restoring* or *restitution* is the same thing. Acts iii. 19-21: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive (or retain) until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Again, Rom. xvi. 25, 26: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of *the mystery*, which was kept secret since the world began; but now is made manifest, and by the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." 1 Cor. ii. 7: "But we speak the wisdom of God in a *mystery*, even the hidden wisdom which God ordained before the world unto our glory."

Thus we see that the *mystery of God* signifies the dispensation of the Gospel to the Gentiles. Who bore the message that finished it, "Behold, the Bridegroom cometh on the tenth day of the seventh month, 1844?" We know that

closing message of the Gospel was given by Brother S. S. Snow. Mal. ii. 4, "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of Hosts. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." Again, chap. iii. 1: "Behold, I will send my messenger, (not messengers,) and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple." Jesus came to his temple, or kingdom, on the tenth day of the seventh month. Was any one looking for the Lord before and at that time? I answer, I was for one: praise the Lord. Again, Mal. iv. 1, 3, 5, 6: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up," i. e. the *proud* and the *wicked* that will not receive the truth nor the bearer of the message from the Lord of Hosts. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Behold, Elijah is here.

Rev. xvii. 18. "And the woman which thou sawest is that great city which reigneth over the kings of the earth." Again, chap. xviii. 1, 2: "And after these things, I saw another angel come down from heaven, having great power:

and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Some say this is the Roman Catholic Church. I answer, not Catholic alone, but all the churches that reject the true light of God's Word, for the Word says we are sanctified through the truth, that is, by believing and obeying it. This is sanctification in body, soul and spirit. Now see verse 3: "FOR ALL NATIONS (not Catholic alone) have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." This signifies both Catholic and Protestant. The Protestants want to throw it on the Catholics; but it is out of their power. It belongs to that class who obey not the call in the 4th verse: "And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues." Do you not see that it was *necessary* to leave her? "Leave where?" Where were you when the call came? Certainly in the church of Christ, so called.

Thus we see there were some in Babylon that were willing to obey the truth. The net was cast into the sea to gather the good and bad fish. Since that time the Lord, by his messenger, has been separating the good from the bad. Now see Rev. xviii. 21: "And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Daniel says, "The stone that is cut out of the mountain shall smite

the image on the feet and dash it in pieces, and it shall become as chaff, and be carried away, that no place be found for it." Read Jer. li. 33: "For thus saith the Lord of Hosts, the God of Israel: the daughter of Babylon is like a threshing floor. It is time to thresh her: yet a little while, and the *time of her harvest* shall come." When is the harvest? Jesus answers, "the harvest is the end of the world." Now see verse 45, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Daniel says the stone cut out of the mountain is to dash in pieces, and bruise, and consume, all the kingdoms.

Now see Jer. l. 44. "Behold, he shall come up like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her: and who is *a chosen man*, that I may appoint over her? for who is like me, and who will *appoint me the time*? and who is that shepherd that will stand before me?" Eccl. viii. 5, "Whoso keepeth the commandment shall feel no evil thing: and *a wise man's heart* discerneth both *TIME* and *JUDGMENT*." Take notice. Time is denoted, and then comes the judgment. Did any one appoint the time? I answer, *Brother S. S. Snow* did. Did it come to pass? It did. On the tenth day of the seventh month, the sun was darkened in the clear day. Then the seven times of the Gentiles were fulfilled—the 2300 days ended—the Gospel to the Gentiles was finished, and the door was shut.

BENJAMIN SHAW.

December, 1845.

MENE, MENE, TEKEL, UPHARSIN.

These words of fearful import were written by the hand of an unseen agent, upon the plaster of the wall of the

king's palace, in Babylon of old, which is made in the Word of God a type of the ecclesiastical associations of corrupt Christendom, called falsely churches of Christ. The occasion was this. Israel had been carried away captive by the hand of Nebuchadnezzar, with the vessels of silver and gold that belonged to the temple. Seventy long and painful years they had bowed the neck to the yoke of the king of Babylon and served him, according to the command of Jehovah by his servant Jeremiah. But by the same prophet the Lord had declared that when those seventy years were accomplished, he would punish the king of Babylon and that nation, and would make it perpetual desolations. The period of time limited in the counsels of Almighty God had now expired. The faithful of captive Israel, who had been waiting with eager longing for the coming deliverance, fixing their steadfast eye upon the latest point of time, had witnessed its passing by. They were greatly disappointed. Their souls were filled with keenest anguish. And to add to their overwhelming grief, the proud Babylonian in mocking tones exclaimed, "Aha! so would we have it. Our eye hath seen it. Now will these visionary fanatics be compelled to give up their gross delusion. Now will the broad walls and lofty battlements of our golden city, the mistress of the nations, stand as of old, in proud defiance of the God of Israel." And Babylon's luxurious and licentious king was in ecstasies of joy; for the cowardly monarch had been troubled by misgivings that the prophet of Jehovah had spoken truth. But now his fears were gone. Now he proclaims a feast to a thousand of his nobles, and brings his wives and concubines, the *beauty* and *fashion* of the land, to grace his festive hall. And, not content with this, he bids his attendants to bring the gold and silver vessels of the

temple at Jerusalem; and the king and his princes, his wives and his concubines, in blasphemous mockery drank in them, praising the idols of Babylon that they vainly imagined had triumphed over Israel's God; and the sounding halls of the gorgeous palace rang with music and laughter and the shouts of the drunken princes.

But hark! what sound is that? A cry of terror from the king! His face is pale as death. His eye is staring on the palace wall. He trembles on the throne, and his knees smite each other. Alas! what is it? Look over against that glittering candlestick, that pours its beams of light against the wall. See there a solitary hand, in awful silence tracing mysterious characters. All eyes are turned in one direction; and all stand aghast, beholding the strange and unwelcome vision. Who, who can tell the meaning of this unearthly token? Who can read and interpret the writing on yonder wall? "Bring in," cries the trembling king, "the astrologers, the Chaldeans, and the soothsayers." Obedient to the mandate of the king, they come in. "And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." But all the wisdom of Babylon's wise men was inadequate to the task. The mysterious hand was still there, forming those fearful letters: but none was found who could tell their import.

Meanwhile, the sorrowing saints, far from the revelry or the overwhelming astonishment of Belshazzar's court, had been hanging their harps upon the willows, and mourning over their disappointment, and the desolations of their much loved Zion, and pouring their prayer into the ear of Him

who hears and succors the humble and afflicted. Among them was Daniel, a man greatly beloved of God, and in whom his Spirit dwelt largely, qualifying him to receive and understand the mysteries of Jehovah. He was familiar with the writings of the prophets, and had been made acquainted with the secrets of the Most High: for "the secret of the Lord is with them that fear him." The queen of Babylon had heard of his "wisdom, and knowledge, and understanding, interpreting of dreams, and showing hard sentences, and dissolving of doubts." "And now," she says to the king, "let Daniel be called, and he will show the interpretation." Daniel was therefore called, and stood before the king, who proposed to reward him with the same honors as he had promised the wise men, on condition that he would read the hand-writing on the palace wall. But no! Daniel, the servant of Israel's God, sought no honors or gifts at the hand of the king of Babylon. He was willing, however, and able to read the hand-writing. But first he, with great boldness and faithfulness, declares to Belshazzar his sin—his pride, idolatry, sacrilege and blasphemy. "Then was the part of the hand sent from him; and this writing was written, MENE, MENE, TEKEL, UPHARSIN." That is, *numbering, numbering, weighing, dividing*. Said Daniel, "God hath *numbered* thy kingdom, and *finished* it. Thou art *weighed* in the balances, and art found wanting. Thy kingdom is *divided*, and given to the Medes and Persians. *In that night* was Belshazzar the king of the Chaldeans slain: and Darius the Median took the kingdom." Thus did God punish the iniquity of Babylon, and vindicate his truth and his insulted majesty—effecting the deliverance of Israel his people by the hand of Cyrus his *anointed shepherd*.

This whole transaction was a striking type of what is now transpiring in apostate Christendom. The character and doom of Babylon are given by Isaiah, Jeremiah and Zechariah, and by John in the book of Revelation, to shadow forth by sensible objects the pride, oppression, and impiety of the apostate church—Roman Catholic, Episcopal, Presbyterian, Congregational, Baptist, Methodist, Quaker, Unitarian, Universalist, &c. &c., down to the end of the catalogue of the old sink of iniquity, with her ultimate fall, and complete and overwhelming destruction. Babylon signifies *confusion* or *mixture*. And he must be blind indeed who cannot see that the churches are a complete mass of confusion and an unholy and abominable mixture of *sacred* and *profane*. There is a confusion of tongues among them; and they speak as many different languages as did the builders of the tower of Babel. The church has prostituted herself to please a polite and fashionable world, and thus become popular by committing spiritual fornication with all the kingdoms of the earth. Her clergy in their vain boastings have often prophesied that the time would come when the church would “embrace the world.” But the time has long since arrived. The church has embraced the world—as a *harlot*: consequently she “abounds with the children of strangers.” She is symbolized in Revelation by a woman riding upon a scarlet colored beast, which represents the kingdoms of the world. With this beast she has mingled in profane and adulterous intercourse, and the Lord has therefore *put her away*. According to the law of God, by his servant Moses, a woman who defiled herself with a beast was to be stoned to death and burned. This was “a shadow of things to come.” And as the church has prostituted herself to the beast with seven heads and

ten horns, she shall be stoned, and “utterly burned with fire: for strong is the Lord God who judgeth her.”

Long time have God's poor and despised children been dwelling in her midst, sighing and crying for all her abominations. But, true to the type, God hath revealed the time when he would punish the iniquity of spiritual Babylon; when he would “dry up her sea, and make her springs dry.” For “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” The little remnant of Israel, associating with this work, which was to be completed at the coronation of Jesus in the heavens, the great and glorious event of his personal appearing, began to talk in the churches of Babylon about the coming deliverer. As Babylon of old was troubled by Daniel and his companions in captivity, who had the presumption and hardihood to think that they could understand the writings of the prophets, so the churches were exceedingly annoyed and troubled by those “deluded fanatics,” who were taking heed to the “sure word of prophecy,” and continually speaking of the coming of our blessed Lord. At length the deep and damning hypocrisy of the church exhibits itself in all its hideous deformity. The hatred of heart toward the Coming One, which had been partially concealed, now burst forth, and they rejected the “blessed hope” altogether. *This was the completion of their fall.* And then God sends forth the thrilling cry, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird. *Come out of her, my people.*” God's people heard and obeyed the call. They left the fallen churches, and fixing the eye of faith on the *tenth*

day of the seventh month, 1844, expected with strong desire, the glorious deliverer.

But ah! the *type* must be fulfilled. The time passes. Israel is in deep sorrow, and Babylon rejoices, and in her impious feasts profanes the vessels of the temple with the wine of her fornication. "Aha," says the scoffing church, "so would we have it. We told you so. Where now is the promise of his coming?" But the doom of Christendom is sealed. *The "man's hand" is writing on the palace wall.* And let "*Ichabod*" be written upon every church door—for the glory is departed. God hath numbered their kingdom and finished it. They are weighed in the balances of his word, and found wanting. Their kingdom is about to be divided. And speedily will the kingdom under the whole heaven be given to the saints of the Most High. Amen.

S. S. S.

December, 1845.

D. B. GIBB'S TESTIMONY.

Zech. xi. 15, 16, "And the Lord said unto me, Take unto thee yet the instruments of a foolish [or inexperienced,] shepherd: for lo, I will raise up a shepherd in the land, that shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces."

We see here a *single individual* designated, and his peculiar work: and his time to occupy is when the mighty fall. And he is the *Lord's shepherd*, whom he raises up.

Then the time here designated for this shepherd to appear has already come. And it is our duty as faithful servants, to look for him. Our beloved brethren of New York have announced that Elijah is here, and that he has appeared in the person of Brother S. S. Snow. I have received their testimony, and before getting through it, my convictions were, truly, Elijah has come. Verily I believed, and joy filled my soul. The testimony is abundant that Brother Snow is this shepherd, whom the Lord has raised up to judge his house, and keep his courts, and walk among those that stand by. It will be asked, In what sense has Brother Snow not visited those that are cut off? I answer, since the tenth day of the seventh month, he has had no fellowship or sympathy with those that did not acknowledge ZION'S KING, but has considered and announced them as traitors and rebels. He has not sought the young one, (the conversion of sinners,) nor healed the broken, but has faithfully declared the word, that the Lord had risen out of his holy habitation, and had shut to the door; that he would no more pity the inhabitants. "He shall eat the flesh of the fat, and tear their claws in pieces." Turn to the Jubilee Standard, No. 14, examine his exposition of Isa. viii. which scripture, with his interpretation, was literally fulfilled in the conferences held in Albany, and other principal cities, in April and May. Even themselves will not deny that they were the fat ones in Israel, to which their proceedings also testify. How do we understand, he ate their flesh and tore their claws in pieces? By applying the word that God designed should to them, at that time, be applied, and applicable no where else. "Associate yourselves, O ye people, and ye shall be broken in pieces, gird yourselves, and ye shall be broken in pieces. Take counsel together, and it

shall come to nought: speak the word, and it shall not stand, for God is with us. [the out-casts.] For the Lord spake thus to me (his messenger) with a strong hand, and instructed me, that I should not walk in the way of this people."

The Assyrian is again noticed in the 10th chap. 12—15, and in a manner so plain, as fully to establish the correctness of Brother Snow's application, showing that the law of truth was indeed in Levi's mouth. "Wherefore it shall come to pass when the Lord hath performed his whole work (finished it) upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom: for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man, &c." We see here, the time of this king of Assyria is when the Lord finishes his work on mount Zion, and when fully accomplished, he is punished for his pride, and boasting of his own strength, wisdom, and removing the bounds of the people, and taking to himself, and not giving unto God all the glory. In the 16th, 17th and 18th verses is recorded his punishment, where he is identified as representing the fat ones of the Lord's forest.

The heinous sin in removing the bounds of the people, is noticed in Hosea v. 9, 10, "Ephraim [the nominal church] shall be desolate [without fruit] in the day of rebuke — Among the tribes of Israel I have made known that which shall surely be. The princes of Judah [leaders of the advent churches] were like them that remove the bound: [alter the time:] therefore, I will pour out my wrath upon them

like water. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. When did Judah see his wound? Since the proclamation of the seventh month. And what has the discovery produced? The Assyrian has appeared and prescribed a remedy, which is order, original faith, and a return to action. And as quacks usually put forth, it is declared a sovereign cure. And they report, Ephraim has applied. They say, "The more intelligent and consistent professed Christians hear the word with candid and solemn attention, and seemed blessed by the truth." But the Word declares, the sickness of Ephraim the Assyrian cannot cure; neither the wound of Judah can he heal.

And removing this bound, is Judah's wound. The seventh month preaching spoke the end. God says, "a month shall devour them and their portion." Ah! the notable *seventh* is *that month*. Saith the Lord, "Therefore have I hewed them by the prophets: I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth." [The words declared by Joshua, who shall judge the house.] Brethren, we will praise the God of Elijah, who hath sent his faithful shepherd, to teach the little ones the treacherous acts of the Assyrian, and his damning sin. Amen.

Your Brother, who, with all the saints, expects very soon to take the kingdom.

D. B. GIBBS.

West Becket, Mass., Jan. 1846.

THE JUDGMENT DISPENSATION.

It is declared by Paul, in Acts xvii. 31, that God "hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." Our Lord also declares, John v. 22, that "the Father judgeth no man; but hath committed all judgment unto the Son." Again, Peter testifies, Acts x. 42, that "Jesus of Nazareth was ordained of God to be the judge of quick and dead." And Paul, in his charge to Timothy, 2 Tim. iv. 1, says, Christ will "judge the quick and the dead at his appearing and his kingdom."

From these and other portions of the word of God it is evident, that God the Father hath delegated to his Son power and authority to judge the world. Not only so, but in the passage last quoted, the appearing or second coming of our Lord, his kingdom, and the judgment of the living and the dead, are inseparably connected together. Therefore the day of judgment by Jesus Christ, his coming, and his kingdom, begin at the same time. And the fact that the quick, or living, and the dead are both judged, proves that the judgment precedes the resurrection. If it were to follow the resurrection, there could be no such distinction made as there is made in the language, between the quick and the dead. Moreover the resurrection of the righteous is in the commencement of the thousand years of Rev. xx; whereas the wicked do not rise until the thousand years are finished: so that a complete separation takes place between the two classes at the first resurrection: and as this separation cannot be made till the character and doom of every one has been decided upon, the resurrection follows the

judgment, and forms an important part in the carrying into execution of the judgment decision.

But there is no point of doctrine more plainly taught in the word of God than that the righteous dead are raised at the coming of Christ. See 1 Cor. xv. 22, 23, "For as in Adam all die, even so in Christ shall all be made alive.—But every man in his own order: Christ the first fruits; afterward they that are Christ's, at his coming." Again 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Thus we see that the resurrection of the saints takes place at the personal manifestation of our Lord. As, therefore, the judgment precedes the personal manifestation, and yet the coming of Christ and the judgment are, as we have seen, inseparably connected, it follows that the great event, called the coming or appearing of our Lord, has a commencement and a termination. In other words, instead of its being crowded into a *mere point*, it occupies a *space of time*, during which the judgment decision is passed upon the living and the dead.

I know that this is very different from the teachings of scholastic theology. But what of that? The popular theology inculcates many monstrous errors on other subjects besides this. The blind, corrupt, apostate churches of Christendom, with all their colleges and theological institutions, their Reverends and Doctors of Divinity, their creeds, canons and confessions of faith, constitute the Babylon of the apocalypse, the "Mother of harlots and abominations of the earth." Shall we look to her contemptible, hireling priesthood for the truth of God? Shall we bow down and do homage to the beast or his image? He who

does so shall drink, without mixture, the wine cup of God's wrath.

Look for a moment at the doctrine of the judgment according to the theological standards. They tell us that when the good man dies his soul flies away "beyond the bounds of time and space," and there he enjoys all the felicity of heaven, in the presence of God and holy angels: while, on the other hand, the soul of the wicked man at death sinks into hell to suffer indescribable torments. In this condition of bliss or woe, the two opposite classes are to remain after death, until the resurrection and judgment.

At length, after the lapse of many ages, (for these sage teachers almost invariably put the final day of reckoning a *great way off*;) at last arrives the day of final and general judgment. Christ makes his appearance upon his judgment seat in mid heaven: a mighty angel standing literally with one foot upon the ocean and the other upon the land, blows a literal trumpet, and summons the universe before the bar of the judge; the souls of the righteous, who have for ages enjoyed the ecstatic bliss of heaven, leave their glorious seats; the souls of the wicked that have been so long a time writhing in all the agonies of the lost, leave their horrid prisons: and these two classes of souls, of extremely dissimilar character, meeting again on earth, their former abode, and mingling together with confusion dire, fly in all directions to seek their sleeping dust, which, in some indescribable manner, they enter and re-animate: and every individual of the generations of Adam, both the righteous and the wicked, clothed with immortality, stand before the judgment seat of Christ. The books are then opened, and the deeds, and words, and thoughts of each individual of all that vast multitude, which have been care-

fully recorded in all those books, are canvassed and rehearsed before the assembled universe: and, as the character of each one is ascertained, he takes his proper place on the right hand or on the left hand of the Judge. When it has been clearly and satisfactorily proved to all concerned, by this judgment assize, that no *mistake* has been made in the *previous* awards, by admitting the righteous to the joys of heaven *at death*, and consigning the wicked to the woes of hell; and all this labor of critical investigation and publication of the minutest details of deed, or word, or thought, is concluded, the saints are to be taken back to those seats of blessedness and glory which they had been obliged to vacate for a season; and the wicked are sent back to their dark and dismal cells in the prison of woe, from which they had been for a season relieved; and all being ready, the word is given, and the earth and all created things are blotted out of being!

Ah! how true is the declaration of the word of God, that "Evil men understand not judgment." A more absurd and unreasonable doctrine could not easily be conceived than that which I have presented above. And yet it is a faithful and accurate representation of the teachings of standard, scholastic theology, on the great and important theme of the judgment. Thus the Babylonish churches turn things upside down. They would have judgment executed on a man when he dies, and a thousand, or a hundred thousand, or perchance five hundred thousand years hence, at the end of the world, they would have him *JUDGED*! The bare statement of anything so monstrously absurd would seem to be a sufficient refutation.

But the question arises, "If the judgment precedes the personal manifestation of Christ and the resurrection of

the just, in what manner is the world judged?" This question I shall now proceed to answer, and, by the grace God, I am prepared to answer it correctly, according to the teachings of the Word and Spirit of truth. Still I do not expect that any but God's children will believe or comprehend my instructions on this subject: for it is written, Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the *wise shall understand*." Again, Ecc. viii. 5, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." Again, Prov. xxviii. 5, "Evil men understand not judgment: but they that seek the Lord understand all things." There are very few on earth who truly seek the Lord, or possess that wisdom that cometh from above. But those few can and will understand both the *time* and *manner* of the judgment.

Let all, then, who have good and honest hearts in which to receive the precious truth of God, and the Spirit of God dwelling in them whose office-work it is to guide into all truth, let all such distinctly understand, that as God judges the world by his Son Jesus Christ, so Jesus Christ judges the world by his saints. As proof of this, I refer to Ps. cxlix. 6—9, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword [the word of God] in their hands; to execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the *judgment written*; this honor have all his saints. Praise ye the Lord." See also Isa. xxxii. 1, "Behold a *KING* shall reign in righteousness, and *princes*

shall rule in judgment." It is perfectly clear that these princes are the saints, and that they *rule in judgment* prior to the resurrection; for the whole chapter from which the passage is quoted is descriptive of events that take place after Jesus reigns as King; but no such state of things can exist after he has appeared. Read the chapter. Again, Dan. vii. 22, "judgment was given to the saints of the Most High." See also Rev. xx. 4, "And I saw thrones, and they sat upon them, and judgment was given unto them." Read the whole verse, and it will be seen that this judgment precedes the resurrection. Now see what our Lord declares, Rev. ii. 26, 27, "And he that overcometh, and keepeth my works unto the end, [i. e. of the 1335 days,] unto him I will give power over the nations: [and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:] even as I received of my Father." If our blessed Lord has declared that he will give to his faithful saints in the day of judgment, the same power over the nations that he has received of the Father, who shall dare to dispute his declaration? Surely one word from him is of more authority with his people than ten thousand words from all the learned doctors of Christendom. Now let us hear Paul, 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world?" Many there are who do not know it, and will not believe it; but the truly wise understand it well, and rejoice in that glorious truth.

But in what manner do the saints judge the world? Not in their own strength or wisdom—but in the wisdom and strength of God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The judgment dispensation is called by Paul, in Eph. 1, 10, "The dispensation of

the fulness of times;" and he declares that in that dispensation God will "gather together in one, all things in Christ, both which are in heaven, and which are on earth." Now the word dispensation [Gr. *oikonomia*] signifies most literally, the *law* or *rule* of the *house*. And it is certain that the dispensation of the law or rule [i. e. the word of God,] to the house will not be continued after the personal manifestation of our Lord. The blessed Bible was given to be our guide, and for the rule of the household, in this state of being, not in the immortal state, when we are made equal to the angels, and enjoy the glorious privilege of beholding the Father God, face to face. Hence the dispensation of which I am speaking cannot be after Christ's personal manifestation.—But it is equally evident that it cannot be the dispensation of the gospel to the Gentiles. For, in the first place, it is the dispensation of the fulness of times: consequently it is not introduced until the "times of the Gentiles are fulfilled."—And in the next place, in that dispensation, God gathers together in one all things that are in Christ, both those in the heavens and those on the earth. Certainly this is not the work of the gospel dispensation. But by the gospel, "God visited the Gentiles to take out of them a people to his name." Having accomplished this, he then proceeds to the work of judging the world, establishing his kingdom, and gathering his people. And in the first place the great Ancient of days takes the judgment throne himself. Then his Son comes before him in his car of glory, and the power and authority of King and Judge are given to him.—This transaction took place on the tenth day of the seventh month, Oct. 22, A. D. 1844. Since that time Christ has called and qualified me his servant, who had previously been his messenger to prepare the way for his coming to

his temple or kingdom, at Jerusalem above, to judge his house, where judgment was to begin on the earth. See Zech. iii.; 1 Pet. iv. 17.

The building of the second temple at Jerusalem after the return of Israel from the Babylonish captivity, was a lively type of the great process which is now going on, of establishing or setting up of the everlasting kingdom of Christ and of God. But as then, so now, there are many who affect to despise "*the day of small things*." Many there are now who tauntingly inquire, "What do these feeble Jews?"—We preach Christ *crowned*, not with *thorns*, but with *glory*; to Adventists a stumbling-block, and to the churches of Babylon foolishness. But the scale is turning. The tide is ebbing. "The waters of the river, strong and many, even the king of Assyria [Antichrist] and all his glory," are receding from Immanuel's land. See Zech. iv. 7—10. The foundation stone of the temple or kingdom has been laid, in the coronation of Christ at the end of the gospel dispensation. And the head-stone is very soon to be brought forth, at the end of this dispensation of the fulness of times, with shoutings, "Grace, grace, unto it!" Unto whom is this grace?—Let the word of God answer. 1 Pet. 1: 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jesus Christ." As the "head-stone" is that to which the grace is given, it is evidently a figure of the remnant of God's people, particularly that portion of them who are called to be the leaders, in this day of judging and making war. These constitute the "strong hold of the daughter of Zion;" see Mic. iv. 8; and the plummet or stone in the hands of Zerubbabel; see Zech. iv. 10. Zerubbabel the governor of Judah, represents Christ our king, who is

now the only rightful governor of nations. Joshua the high priest, represents me, who by the distinguishing mercy and favor of God, am his messenger, the premier or prime minister of Jesus the King of kings and Lord of lords. The name Zerubbabel signifies *a stranger in Babylon*. And he must surely be blind who does not see that Christ is a stranger at Babylon, i. e. the churches of Christendom.— They have rejected his truth, scoffed at his coming, spurned his messenger, grieved his Holy Spirit to depart from them, and our blessed Lord and Redeemer has forsaken them forever. Surely he is a *stranger* there. But his hands have laid the foundation of this house or kingdom, and his hands also, will soon finish it; and ye shall know that the Lord of Hosts hath sent me unto you. Yes, ye soon shall know that a *prophet* hath been among you.

Joshua signifies *savior*; and God himself declares in the 21st verse of Obadiah, "And *saviors* shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." These saviors are none other than those saints who constitute "the strong hold of the daughter of Zion." This is the house with its seven pillars which Wisdom has builded: see Prov. ix. 1. The seven pillars are the seven shepherds of Mic. v. 5, who, with the eight princes of men, are to waste the Assyrian with the sword of God. This daughter of Zion is the "*virtuous woman*," described so beautifully in Prov. xxxi. To her God says, in Mic. iv. 8, "Unto thee shall it come, even the *first dominion*." Thus we see that there was to be a house—a strong hold—in which there was to be a "tower of the flock," and which receives this command and commission from the Most High God, Mic. iv. 13, "Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make

thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." The daughter of Zion is, therefore, the threshing instrument of the Lord. See Isa. xli. 14, 15, "Fear not, thou worm Jacob, and ye few men of Israel; I will help thee saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a *new, sharp, threshing instrument* having teeth: [Heb. mouths:] thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." This agrees perfectly with Jer. li. 20, where the Lord says to the remnant of Jacob, "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." How evident it is that this is the *stone* that smiteth the great image. See Dan. ii. 34, 35. In Zech. xii. 3, God says, "And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Jerusalem here signifies God's true people at that strong hold: therefore they are the stone.

When the gospel dispensation ended, and the judgment dispensation began, Jesus Christ, the great Master of the house, rose up and shut to the door; and a voice from the temple of heaven, from the throne said, "IT IS DONE."— Then the KING and JUDGE began to prepare his saints and seat them in their judgment thrones. See Isa. xli. 1, "Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." Here we are informed, that in this judgment day, the saints are to renew their

strength, and then to speak. They renew their strength by eating the little book in the hand of the angel or messenger of the covenant, (Rev. x.,) which is the same as the book or roll of Ezekiel, in which is written "lamentations and mourning, and woe." And then they "must prophesy again before many peoples, and nations, and tongues, and kings." The little book in the messenger's hand is the word of this judgment dispensation, in the restoring of the Law in the spirit or antitype, and of "all things which God hath spoken by the mouth of all his holy prophets since the world began." It is called a *little* book because its dispensation covers but a little space of time. It is also "the book of life," or of the living, because by it the living, and they only, are judged. The books by which the dead are judged represent symbolically, the truths of the six previous dispensations: to wit, the Adamic, the Patriarchal, the Noahatic, the Abrahamic, the Mosaic and the Gospel. These different dispensations had each their peculiar truths, promises and requirements. By these the character of every one was formed, according to the nature of the dispensation under which he closed his earthly career: and by the Spirit of that dispensation the righteous was sealed unto the day of redemption; or the transgressor condemned to eternal death. By those six books, therefore, the dead are judged. But with this work the living saints have nothing now to do.—Their work is with the living. Having received the word at the hand of the messenger of the Lord of Hosts, eaten, and digested it, they are to prophesy again in tones of thunder to apostate Adventists, a corrupt church, and a wicked world. "This is the curse that goeth forth over the face of the whole earth." Wo to the inhabitants of the earth by reason of the voice of the trumpet of the seventh angel, which

has begun to sound. "The stone shall give his voice, and the people shall be troubled."

It is evident from the passage which has been quoted, that the Lord commands the islands or nations to keep silence while his people are preparing to speak in judgment. It is also evident from Zech. ii. 13, "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." He has left the Holy of holies, and is no longer an intercessor and High Priest according to the type of the Levitical priesthood: but, as it is declared in Hab. ii. 20, "The Lord is in his holy temple: [kingdom:] let all the earth keep silence before him." Who then is High Priest? The messenger of the Lord in the spirit and power of Elijah, called in Mal. ii. 4, by the name of Levi, and in Zech. iii, by the name of Joshua. It will be seen that after the Lord is raised up out of his holy habitation, Joshua is introduced, standing before the angel of the Lord, called in Jude 9, "Michael the archangel," i. e. the chief angel, and Satan standing at his right hand to resist him. Satan is rebuked, Joshua is declared to be 'a brand plucked out of the fire,' his filthy garments, or his iniquity, taken away, and he is clothed with the linen garments and the fair mitre of the high priesthood. Many suppose this to be Christ, but that is impossible. For, in the first place, this is fulfilled after he has risen up and shut the door. In the next place, he never was a brand plucked out of the fire: nor had he any iniquity to be taken away from him. Not only this, but, as has been already shown, Christ is the antitype of Zerubabel; consequently, he cannot be typified by Joshua.—Observe, also, what is said to this Joshua, in verse 7, "Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge

my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." Does any one suppose that language like the above could be addressed to Christ, after he has risen up out of his holy habitation? Does the Father send an angel to our glorious Head, after he is made King, with a *conditional promise*? Nonsense, in the extreme! And yet, it is evident as the sun at noon, that after Christ has risen up out of his former holy place, and a mighty change has occurred in heavenly things, this antitypical Joshua receives the appointment of judge and ruler of the Lord's house, on condition of keeping the Lord's charge, and walking in his ways. This charge is contained in Jer. xv. 19, "Therefore thus saith the Lord: If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: *let them return unto thee; but return not thou unto them.*" Here is the charge, —to separate the precious from the vile, the righteous from the wicked; and not to return unto those who transgress, or turn aside. Surely a charge like this could not be needed by Christ: but it was necessary for Joshua the high priest to receive this charge: therefore Joshua cannot be Christ. Again, see verse 8, "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH." Who that carefully and honestly reads this passage, will say that the Joshua who is thus addressed, and the Branch that is about to be brought forth, are the same? Not one. Christ is the Branch, and his messenger is Joshua the high priest, the chief minister of the law and the prophets. I am that messenger, and Jesus my master sits enthroned in the New

Jerusalem, King of kings, and Lord of lords. This I not only say, but I know it to be true. It is as certain as that there is a God who sits upon the throne of the universe.

Not only is Joshua appointed judge of the house, but his "fellows," or companions, are associated with him in his work. Hence they are made judges also. And these are the saviors that come up in Mount Zion to judge the Mount of Esau, [apostate Adventists,] while the kingdom is the Lord's: see Ob. 21. And when the true Israel of God are all manifested by the searching word of truth, it will be found that there are just one hundred and forty-four thousand in Christendom who have been sealed by the Spirit of this dispensation, and are thus prepared to catch the notes of the *new song*, which no one can learn to sing but themselves. The Spirit of this dispensation is the spirit of judgment and of burning: see Isa. iv. 4. By this Spirit the filth of the daughters of Zion is to be washed away, and the blood purged from the midst of Jerusalem: and he that does not possess it must remain filthy still, wallowing in his blood. There are none who have this Spirit but the hundred and forty-four thousand sealed ones: and these are not all among those who have participated in the advent movement. On the contrary, the majority of adventists are sure of damnation, having sinned against the Holy Ghost. They have been called out from the churches, and become a distinct people, constituting the antitype of the Jews, while fallen Christendom is the antitype of the Gentiles, as they were at our Savior's first advent. As then, so now, there is a rejection and crucifixion of THE KING OF THE JEWS. Pilate and Herod have also been made friends in the bloody work. And as there was a Judas then, who was a thief, and the purse-bearer or treasurer of the band

of disciples, and proved himself a wicked traitor, so now also there is a Judas, who has been the purse-bearer of the band, the "treasurer over the house," (see Isa. xxii. 15,) the holder and disburser of the advent funds, and has also been the great betrayer of Jesus our King, the treacherous dealer that dealeth very treacherously. May the Lord reward him according to his works.

But the shepherd must needs be smitten now, as well as eighteen hundred years ago, and the poor sheep must be "scattered upon the mountains in the cloudy and dark day," or how should the Scriptures be fulfilled? And how else should the precious be separated from the vile—the *sheep* from the *goats*? But though the great mass of the Jews rejected their King, a little remnant received him. So now, though in all the land "*two parts*" are cut off and die, one part stumbling on *time*, the other on the *nature* and *manner* of the advent, and both stumbling over the Prophet Elijah; yet there is a precious little "*third part*," who are brought through the fire and tried as gold and silver. These are the sheep of Christ's fold. They know the voice of the good Shepherd, and they follow him: but a stranger they will not follow, for *they do not know his voice*. They receive Christ as King, and they also receive his messenger, who is sent to prepare his way, and complete the atonement for all Israel. And Jesus says, "He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me." As there was a "little flock" taken from among the Jews, so now also there is a remnant from among the Adventists, "according to the election of grace." True they are so few that a child may write them: but Jesus says, "Fear not, *little flock*, for it is your Father's good pleasure to give you the kingdom." But the Lord has *other*

sheep, which have not yet been gathered to this fold: they also must be brought, and they shall hear his voice, and the voice of the shepherd whom he has raised up, "and there shall be *one fold and one shepherd*." But, mark, they are *sheep* that are gathered in this judgment dispensation, and not *goats*. Those who have the *seal of God* are to be *tested* and *gathered* by the *word of truth* which is going forth from Joshua and his fellows, the judges of the house of Israel.

But the question is asked, "Where are those at present, who are to be gathered?" I answer, they are scattered upon the mountains, dwelling in poverty and obscurity. See Isa. xlii. 22, "But this is a people robbed and spoiled: they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore." See, also, Jer. l. 6, "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place." But how are they to be gathered? By the proclamation of the truths of God's word, accompanied by the power of the Holy Spirit, and by the fierce judgments of an avenging God. See Jer. iii. 12-18. We see from this scripture that there is to be a gathering of Israel at the time when, according to verse 17, Jerusalem is "THE THRONE OF THE LORD." And this glorious truth, that Jesus is the CROWNED ONE, is the grand rallying point, the "*standard*" that is lifted up to the nations, and to which the people of God shall all be gathered. See, also, Isa. lxvi. 19, 20. The "*sign*" that is set among the nations is the same standard, the "*ensign*" that is lifted up on the mountains. And those who have *escaped* from the

nations are to be sent (by the proclamation of the present truth) to the nations, and are to "bring all your brethren"—the whole of the scattered flock—for an offering, out of all nations: and the Lord "will also take of them for priests and for Levites."

Thus, by the word of God, which he will "magnify above all his name," will the precious be separated from the vile—the sheep divided from the goats, while Jesus, "the great King," is sitting in Jerusalem, the "throne of his glory," and ruling the nations with his rod of iron. Thus will the hundred and forty-four thousand sealed ones, who are "called, and chosen, and faithful," and who shall "judge the world" in this "dispensation of the fulness of times," be fully manifested. And so plain will the difference be, that all shall "discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." See Jer. xvi. 16. The *fishers* have been sent, and the net has been drawn to the shore at the close of the gospel dispensation. And now has come the time for *hunters* to go forth and search out all those who love the Lord and his truth. Now is the winnowing-fan of Christ our King in his hand, "and he will *thoroughly purge his floor*, and gather his wheat into the garner, and burn up the chaff with fire unquenchable." This is the truth of God concerning the judgment. He that has the Spirit of God will receive it, all others will reject it.

May, 1846.

S. S. SNOW.

THE SHUT DOOR.

Luke xiii. 24, 25, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall

not be able, when once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not, whence ye are."

It is clear from this scripture that there is a time when the door is shut, and many will seek to enter in, and shall not be able. But the question is, who is to know the time? Let God's word answer, Dan. xii. 10, "The wise shall understand." Understand what? Eccl. viii. 5, 6, "A wise man's heart discerneth both time and judgment: because to every purpose there is time and judgment." But who are the wise? Prov. ix. 10, "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." So you see, they are God's people that understand, and no others will understand: and as there is time to every purpose, there must be a time when the door is shut; and if you say you do not understand, you say, in effect, you are *unwise*. Now I say, the door is shut, and they are seeking to enter, but will not be able. The gospel age has ended—the mystery of God is finished: and there has not been one sinner converted to God since the 22d day of Oct., 1844. At that time the seventh trumpet sounded, and the kingdoms of this world became the kingdom of our Lord, and of his Christ. The Bridegroom came to the wedding, and they that were ready went in with him to the marriage, and the door was shut: and one proof of the correctness of our position, is the fact that the wise and foolish virgins were united in proclaiming the midnight cry, "Behold, the Bridegroom cometh on the tenth day of the seventh month, 1844." When that time arrived Jesus Christ, the Bridegroom, rose up, shut the door, came

to the Ancient of days, received his kingdom, and took his seat in the capitol, the New Jerusalem. Jer. iii. 17, "At that time they shall call Jerusalem the throne of the Lord; and all the nations [i. e. the righteous,] shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

Immediately after the door was shut the foolish virgins began to manifest themselves, in calling the midnight cry the work of the devil; and thus the Scriptures were fulfilled. Zech. xi. 4, "Three shepherds also I cut off in one month, and my soul loathed them, and their soul also abhorred me." Also, Zech. xiii. 8, 9, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God." These that are tried constitute the wise, and are led forth by Joshua, the high priest; Zech. iii. 7. See, also, Jer. xv. 19. While the foolish are cut off, the wise, or God's people, are brought into the "wilderness of the people;" Ezek. xx. 33-38. This same people constitute the stone that is to smite the image of the 2d of Daniel. This stone was to be laid before Joshua to be engraved. Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." This name is king, and none but the wise understand: and

if you do not understand, or feel a desire or willingness to understand, you have reason to fear, yes, more, you may decide at once, *you are lost*, and there is no hope in your case whatever. But if you are among the sealed ones (for God's people are all sealed) you will see, and understand, and rejoice in the truth.

God's people are thus prepared to execute his judgment. See Jer. li. 20, "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Read the four following verses, and in the 25th and 26th, the Lord says, "Behold, I am against thee, O destroying mountain, saith the Lord, (see Isa. ii. 2,) which destroyest all the earth; and I will stretch out my hand upon thee and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner nor a stone for foundations, but thou shalt be desolate for ever, saith the Lord." Such is the condition of the great mass of the churches of the present day; and it is now the imperative duty of God's people to obey that command in Rev. xviii. 6, 7, 8, "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously! So much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." And no wonder, for she, that is the church, is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. And yet they talk of the great

revivals. But, ah! it is as the prophet (Hos. v. 7) says, they are *strange children*. See Isa. xxxiv. 15—the account of an increase of those unclean and hateful birds.

Many examples might be brought of the strange children. I will present one who had been rejoiced over by the minister and people: but lo, while the ordinance of baptism was being administered to him he *stole the priest's watch*, thus showing how spurious are the conversions of the present day. And all this exhibits the fallen state of the church, and the tremendous fact that the Spirit has been withdrawn; and when they pray, God does not answer nor regard their prayers.

But look also at the state of the world. Nation arrayed against nation, and kingdom against kingdom, ready to smite one another, and to be dashed in pieces like a potter's vessel; for God hath declared in Joel iii. 2, he would gather all nations, and God's people are commanded in the 9th and 10th verses, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plough-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong." This work is now being done; and Elijah the prophet, or Joshua, and his fellows that sit before him [see Zech. iii.] are men *wondered at*, or men of *sign*: and they are going forth in the name of the Lord, and shall tread down the wicked, for they shall be ashes under the soles of their feet. Mal. iv. 3. Our prayer is, God speed that day. Amen.

JOSEPH K. BELLOWES.

May, 1846.

THE SPIRIT OF PROPHECY.

Isa. 24: 17, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth; and it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare, for the windows from on high are open, and the foundations of the earth do shake." It is evident that this scripture has not had its fulfilment, and it is also evident that we are now in the time of its fulfilment. See Gen. 7: 11, "In the six hundredth year of Noah's life; in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." In Matt. 24: 37, our Lord tells us that "As the days of Noah were, so shall also the coming of the coming of the Son of Man be." But instead of its being a rain of water, it will rain fire and brimstone. See 2 Pet. 2: 6, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that should *after* live ungodly." Again, Isa. 34: 9, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Wo unto the inhabitants of the earth, by reason of the fierce indignation and wrath of the Almighty. See the first verse, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear and all that is therein: the world, and all things that come forth of it: for the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter." Also, the 5th, "For my sword shall be bathed in heaven:

behold, it shall come down upon Idumea, and upon the people of my curse to judgment." You will readily perceive by this verse, that it is *in the day of judgment*.

It may be asked, "What are you going to do, and what will become of you, if this great evil is coming upon the earth?" Glory be to God, he has not left us without precious promises whereon we can rely with confidence, knowing, as we do, that he will perform all that he hath spoken. Ps. 58: 10, "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous, verily he is a God that judgeth in the earth." Ps. 68: 22, "The Lord said, I will bring again from Bashan, I will bring again my people from the depths of the sea, that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." Again, 91: 7, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee: only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."

This agrees with what the Lord says in Mal. 4: 1, "For, behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings, and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith THE LORD OF HOSTS." It is not what any D. D. or Bishop,

or Rev. says, but what the Lord God says. Isa. 35: 4, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense, he will come and save you." Look, also, at the eighteenth chapter of Luke, and the seventh and eighth verses and see what the Lord Jesus Christ says on the same subject; and receive and rejoice in this word of judgment, or forever hold your peace.

May, 1846.

ANSON A. GILBERT.

THE MONOMANIAC.

Much effort has been, and still is made, by apostate adventists, the congregation of evil-doers, the synagogue of Satan, at the head of whom stands J. V. Himes, to make it appear that I am either a designing, wicked impostor, or a monomaniac, i. e. insane upon one subject. Both have been charged against me: but the first charge has failed for want of the materials that are indispensably necessary for making up the *proof*; and because the people generally *would not believe it*. As it regards my character for candor, truth, and moral honesty, it does not, like some people's, need patching; nor is it necessary for me to solicit and publish testimonials of my good character from the children the devil: neither has my reputation with the world ever been to me an idol. Had it been, I should doubtless have made, ere this, my *confession* to an ungodly world, for giving them so much *unnecessary alarm* by preaching the coming of the Lord on the 10th day of the 7th month 1844: and thus should have endeavored to reinstate myself in their favor, like those prophets who have been "ashamed every one of his vision, when he hath prophesied," and are

continually prating and scribbling about "*our mistake*." But my reputation and influence I leave in the hand of my God, and shall give utterance to all the words which He puts in my mouth, *regardless of consequences*.

Being unable to show that he who "*troubleth Israel*," (like Elijah of old, and who is a perfect eye-sore to Himes, as was Mordecai the Jew to Haman, while sitting in the king's gate, and not bowing to him, nor doing him reverence,) is a wicked man; it is necessary that something be done to destroy his influence, and cut off his access to the people. They have strongly committed themselves against the truth that the door is shut, and Jesus is crowned King, and have sent out *their message* that they will not have him King. And now that any of God's people should believe that I am his messenger and prophet, is more than they can bear. It is "a stone of stumbling and rock of offence." And it is not strange this should be so. For let it be once admitted that I am what I announce myself to be, and it follows that what I teach is from God. "My doctrine is not mine, but his that sent me." As fallen adventists have rejected the doctrine, they are necessarily compelled to reject the messenger. Moreover, if it be admitted that the doctrine is true, and the door is shut, then they have sinned wilfully against the light, and their case is *utterly hopeless*. The only thing, therefore, that can afford them any hope in this their last extremity, is the effort which they are making to persuade themselves and others that I am deranged,—*quite beside myself*. They make lies their refuge, and under falsehoods they hide themselves. But the *hail* shall sweep away the refuge of lies, and the *waters* shall overflow their hiding-place. The *overflowing scourge* shall pass through, and they shall be trodden down by it.

Deranged, indeed! I am not mad, most noble Hamati, but speak forth the words of truth and soberness. But it is enough that the servant be as his Lord. If they have called the Master of the house Beelzebub, how much more they of his household. Said they, "He hath a devil, and is *mad*, [i. e. deranged,] why hear ye him?" And so the same class of people, [hypocrites,] say concerning me. I rejoice that I am counted worthy to be treated as my Lord and Master was: but let the generation of vipers understand, if their powers of perception are not too much blunted by their damning sin of unbelief, that they are completely fulfilling the scriptures. Ps. xli. 5—9, "Mine enemies speak evil of me;—When shall he die, and his name perish? And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad he telleth it. All that hate me whisper together against me, against me do they devise my hurt. *An evil disease*, [derangement,] say they, cleaveth fast unto him; and now that he lieth he shall rise up no more. Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Isa. lix: 14, 15, "And judgment is turned away backward, and justice standeth afar off: for *truth is fallen in the street*, and equity cannot enter. Yea, *truth faileth*: and he that departeth from evil maketh himself a prey:" the margin reads, "*is accounted mad*." Again, Jer. xx. 10, "For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars *watched, for my halting*, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall *take, our revenge on him*." Yes, how delightful would that revenge be, if they could only prevail against me. But that they cannot do: for the Lord is with me as

a mighty terrible one: therefore the advent Judas, with his corrupt and hypocritical association of "treacherous dealers," shall fall into the pit which they have digged for my feet. They will soon be made to feel, if they do not feel already, that there is not only "method in my madness," but the power of the Spirit of God, that now bloweth upon the people, and they wither like grass.

Let all understand, then, that the Lord of Heaven and earth hath made me unto this people, a *fenced, brazen wall*, and that they have been, and still are, fighting against me, but will never prevail. And let it also be understood, that the story that I am *insane*, is a base fabrication—a lie—invented and published by J. V. Himes, and his confederacy, to sustain, if possible, *their sinking cause*.

S. S. SNOW.

May, 1846.

"A VOICE FROM THE TEMPLE."

"The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." Rev. xi. 15.

We have been taught by the churches of this age, to believe, that this desirable event, when it takes place, will be brought about by what has been called the gradual extension of the Redeemer's kingdom, i. e. the conversion of sinners, until all are converted to the various creeds of Christendom. Others again have taught, that when this event takes place, it will be ushered in by the revelation of our glorious Redeemer from heaven, because it takes place at the sounding of the seventh angel, and is confounded with the voice of the Archangel and the trump of God, of which Paul speaks. But neither of these views is in accordance with the word

of God. If we turn to Rev. v. 5, 6, we find a time was to come when Jesus, the *Lamb*, becomes the *Lion* of the tribe of Judah, and, according to Dan. vii. 13, comes with the clouds of heaven to the Ancient of days, [God the Father,] and there is given him dominion and glory and a kingdom, that all people and nations and kingdoms should serve him: his kingdom is an everlasting kingdom, and his dominion that which shall not pass away. The Father, according to his promise, [Ps. ii.] gives them to his Son, that he may break them with a rod of iron, and dash them in pieces like a potter's vessel. Such expressions cannot convey the idea of converting the subjects of those kingdoms, but in that language is expressed all that is dreadful and terrible, until they become like the chaff of the summer threshing-floor, and the wind carries them away that no place be found for them.

But some one will say, Jesus is to have them for his *possession*. How can this be if they are dashed to pieces? I answer, He that sitteth on the throne will say, "Behold I create all things new;" and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall, with Christ their King, reign forever on the earth. Again, "the meek shall inherit the earth, and delight themselves in the abundance of peace. The evil-doers shall be cut off: but those that wait upon [or for] the Lord shall inherit the earth. He shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it."

By turning to Rev. xi. 15, we find the events that take place under the sounding of the seventh angel. Great voices are heard in heaven, saying, "the kingdoms of this world are become the kingdom of our Lord and of his

Christ; and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, (while dead,) and that thou shouldest give reward to thy servants the prophets, and to the saints, and to those that fear thy name, small and great; and shouldest destroy them that destroy [or corrupt] the earth." Not one of those events named are like converting the world, or the coming of the Lord to the earth. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished;" which mystery, the apostles teach, is the taking out from among the Gentiles a people for his name." The door is then forever shut, the last Gentile convert having come in, when the seventh angel begins to sound.

"But has the seventh angel sounded?" I answer, he has, or is sounding. Proof: first, those great voices have been heard, proclaiming "Jesus is King—the door is shut—and the messenger of the Lord, Elijah the prophet, is here, preparing the people of God to meet their King."—And those voices will continue to be heard, till the kings and potentates of earth tremble, and their thrones and empires crumble into dust. We must now prophesy again before many people, and nations, and tongues, and kings: and God will accompany by his Holy Spirit the words spoken, as he did the thundering cry, "Behold, the Bridegroom cometh, on the tenth day of the seventh month:" for God was in that of a truth, and we know it; and we have been permitted to listen with joy to the precious word of God restored by that prophet to whom God gave that message.

Again, the seventh trumpet was a woe: and how is a woe on the earth, turned into a blessing? All agree that the second woe of Rev. is past: and now what mean

those cities in ashes, those tornadoes, floods, earthquakes, storms, famine, pestilence, war, "on earth distress of nations with perplexity; men's hearts failing them for fear, and looking for those things that are coming on the earth?" The foundations of society are out of joint—moral, political, ecclesiastical, and commercial—because the *third woe* is on the earth. The great "*continuing whirlwind*" is begun. The nations of earth will rush like the rushing of mighty waters. *War! WAR!! WAR!!!* will be heard on every breeze. And soon every man's hand will be against his neighbor, and against his brother, and the slain will be from one end of the earth to the other end of the earth; they will not be lamented, neither gathered nor buried, but will be for dung upon the ground. May God speed the happy day. "Can such a day (says one) be called a happy day?" God declares, "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked."

The earth, and the sea, and the trees are being hurt, the contending elements of this world are let loose: they are no longer held in check by those heavenly beings that have held them for 30 years. By this we know the servants of God are all sealed by the Spirit of God to the day of redemption: and, glory to God, he has told us there are 144,000 of them; and the time has come when every one of God's elect will be gathered in one spirit by the word of truth, and will all be looking and longing for the appearance of Jesus our King; for he says in Jeremiah, "thou shalt call me Father." Well, Jesus is now King and Father of the *ever-lasting age*. He has sent his messenger, and, according to Malachi, he has suddenly, or unexpectedly, come to his temple, and now the work of that messenger and his fellows

that sit before him is to gather the children of God from every mountain and every hill: and we know the Lord will make a short work on the earth, for he has declared it, and then our glorious King will say to his waiting children, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May the Lord speedily destroy all the wicked from the earth. Amen.

May, 1846.

HENRY GIBBS.

THE SCAPE-GOAT.

There has been much said and written, and all amounting to nothing, concerning the important subject of the scape-goat. Among the various and discordant opinions that have been entertained, the most common has been, that it was intended as a type of Christ: while some sage adventists have recently been teaching that it was a type of the devil! Quite a difference, certainly—quite a contrast of opposite extremes. But neither of these views is correct.—And it is impossible for any one to understand the subject, who rejects the messenger that the Lord hath sent.

What, then, are we to understand by that type in the Law? I answer, it represents the prophet Elijah, i. e. the messenger in the spirit and power of Elijah, who by his ministry prepares the way for the advent of the King of kings.—This I will prove to the entire satisfaction of the spiritual: and they are the only ones whom my teachings can benefit. As for all others, let their eyes be darkened, and let their ear be deaf.

By reading carefully the 16th chap. of Leviticus, it will be seen that *two goats* were selected from the flock, and lots casts upon the two; one lot for the Lord, and the other for the scape-goat, i. e. the goat to escape, and by which Israel was to escape from their sins. The goat upon which the lot fell to be the Lord's was to be slain, and his blood brought within the veil, into the holy of holies, and sprinkled on the mercy-seat. We see here a plain and striking figure of the slain Savior, whose blood was shed to expiate the sins of the world, and by which he entered within the veil, at his ascension, to appear in heaven itself, the presence chamber of God, for us. He then became the great High Priest over the house of God: but could not be a priest while on earth: see Heb. 8: 4. As the High Priest he continued, during the gospel dispensation, to make the atonement or reconciling in the Holy of holies, pleading his own blood before the mercy-seat of the Father, as advocate and intercessor for the truly penitent and humble; *but never did he pray for the world*: John 17: 9. Thus we clearly see the signification of the goat that was slain. But the goat on which the lot fell to be the scape-goat was to be presented alive before the Lord, to make *an atonement* with him. When was this to be done? Not until the high priest had finished his work in the holy of holies: see Lev 16: 17-22. It was when he made *an end* of reconciling the holy place and come out, that the priest brought the *living goat* and made use of him as an instrument to bear away the sins of all Israel *in the wilderness*. No use whatever was made of this goat, till the work in the holy of holies was accomplished. Therefore, whoever, or whatever was signified by that type, could not fulfil it in the anti-type, till Christ the great High Priest had left the Heaven

of heavens, having accomplished his intercessory work.—Then must the iniquities of “all Israel” be borne away by the antitypical scape-goat, in “the wilderness of the people:” see Ezek. 20: 33–38. In that wilderness the covenant is delivered. By whom? By the prophet like unto Moses, who is the messenger of the new or everlasting covenant as Moses was the messenger of the old. See Mic. 7: 15, “According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things.”—The great day of deliverance is to be after the manner of Egypt: and in Hos. 12: 13, we read, “And *by a prophet* the Lord brought Israel out of Egypt, and by a prophet was he preserved.” It is clear that the time for the prophet like unto Moses to appear and act as the “messenger of the covenant,” is when the people of God are brought out of spiritual Egypt, and dwell alone, in the wilderness, not reckoned among the nations; see Num. 23: 9; Deut. 33: 28; and that is when the gospel dispensation is ended, which is precisely the same thing as the completion of the atonement by Christ in heaven, when he rises up and shuts the door.

There are many who say that the prophet like unto Moses is Christ. But if so wherein did the likeness consist? In what respect was Christ like Moses? Some will say in respect to *meekness*. But did Moses mean to say to Israel; “The Lord thy God will raise up unto thee a prophet as *meek as I am*?” Nonsense. But what is the subject of the comparison? Is it personal appearance? No. Is it the mere outward circumstances with which Moses was surrounded? No one will pretend this is the point. But there must be an important point of resemblance between the two: for Moses says, “a prophet *like unto me*.” Will

not every man of spiritual discernment agree with me, that the likeness must be in the *spirit* and the *office-work*?—Surely that is it. Well, let us compare the spirit of Moses with the spirit of Christ at his first advent. And we must judge their spirit from their acts and their teachings.

Behold Moses going out and looking on the burdens of his enslaved brethren in Egypt. He sees a Hebrew and an Egyptian striving together, and his spirit is so stirred that he slays the Egyptian and delivers the Hebrew. Did Christ exhibit a spirit like that? You know he did not. Again, we see him coming down from the mount with the tables of the Law in his hands: and as he draws near the camp he discovers that the people have turned to idolatry, and are dancing around their calf. He dashes down the tables of stone, breaking them in pieces, and cries out, “Who is on the Lord’s side? let him come unto me.” And all the sons of Levi gathered themselves together unto him. And Moses said, “Put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.” Was that the spirit of the gospel of Christ? O no. Then Christ was not like Moses in *spirit*. But once more: look at the teachings or commands of Moses. Read the 13th chapter of Deuteronomy, and you will find a fair exhibition of the spirit of his teachings. It was a vindictive spirit: of stern retributive justice. It knew no mercy toward the transgressor of God’s law. How different from the merciful spirit of the gospel. And will any yet say that the spirit of Christ was like that of Moses?

Now look at the office-work of Moses. What was it but to lead Israel out of Egypt, and to preserve them, as the

chosen instrument of the Lord—the shepherd of his flock? What but to deliver the Law unto the people, as the Lord's messenger? The prophet like unto Moses must be the antitype of Moses. As he led Israel out of Egypt literally, so must that prophet lead Israel out of Egypt spiritually.—As Moses was the messenger of the covenant in the *letter*, so he is the messenger of the covenant in the *spirit*. But according to Jer. 31, when the new covenant is made and established with the house of Israel, "*they shall teach no more every man his neighbor, and every man his brother, Know the Lord: for they shall all know me from the least of them unto the greatest of them.*" Consequently it is not during the gospel age; for the command of Christ in the dispensation of the gospel to the Gentiles was, "*Go ye and teach all nations.*" Inasmuch, then, as the covenant is delivered in "the wilderness of the people," when they no longer teach, "know the Lord," it is certainly when Christ has risen and shut the door, and there is no mercy for any but the true Israel of God. And as Jesus is King and God of the covenant, it is in the highest degree absurd to call him the "messenger of the covenant." *A King is not his own messenger.*

As, therefore, Christ is not the messenger of the covenant, so it is equally clear that Elijah is that messenger; for he is sent before the face of the Lord to prepare his way, by restoring all things which God hath spoken by the mouth of all his holy prophets, and thus making darkness light, crooked things straight, and rough places plain, in the word of God, that the glory of the Lord may be REVEALED, and all flesh see it together. Isa. xl. 4, 5; Matt. xvii. 11; Acts iii. 19—23. Christ, therefore, is not that prophet like unto Moses, because he does not act in the capacity of mes-

senger of the covenant: nor was the spirit of his gospel to the nations like the spirit of Moses. But Elijah is like him, both in spirit and in office-work.

To understand Elijah in the spirit, look at Elijah in the original type. See 2 Kings i. 10, "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." Here was a clear exhibition of the spirit of Elijah. How *like* the fiery zeal of Moses the man of God: yet how *unlike* the passive spirit of the meek and lowly Lamb who gave himself to die for the world. See Luke ix. 54—56. Said the disciples, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them; and said, Ye know not what *manner of spirit* ye are of.—For the Son of man is not come to destroy men's lives, but to save them." But when the gospel to the nations is finished, the Lamb becomes the Lion of the tribe of Judah, the day of vengeance is in his heart, and he treads the wine-press of the fierceness and wrath of Almighty God. And "as he is, so are we in this world." Therefore his messenger is filled with the spirit of Elijah, *that man of fire*. Therefore is the fire of the Lord in Zion, and his furnace in Jerusalem. "And the God that answereth by fire, let him be God."

The office-work of this messenger, also, is like unto that of Moses. As the shepherd of the Lord's flock, he leads the people out from spiritual Egypt into the wilderness, or desert, where the Lord gives them springs and rivers of waters. He restores the law and the prophets,—all the precious, hidden things contained in the word of God, for the instruction and sanctification of the people of God, and is thus the instrument and agent by whom the everlasting

covenant is delivered to Israel. And thus by him is a people to be fully prepared for the Lord, even a hundred and forty-four thousand, who are "called and chosen, and faithful," and "that follow the Lamb whithersoever he goeth." Surely, Elijah is that Prophet like unto Moses.

But what was to be done with the scape-goat? An atonement [i. e. a reconciling, or making one] was to be made with him. And how? He was to bear away the iniquities of Israel "in the wilderness." And when? After the high priest had made an end of the reconciling or atonement in the most holy place. Well, what was Elijah to do? Mal. 4: 6, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The Hebrew word translated "a curse" is *Cherem*, which is, literally, *utter destruction*. Were it not, then, for the appearing and office-work of the messenger, Elijah, in preparing a people for the Lord, before the descent of our King from heaven, no flesh could be saved. The inhabitants of the earth would all be utterly destroyed. But that so awful a curse may be averted, the messenger of God's own choosing and appointing, (not man's,) is sent in the spirit and power of Elijah, and, by his ministry of the pure unadulterated truth of God, accomplishes the perfect sanctification of the remnant of Jacob. And thus the prayer of our Lord will be answered,—"*Sanctify them through thy truth: thy word is truth.*" Thus, also, does Christ, by the ministry of his servant, sprinkle clean water upon his people, and cleanse them from all their filthiness and from all their idols. For it is 'in that day' of the judgment dispensation, that *a fountain is opened* to the house of David, and to the inhabitants of Jerusalem, [not to the world,] for sin and for

uncleanness. See Zech. xiii. 1; Ezek. xxxvi. 23—31.—That fountain is the pure, searching, sanctifying truth of the word of God, which is sprinkled as water upon the spiritual seed of Abraham, the true Israel, in the dispensation of the fulness of times. As Elijah dispenses that truth, he bears away the iniquities of Israel, and thus fulfils the type of the scape-goat. And as the messenger of the covenant he sits, like a refiner and purifier of silver, and purifies the sons of Levi, and purges them as gold and silver, that they may offer unto the Lord an offering in righteousness. When this is done, the offering of Judah and Jerusalem is pleasant unto the Lord, as in the days of old.

But who are those fathers whose heart is turned to the children? I answer they must necessarily be fathers according to the flesh, or according to the Spirit. And none but the carnal will say they are the former. Moreover Jesus says, "Think not that I am come to send peace on earth. I tell you nay, but rather division. For from henceforth there shall be five in one house divided; two against three, and three against two: the father against the son, and the son against the father, &c." If such was the necessary effect of preaching the gospel, what should we expect in the judgment dispensation? Certainly Christ's messenger will not nullify the work or word of his master: therefore a man's enemies will still be they of his own house.—If, then, the fathers according to the flesh are not intended, who are the fathers according to the Spirit? Jesus says, "Call no man your father upon earth: for one is your father, even God; and all ye are brethren." God has ever been a Father to his people. But there are more than one. It reads *fathers*, not *father*. Well, "He that abideth in the doctrine of Christ, he hath both the Father and the Son:"

John 2, 9. But Christ the Son was not a Father until the day of his coronation, when he became the Husband of "Jerusalem which is above, and is the mother of us all."—Now he shall be called "the mighty God, the everlasting Father." Hence there are two Fathers now and forever, Christ our King, and God the great Emperor, the Ancient of days. And by the ministry of Elijah, their one heart will be turned unto Zion's children, and the one heart of Zion's children be turned to those Fathers, and Jesus' prayer in John xvii. 21, will be realized, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be ONE IN US." And thus is the last act in the great work of atonement, or making at one, or uniting, to be accomplished by Elijah, the antitype of the scape-goat; and the 144,000 *representatives* of the whole family of God, are to be gathered in one, and stand upon the "sea of glass mingled with fire," having obtained the victory, and sing the *new song*, of which "JESUS IS KING" is the grand chorus; and thus the way is fully prepared for the Lord himself to descend from heaven.

S. S. S.

May, 1846.

T. A. SIMONS' TESTIMONY.

The great day of God Almighty and the Lamb is come. The "times of the Gentiles" are fulfilled, and the gospel to the nations is closed. On the tenth day of the seventh month, 1844, the Bridegroom came to the marriage, and the door was shut. Therefore Christ is no longer intercessor, but is exalted to be King of kings and Lord of lords. He is seated in his own throne, the New Jerusalem—ruling the

nations with a rod of iron, and soon he will dash them in pieces like a potter's vessel.

He has also sent his messenger in the Spirit and power of Elijah, to prepare his way before him, who is now restoring all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21. And by the grace of God, I can testify that Bro. Samuel S. Snow is that prophet like unto Moses, who ministers the word of judgment, which, with God's righteous judgments executed, will gather all the true children of God out of spiritual Babylon, and utterly destroy all the wicked. The war, pestilence, and famine, that have begun, shall continue and increase, till all the nations of the earth are consumed, for the mouth of the Lord hath spoken it, and God "*confirmeth the word of his servant*." See Isa. xlv. 26. He has been proclaiming these judgment truths for more than two years, and they have begun to come to pass; and when the land is made most desolate, then shall ye know that a *prophet* hath been amongst you.

The time has come for the *prodigal son* to return and come to his Father's house where there is food enough and to spare for all of God's children: but they must obey the command which he has given them—"Come out of her, my people." They must leave the churches, which constitute Babylon, for she "is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." See Rev. xviii. 1-4.

I rejoice and give glory to God for the great mercy which he has extended unto me. He has taken me out of the horrible pit and the miry clay, and planted my feet upon a rock. Not for my own merit has he done it, but for his own name's sake. O! glory be to God for this blessing.

sed privilege of being numbered with the hundred and forty-four thousand who are to be gathered and prepared for the descent of our glorious King, who will soon appear in the clouds of heaven with power and great glory.

But a few words concerning the priests—the hireling clergy. Do they teach these precious truths? No, no.—But, on the contrary, they teach lies. For when any thing is said to them about the blessed hope of the speedy appearing of our Lord, they scoff at it, and call us fanatics and fools. Thus they show their base hypocrisy. They profess to love the Lord, but cannot bear the idea of his soon coming. True they profess to believe that Christ will come to judge the world, but when he will come, they say, no one knows. They almost invariably put that day a great way off. But the word of God informs us that a wise man's heart shall understand both time and judgment. And this is the time. The books are opened, and the thrones are set. O! what a flood of light burst upon my soul when, in November last, by the grace of God, I was brought out from the South Baptist Church in New York; and came to the sanctuary of the Lord, and heard the pure word of God declared by his servant the messenger. Truly he teaches as one having authority, from God, and not as the scribes. Yea, the seals are all taken off, and the Bible harmonizes, from beginning to end. Verily, the messenger of the covenant has come. "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fullers' soap." Mal. iii. 2. And none will stand but those that can receive the baptism of fire, which is the Spirit of Elijah, "the Spirit of judgment and of burning" Isa. iv. 4.

And may that blessed number, the hundred and forty-

four thousand that have the seal of God, that are now living, and that shall not taste a literal death, but shall be alive and remain unto the coming of our Lord, O! may they soon be gathered and take their stand upon the symbolic sea of glass mingled with fire, having gotten the victory over the beast, [papal antichrist,] and over his image, [protestant antichrist,] and over his mark and the number of his name, singing that new song of Moses and the Lamb, which none can learn to sing but the hundred and forty-four thousand who are thus redeemed from the earth.—Amen. Even so, come, Lord Jesus.

TIMOTHY A. SIMONS.

New York, June 21, 1847.

P. SIMONS' TESTIMONY.

"And I heard another voice from heaven, saying, Come out of her, my people." Rev. xviii. 4.

Come out of what? Out of Babylon, that is, the professing church of Christ: for she is fallen, is fallen, to rise no more. I praise the Lord that I have heard that blessed call, and have come out from a polluted church, where they rule over the people of God with force and cruelty:—where the lambs of our heavenly Father's flock are fed by hireling shepherds, with dry husks, instead of the food that our Father has provided for them. But the time has come in which the Lord will deliver them, and will bring them to Mount Zion, where there is bread enough, and to spare. For the Lord has raised up a shepherd, even his servant David: he shall feed them, and he shall be their shepherd: according to Ezekiel xxxiv. 23.

Yes, beloved in the Lord, I can and do testify, that Brother S. S. Snow is that Shepherd whom the Lord has promised in his word that he would send in the last day.—That day has come, and, by the grace of God I know, that Jesus Christ is King, the door is shut, and his Messenger is here, preparing his way before him. That Prophet like unto Moses has come in the spirit of Elijah, turning the heart of the Fathers to the children, and the heart of the children to their Fathers, and is gathering the outcasts of Israel into one fold, and under one Shepherd. I do know that we have the truth, the whole truth, and nothing but the truth.

I do rejoice that the Lord, in great mercy, has numbered me among his chosen people. It is not for what I have done, but for his own great name's sake. He has chosen the poor of this world, to inherit his everlasting kingdom: and I am one redeemed by his abounding grace, and joyfully and patiently waiting for his coming.

PETRONELLA SIMONS.

New York, Sept., 1847.

T. ALLEN'S TESTIMONY.

"Ye are my Witnesses, saith the Lord."

TO THE TWELVE TRIBES OF THE TRUE ISRAEL OF GOD,
SCATTERED ABROAD, GREETING.

It is truly an exalted privilege to be a witness for the Lord at any time; but particularly in this day of judgment,—this day of perfection and glory. It was a great honor in the earlier and darker ages of the world, for the people of God to testify before an ungodly race the truth as it was revealed by the Spirit, from one dispensation to another: but how

much greater was that honor and privilege at the introduction of the gospel to a ruined world, by the advent of our blessed Lord and Savior. Although the world knew him not, and his own people to whom he was sent received him not, but wilfully shut their eyes to every proof that was given of his Messiahship, yet, blessed be God, there was a precious little number who could say of a truth, My Lord and my God;—who were witnesses of the teachings, miracles, death and resurrection of their Divine Master, who told them on Mount Olivet, just before he was taken from them, "Ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth."

If it was duty and so high an honor and privilege then, how much greater the duty, how much higher that honor and privilege, to be living to witness and bear testimony of the great things that have taken place within the last few years, at the termination of the prophetic periods, the ending of the gospel dispensation, the introduction of the great day of God Almighty and the Lamb, the advent and work of Elijah, and the glorious appearing of the great God and our Saviour Jesus Christ. What abundant reason I have to give glory and honor to God, for counting me worthy to be a witness for him, and these last, glorious, crowning truths.

At the time I heard that Jesus was coming, I was a member of the nominal church. I knew but comparatively little of the meaning of the Scriptures, but I was led to examine the prophecies and the prophetic periods, relative to the coming and kingdom of our blessed Lord. I saw light in a manner I never had seen before. I could see the fulfilment of Hab. ii. 2, 3. "Write the vision, and make it

plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry."

I saw that the prophetic periods, as written on tables, ended in 1843; but the time passed, and our hope was not realized. But we told the scoffers and all that questioned us about our disappointment, "though it tarry, wait for it." "While the Bridegroom tarried, they all slumbered and slept."

The thundering tones of the midnight cry awoke us. We trimmed our lamps, and we found the vision was yet for an appointed time: that instead of the prophetic periods ending in 1843, they did not terminate until the autumn of 1844, and that according to the type of the ceremonial law, Lev. xvi. Jesus Christ, our great High Priest, must come out of the Holy of holies on the tenth day of the seventh month. But the time passed, and the event did not take place according to our expectation. We could not account for the disappointment. We were in darkness for a season: but, blessed be God, "to the upright there ariseth light in the darkness."

In the spring of 1845, Bro. S. S. Snow came to Philadelphia, where I then resided, and explained it all. He proved clearly that the Bridegroom came to the marriage, and the door was shut, on the tenth day of the seventh month, 1844. That then the kingdoms of this world had become the kingdom of our Lord and of his Christ. I received those precious truths with all my heart, and did know, and could set to my seal, that the doctrine was of God. Although it was not my privilege to hear Bro. Snow, after that, but twice in nearly two years, and, in that time, many who had pro-

fessed to receive the same precious truth when I did, were giving it up, denouncing it as delusion and lies, I felt to say with the apostle, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from" Christ and his truth. Yes, blessed be God, I was enabled to hold it fast.

Last January, Bro. Snow came again to Philadelphia. I had the privilege of hearing him preach, and of being with him for several days: but I was so dark, the veil of carnality was so much around me, that I could only say, in the language of one in the gospel, "I see men as trees walking;" and, at the same time, in the language of another scripture, "Never man spake like this man."

Among the many deep things of God which he opened to me, were the scriptures concerning him who should go before the Lord in the spirit and power of Elijah, to prepare his way. I had always thought that that Elijah spoken of in the last chap. of Malachi had reference, exclusively, to John the Baptist; because Jesus says, in Mat. xvii., "Elias has come already." But I had never noticed what is said in connection, "Elias, truly, shall first come, and restore all things." I was next led to inquire, What are the things which Elias is to restore? I saw, according to the testimony of Peter, Acts iii. 21, "all things which God hath spoken, by the mouth of all his holy prophets, since the world began." I saw clearly, it was not John the Baptist; for if it had been his work to restore all things he would have done it, and neither men nor devils could have prevented it. I saw, also, that "to every purpose there is time;" and it was evident that the time for restoring all things had

not come in John's day. But the clearest and strongest of all, in the argument that John could not be that Elias who should restore all things, is, that at the time that promise was made, John was dead and buried. I saw clearly, that the times of restitution, or restoring, and "the dispensation of the fulness of times," was one and the same; and when Elias comes it must be in the times of restitution. I saw, also, that the work of Elijah was exclusively to the people of God. Mal. iv. 6.

The faithful priest, spoken of in 1st Sam. ii. 35, I saw could not be Christ, but one who was to walk before the face of the Lord's anointed, [Christ] forever. It was evident that that faithful priest was only to minister to the faithful people of God, "a sure house," or faithful house, as it reads in margin; and this priest was to walk forever before the face of Christ, or, in other words, when the time comes for this faithful priest to minister, there is to be no cessation to his ministrations, even by reason of death. He shall never die.

Joshua the high Priest, spoken of, Zech. iii., I saw plainly, could not be Jesus Christ; because Christ was never "a brand plucked out of the fire," but the great God who created heaven and earth says, "I have caused *thine iniquity* to pass from thee." Paul says, speaking of Christ, "In all points tempted like as we are, yet *without sin*." Peter also says, "Who did *no sin*, neither was guile found in his mouth." These scriptures were sufficient to prove that Joshua could not be our Lord Jesus Christ; but was some one who had iniquity to pass from him, one who ministers after the Lord "is raised up out of his holy habitation," see Zech. ii. 13, one who had a *conditional* promise, on the ground of his faithfulness, of being made judge of the house

of God, and one who is to minister exclusively to the people of God, and not to the wicked.

I saw also that the faithful and wise servant, spoken of in Matt. xxiv. 45, is only to minister to the household of Christ, and give them their portion of meat in due season: made ruler, or, according to Zech. iii. 7, judge over the house of God. I could see clearly, that the shepherd, spoken of in Zech. xi. 16, was raised up after the covenant was broken with all the people, who shall not visit those that are cut off, neither shall seek the young one, nor heal that that is broken.

All the above scriptures, I saw, related to one and the same person, and to a particular time, when, as in Luke xiii. 25, once the Master of the house is risen up and has shut to the door. No more efforts to be made to save sinners, but to gather and perfect the people of God. The passage in Jer. i. 44, gave me a clue to find out who the above scriptures refer to. "Who is a chosen man that I may appoint over her? [house of God.] for who is like me? and who will *appoint me the time*? and who is that shepherd that will *stand before me*? I saw that there were two marks given by which to know who this chosen man is. 1. He is to appoint the *time*. 2. He is to *stand* whilst all others *fall*. I searched these scriptures honestly and in the fear of God, and I can say of a truth, and from the heart, that Bro. S. S. Snow is Elijah, who is *restoring all things*. The works he does, prove him such. He is Joshua the high priest, the body, or antitype of Moses.

There were others in Philadelphia, at the same time, who received the truth concerning the messenger of the Lord of Hosts, and who could set to their seal, that Bro. Snow is that messenger. We held meetings together for awhile in Phila-

delphia, for the purpose of searching the scriptures, exhorting one another, and, especially, of lifting up the standard that Jesus Christ is King of kings, and Elijah, his messenger, is here. The more we met together, and the more we examined the scriptures on this great subject, the clearer and stronger appeared the evidence, and brighter and brighter did this truth shine, until, at length, we determined to go to our Father's house, where there is bread enough and to spare:—and like the prodigal we could sing,

O I'll not die here with hunger, he cries,

Nor starve in foreign lands:—

In my Father's house are large supplies,

And bounteous are his hands.

Yes, blessed be God! although there is a famine in the land,—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, Joseph has plenty of corn for all the sons of Jacob; and all who are truly hungering for the Word of life may come and buy, without money and without price.

I came, a few months since, to reside in this city, where the altar is reared, according to Isa. xix. 19, "in the midst of the land of Egypt," at which altar Elijah, the Angel of the Covenant, ministers, and where I have the blessed privilege of hearing all which God has spoken by the mouth of all his holy prophets, restored in all its purity and glory. And I know of a truth, that this is the house of God, at which judgment has begun, according to 1 Pet. iv. 17: the strong hold of the daughter of Zion: Mic. iv. 8. Here is the standard of the present truth, and to this standard shall all the people of God, the hundred and forty-four thousand sealed ones, be gathered, and shall be sanctified through the truth, and thus shall be fulfilled Ezek. xxxiv. 13, 23, "And

I will bring them out from the people, and gather them from the countries, and will bring them to their own land. And I will set up ONE SHEPHERD over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." And thus, by the instrumentality of this shepherd, shall they be fully prepared for the coming of their glorious King.

And while the people of God are being thus gathered and perfected, the judgments of God—war, famine and pestilence, will increase more and more, until all that offend and they which do iniquity shall be destroyed, and the saints of the Most High shall take the kingdom, and possess it forever, even forever and ever: and Jesus, who is now the *Coming One*, will be personally present with his people forever. Even so, come, Lord Jesus.

THOMAS ALLEN.

New York, October, 1847.

A. RIKER'S EXPERIENCE.

In the twenty-fifth year of my age, it pleased the Lord to awaken me by his Spirit, to a sense of my lost condition.—I considered the salutation, and obeyed the call of my Lord, and made haste, and delayed not to make my calling and election sure. Here I could relate many instances of the mercy and goodness of God in bringing me in the love and fellowship of the Father and his son Jesus Christ: but suffice to say, that I acquainted myself with him, and was reconciled, and obtained peace with God, through our Lord Jesus Christ.

In the same year I united myself to the Methodist Episcopal Church, and lived in fellowship with its members,

and had the confidence of the Church, until the Lord called me to come out of it. I readily obey the call, and it is the joy and rejoicing of my soul that I was enabled, by the grace of God, to shake off the chains, and break away from under the yoke of the oppressor; for I now see clearly that by so doing I have saved my life.

In the year 1842 I embraced the doctrine of the advent of our Lord, and, according to the light then given, I with my brethren looked for the appearing of our Lord in 1843. The time passed, but light was soon given by the *watchman*, showing from the Word, that there was a tarrying time. I believed and laid hold by faith, and waited with patience, and gathered honey from every flower, until early in the fall my ears were saluted with the true Midnight Cry, "Behold the Bridegroom cometh, on the tenth day of the seventh month, eighteen hundred and forty-four, go ye out to meet him!" I was prepared for the message, and received it joyfully, and began to strip myself and cut away every weight, and offered myself a living sacrifice, holy, acceptable unto God, which was my reasonable service.-- Without a doubt I believed the Lord would come. I walked out to the end of my faith, and the time passed without realizing the things looked for. Here many stumbled and fell to rise no more. But I could not be persuaded out of my blessed hope. I knew very well that the Lord was in the movement, and I was determined to hold on by faith, and watch for the morning.

Shortly after, Brother Snow was called from the East to the city of New York, to minister to the congregation then worshipping at Franklin Hall, Chatham Square. I attended his meetings, and was pleased with his preaching, and considered him a good minister of Jesus Christ, and was

willing to receive his instructions, although, at that time, I knew but little of the high and holy office, neither did I know that he was the watchman that appointed the time and gave the true midnight cry. But I have since learned many things. For I have been at school, under a faithful and wise schoolmaster, of God's own choosing. Brother Snow soon commenced giving the true history and explanation of the advent movement: showing from the word of God, that the writing of the vision and making it plain upon tables to 1843, and the tarrying time, was of God, according to his word; and thus it must be to fulfil the scriptures: and that on the tenth day of the seventh month, eighteen hundred and forty-four, the Bridegroom came, and they that were *ready* went in with him to the marriage, and the door was shut. That then the gospel dispensation to the nations was closed, the seventh angel began to sound, and the mystery of God was finished, and that we were in the dispensation of the fulness of times. Consequently this is the judgment day.

This was glad tidings to a poor, persecuted, afflicted, trodden-down saint: and, like the lily of the valley after the pelting of the storm, we were enabled to lift up the head and rejoice, and give thanks to the Lord, and feel, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." This message was comforting to poor Lazzarus who had been lying at the rich man's gate, full of sores, received from the beating of the evil servant, and desiring to be fed with the crumbs which fell from his table. But this message was more than the foolish virgins could bear. It burned them with hell-fire. The old serpent showed himself in his children at once. They began to set their mouths against the heavens, and blasphemed the

word of God, and rejected the Lord as King, and treated his messenger with scorn and contempt, and the Lord rejected them and cast them off forever, and called away his servant, and left them to perish and wallow in their blood. And now the rich man is tormented in this flame, calling for water to cool his tongue, but what is the answer? Remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, there is a great gulf fixed between us which is impassable. Depart ye cursed, into everlasting fire, prepared for the devil and his angels.

But the Lord remembered Zion, and was merciful to his people, and prepared a place for his servant Elijah the prophet, at sixty-seven Crosby street, in the Medical College, to build the walls of Jerusalem, and lay the foundation of the temple, and to rear up the altar of God that was fallen down, to offer upon it the sacrifice of righteousness. I followed the Lord to this place, and put myself under the instructions and guidance of the messenger, and have continued with him to the present day, and I can testify that I have been led and guided by the skilfulness of his hands. Here a great work commenced—the *greater* works spoken of by our Lord, such as I never expected to witness: but to God be all the praise, that he counted me worthy to be with his messenger, to witness the great and glorious works of the Lord with him.

We have travelled over a large space of ground during the last three years. By faith we came out of Egypt, and passed the Red sea. By faith we travelled through the wilderness. By faith we crossed and came up out of Jordan, on the tenth day of the seventh month, eighteen

hundred and forty-five. And by faith we received the day-star in our hearts, the precursor of the rising sun. And what shall I say more? For the time would fail me to tell all that I have witnessed:—the cutting off and purging out the rebels, the taking and stoning of Achan and his family, the war in heaven and the victory, the casting out of the dragon and his angels, and the cleansing of the sanctuary. These mighty works I have witnessed, with wonder and admiration: all of which have been done by the Word and Spirit of God, through his messenger. We are now in the land of Canaan, making war upon the enemies of God, and we will not compromise. The land is ours; and, by the grace of God, we will clear it, and take it, and possess it for ever, even for ever and ever.

Beloved brethren, scattered abroad—permit me to address you in the name of the Lord, and to inform you that the *set time* is come to favor Zion, for the children of God to be gathered to Zion. We bid you welcome to our Father's house. He will embrace you and put rings on your hands, and shoes on your feet; and will kill the fatted calf, and receive you with music and dancing. You see the signs of the times, the shaking of the nations, war, pestilence, and famine, the fall and corruption of the churches, together with all the judgments of a righteous God, and the sign of the Son of man in heaven. Do you not see the tribes of the earth mourning? Is it not time for you to awake and look around you? It certainly is. You should not delay, and stay so long in Babylon. Let not the pangs and sorrows of a travailing woman come upon you. Arise and shake off the fetters and chains that bind you. Assert your rights, and deliver yourselves from the snare of the fowler. Break the yoke of the oppressor. Walk out of the

prison-house, and come to Zion the City of refuge. The whirlwind of the Lord goes forth with fury, a continuing whirlwind: it will fall with pain upon the head of the wicked. Flee out of Sodom! Haste to Mount Zion! Escape for thy life; tarry not in all the plain, lest thou be consumed.

To you I call beloved brethren, especially the Methodists with whom I have been so long associated in Christian fellowship. It is true I left you, and came out from amongst you: but it was at the bidding of my Lord. It was needful for you, to prepare a place, a city of refuge; and to be a *sign* to this wicked, adulterous generation. Be not angry with yourselves for not going out with us:—for thus it must be to fulfil the scriptures. Beloved brethren, Joseph is alive, and is judge and ruler of the land. He is rich, and has bread enough and to spare for all the family. You are bidden to come, for all things are now ready. The oxen, the failings are killed; come to the supper;—that ye may eat flesh and drink blood. The angel is now standing in the sun, and he cries with a loud voice, saying to all the fowls that fly in the midst of the heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

This is the feast that the Lord hath prepared for his saints. They will come and partake of the food, and praise the Lord, and live for ever. All others will reject it, and be destroyed, and perish for ever. Praise ye the Lord!

ABRAHAM RIKER,
Seventh month, tenth day, 1847. A Judge in Israel.

S. RICH'S TESTIMONY.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. xii. 11.

I praise the Lord for the blessed privilege of bearing my testimony to the glorious truth, in this day of judgment, or, as Paul calls it, in Eph. i. 10, the dispensation of the fullness of times, in which God will gather together *in one* all things in Christ, both which are in heaven and on earth, even in him.

It was early in the winter of 1843, that I heard of the coming of our blessed Lord and Savior. I knew very little about the blessed word of God: but I was led to search the scriptures, to see whether these things were so; for Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And I rejoice that the Lord has given me an obedient heart, to do his will. I saw that the vision was to be written and made plain on tables, according to the command of God, by agents whom he raised up for that work. I saw it was the work of God, and believed with all my heart. I left the world behind, and determined to know and do the will of my Master, leaving all difficulties and trials in his hand. My duty was to glorify him: and I knew that if I was willing and obedient, I should eat the good of the land. This precious promise is sure to all the children of God.

I did expect my blessed Lord in 1843, but was disappointed. For the vision was to tarry, according to the prophet Habakkuk;—"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it

will not tarry." Praise the Lord, I soon saw light. The Lord asks the question, in Jer. l. 44, "And who is a chosen man that I may appoint over her? for who is like me? and who will *appoint me the time?* and who is that shepherd that will stand before me?" My memory goes back as far as February, 1844. I saw a communication from Brother S. S. Snow, in the paper then called *The Midnight Cry*, showing that the times would not end till the autumn of 1844. Although I paid but very little regard to that communication, at the time, yet now I can say, praise the Lord, it was the truth.

I heard no more on the subject, until in August, at a camp meeting in Delaware, a letter from Brother Snow was received and read by Bro. C. Fitch, who now sleeps in Jesus. There was power in that letter, which was felt through the whole camp. I very soon saw that the *Midnight Cry* was sounding, "Behold the Bridegroom cometh, on the tenth day of the seventh month, 1844." I began to search, and saw the truth was clear from the law and the prophets, and that the message was from God:—that the prophetic periods would close then—the Jubilee trumpet sound—and the great Deliverer come, to set up his everlasting kingdom.

But I was disappointed. And all my joy was turned into sorrow: and I knew not where I was, or what was the matter. Darkness had covered the earth, and gross darkness the people; and those who had helped to sound the cry soon began to call it the work of the devil. They made their confession to the world and fallen church, and threw the whole movement on the shoulders of Brother Snow, for he was the founder of that cry. But in the spring of 1845, Brother Snow came to Philadelphia, and showed us that

the Bridegroom came on the tenth day of the seventh month, and the door was shut, and Jesus was crowned King, and the times of the Gentiles were fulfilled, and the seventh angel was sounding, and the mystery of God was finished, which Paul teaches, is the dispensation of the gospel to the Gentiles. Light now began to shine on our pathway, and I received and rejoiced in it with all my heart, and gave glory to God that he had made known unto us, by his servant, the mystery of the seventh month.

But this truth soon made a separation between two classes. One class believed in the doctrine of the shut door, and came out into the wilderness; the other class rejected it, and were overthrown in the Red Sea. But praise the Lord, I could realize what the prophet Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Every kind of doctrine was soon raised up, of the devil's invention, to overthrow the truth of God: but without success. Praise the Lord, he kept me by his mighty power, through all of it, until I heard again the voice of the true shepherd. When Bro. Snow came again to Philadelphia, last January, I knew the shepherd's voice at once, and I followed him. He began to open the scriptures unto us, and I could say of a truth, no man ever spoke as he did.—He spoke, indeed, as one having authority. He showed plainly from the word of God, that Christ is King, and is ruling the nations with a rod of iron, and will soon dash them in pieces like a potter's vessel. He also showed the fulfilment of Mal. iii. 1, and iv. 5. My eyes were opened to see, and I believed that he was the Messenger of the

Lord of Hosts, the Prophet spoken of in Deut. xviii. I could now see the reason why the Lord did not come in 1844, in the manner we expected. His word cannot fail: every jot and tittle must be fulfilled, and in due order.— And Jesus said, “Elias, truly, *shall first come*, and shall restore all things.” We also read in Zech. xi. 15, 16, “And t he Lord said unto me, Take unto thee yet the instruments of a foolish shepherd; for lo, I will raise up a shepherd in the land, who shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.” It was perfectly evident to me, that this passage of the word of God could apply to no other one but Bro. Snow. It was perfectly clear as to where and what time it is fulfilled, by looking back to 1843 and ‘44. How many there were then engaged in proclaiming the truth, but after the great crisis of the tenth day, where were they? The Spirit of the Lord blew upon them, and they withered away like grass.— There was none to guide Jerusalem, among all the sons that she had brought forth: nor any to take her by the hand, of all she had brought up. But, praise the Lord, he has given to Jerusalem *one* that bringeth good tidings.— O how kind has our heavenly Father been, to give us one to teach us and guide us. Ex. xxiii. 20, 21, “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”

I praise the Lord that he opened the way for me to come home to my Father’s house, where there is bread enough and to spare, for the 144 000 who shall be gathered under

the one shepherd, and sanctified through the whole truth of God. I feel unworthy of this great privilege, but the Lord has brought me to his sanctuary, even the stronghold of the Daughter of Zion, where judgment has begun. For Peter says truly, “Judgment must begin at the house of God.” This work of judgment has not only begun thus, but it is going forward in the earth, in spite of men and devils, by war, famine, and pestilence, till all the wicked have perished from under these heavens. Yes, they are beginning to see, and feel too, though unwillingly. Isa. xxvi. 11, 12, “Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.” Yes, the fire is kindled in the forest of the south field. Ezek. xx. 47. And the fire shall try every man, in this day of judgment: “and the God that answereth by fire, let him be God.” Glory to God! Babylon is on fire: and we will reward her, even as she rewarded us; and double unto her double, according to her works. Praise the Lord, O Zion! and let everything that hath breath praise the Lord.

SAMUEL RICH.

New York, Nov. 1847.

J. A. PORT’S TESTIMONY.

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. For the Lord hath promised that he would send Elijah the Prophet before the coming of the great and dreadful day of

the Lord, and he should turn the heart of the Fathers to the children, and the heart of the children to their Fathers, lest the earth be smitten with utter destruction.

I feel in my very soul, that if it were not that the Lord has sent that Messenger, to gather his sheep which have been scattered in the cloudy and dark day, I should still be wandering in despair upon the mountains, with no one to guide my feet in the way of holiness and peace. But God has promised to lead us by *one*: and he is spoken of in Ecc. xii. 11, where it is said, "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from *ONE SHEPHERD*."

Yes, the truth which the child of God receives from this one Shepherd causes him to become wise: and "a man's wisdom maketh his face to shine, and the boldness of his face shall be changed." He goes on from strength to strength: and the words which he speaks are truly as goads, and as arrows that are sharp in the heart of the King's enemies. And I can testify, that since I have embraced this truth, and been clothed upon with the garments of this *perfect* dispensation, in which all things shall be restored which God has spoken by the mouth of all his holy Prophets since the world began, I feel enabled to run through a troop, and leap over a wall.

Glory be to God, first, for the unspeakable gift of his dear Son, and next, for the gift of his Son's son. That Christ our King has a son, we learn from Prov. xxx. 4, where the two are spoken of in connection, thus, "Who hath ascended into heaven, or descended? Who hath gathered the winds in his fist? Who hath bound the waters in a garment?—Who hath established all the ends of the earth? What is *his name*, and what is *his son's name*, if thou canst tell?"

Many there are, no doubt, in this day, that can name him who has descended and ascended. But had they lived in the commencement of the gospel, they would have rejected Jesus, for the very same reason that they now reject his Son and Messenger—*Brother S. S. Snow*.

Well, my earnest prayer to God is, that he may speedily manifest and save all his true children, and destroy all the children of the devil. Amen and amen.

JAMES A. PORT.

November, 1845.

T. HADNOT'S TESTIMONY.

TO THE TRIBES OF ISRAEL, SCATTERED AMONG THE NATIONS.

Having, through the goodness and providence of God, the opportunity, I lay before you my testimony to the truth of the judgment dispensation, and the restitution of all things by the Messenger of the Lord of Hosts.

It is now somewhat more than nine months since I first heard the preaching of the messenger: but previous to this I had read a number of testimonies from the brethren, showing that he was the prophet who was to come and restore all things spoken by all the holy prophets since the world began.

I was converted in the autumn of 1842, to the doctrine of the advent, expecting that the vision of Daniel would end in 1843. But as the blessed master did not come, I was in darkness for a short time. But I soon learned that there was to be a *tarrying time*. The vision had been made plain on tables, and though it was tarrying, we must wait for it: for it was yet for an *appointed time*.

The inquiry is made by the Lord himself, "Who is a chosen man?—and who will appoint me the time?" Then Brother S. S. Snow rose up and solemnly declared that on the tenth day of the seventh month, 1844, the mystery of God should be finished, and the time should be no longer. I then began to examine the Levitical law, and found his preaching to be according to the word of God: and I therefore acknowledged and declared it to be God's truth.

I then began to search myself, and to prepare for that solemn and momentous event, and to do what I could, with the blessing of God, for others, in view of the strict account which I must shortly render to my God: for I had heard from the Lord God of Hosts a consumption, even determined on the whole earth. I began to tremble and think of the approaching terrors of the Lord, and to persuade men to throw themselves into the arms of their blessed Redeemer.

The point of time drew nigh, and, believing that I had done the will of God, my soul was filled with the glorious expectation of soon beholding my Lord and Master. I opened to my beloved, but my beloved had withdrawn himself, and was gone. I sought him, but I could not find him; I called him, but he gave me no answer. But, blessed be God! though I was disappointed in the manner of his coming, (for the ways of the Lord are not our ways,) he did rise up then, from his intercessory work, and shut to the door—the gospel dispensation door. Jacob he shut in: but Esau he shut out, forever.

Soon after this I left New York, and went to Philadelphia; and the glorious truth soon began to be quite dark to me: but, like Job, I still held to my integrity, that the wise should understand both time and judgment. And, glo-

ry to God! Brother Snow, the *true day-star*, came to Philadelphia and gave us a discourse upon the fourth chapter of Malachi, which I was convinced was the truth. I cannot describe the feelings I had, for my soul was filled with glory. My eyes were opened, and I could say of a truth, "whereas I was blind, now I see."

But soon the question arose in my mind, how I might know of a certainty that this was the chosen messenger of the Lord? My attention was at once called to Deut. xviii. 18—22, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thy heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—These words are plain enough for a way-faring man, though a fool, to understand.

I then began to examine his work, and found every word to be of God. I therefore became very anxious to hear from him again, who spake as never man spake, for he speaks as one having authority, and not as the clergy.—Our few brethren wrote for him to come again, and, blessed be God, he came; and beginning at Moses and all the prophets, he explained unto us, in all the scriptures, the

things concerning himself, and opened to our minds the parable of the ten virgins. I could then sympathize with those disciples at Emmaus, to whom the Lord was made known in the breaking of bread, and could say of a truth, "This is the Lord's anointed, who shall lead the children of Israel into the promised land. O how my heart burned within me when he said, 'It is supper time, and there are none but the hundred and forty-four thousand who will be able to receive it.'"

But I thank God who hath chosen me, unworthy as I am, to relish these glorious truths, and to digest them. I knew it was the voice of the good shepherd, and therefore made haste to follow him to the "stronghold of the daughter of Zion," where I am now enjoying the blessed privilege of hearing from the mouth of the Lord, four times a week, the glorious things concerning the kingdom of our Lord and of his Christ, or in other words, of that *little stone*, which has been cut out of the mountain without hands, and which shall smite the nations and dash them all in pieces, for the mouth of the Lord hath spoken it.

THOMAS HADNOT.

New York, December, 1847.

B. J. BURNETT'S TESTIMONY.

TO ALL THOSE WHO ARE WILLING AND OBEDIENT.

In the beginning was the Word. And by the Word of truth was I begotten to a lively hope, through the knowledge of the Lord Jesus Christ, in his coming and kingdom.

When first I heard the proclamation of that great and

glorious truth, it stirred up in me all that evil spirit that worketh in the children of disobedience. I at once commenced searching the Bible, for the purpose of finding something to offer in opposition to it. But by so doing I became convinced that it was the revealed will of God to man. I saw his infinite goodness and my own baseness; and oh! what a load of sin bore me down. But thanks be to God who giveth us the victory, he, for Jesus' sake, burst the bands that bound me under that load of sin and death, and I stood forth, *a free man in Christ*.

From that day to this I have been enabled by his grace, to commit my way unto the Lord. I was taught by the Word, that the will of the Father concerning us is even our sanctification. And, according to our Lord's prayer, it is through the truth, and not through error, that this is to be accomplished. I therefore left the traditions of the Elders, and could then agree with Paul, that "whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures might have hope." And that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work."

By the grace of God I soon learned that the only hope of the Christian is in the resurrection: and that if the dead rise not, then they that are fallen asleep in Christ are perished. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. The word of God declares that "the dead know not anything:" but the clergy teach that one dead man knows more than all the living! How like the first Platonic ser-

mon, delivered in the garden of Eden—"Ye shall not surely die"—by the father of liars. *They*, also, prate much about the "never-dying soul, the immortal soul." &c., when the word of truth positively declares that the Lord alone hath immortality; and, "the soul that sinneth, it shall die."

"Oh! yes," say the false prophets, "but the mind that is in man—the great thinking principle—that cannot perish." But what saith the scripture? "His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*."

I give thanks to the Lord for his great mercy to me, in showing me the difference between the theology of the schools and that of his blessed word. He has thus prepared me to receive all that he has spoken, as it is restored by the Messenger whom he has sent in the spirit of Elijah. For the Lord asks the question, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" Answer. "Them that are weaned from the milk, and drawn from the breasts." They are those who have given up the wine cup of Babylon, and are willing to wipe out all the marks of their sectarian creeds, canons, and confessions of faith, from their foreheads and from their hands. These are the people whom the Lord will make to understand all his precious truth. To the *upright* there ariseth light in the darkness: and he that hath *clean hands* shall be stronger and strouger. There is no abiding strength but in the truth: and let me say to the humble child of God, come and see one, of whom Moses and the prophets wrote. This is none other than the Lord's Messenger, sent to restore all things which God hath spoken by the mouth of all his holy prophets since the world began, i. e. *the whole Bible*.

The dispensation of perfection is come, which is the seventh from Adam, and which Paul meant when he said, "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." And now permit me to direct your attention to the 34th chapter of Ezekiel, and you will notice that, after removing all the shepherds, the Lord calls *one shepherd*, even his servant David, and says that he shall feed his flock, and he shall be their shepherd. I here testify that the Lord has raised up that shepherd, to feed his flock with meat in due season; and that shepherd is our beloved brother, S. S. Snow.

This is he that was to come and prepare the way of the Lord, by restoring all the blessed truths of the word of God: gathering the children of God who now are scattered abroad, into one fold, and, by his ministry, cleansing them from all carnality; and, thus shall the heart of our Fathers [God and Christ] be turned or reconciled unto us, and our heart turned unto our Fathers, lest at the coming of the Lord, the earth be smitten with a curse. For this purpose the days were shortened, or the times of the Gentiles closed, for the elect's sake, that they might be sanctified and saved through the ministrations of the scape-goat, by which the atonement is completed. He that hath ears to hear let him hear.

The world and the world-loving church have had their last warning: the snare is upon them. The Master of the house hath risen up and shut the door, and we are in the judgment day, in which Christ baptizes his people with fire. This fire is the word of God, and by it every man's work shall be tried, and all the wood, hay and stubble shall be consumed.

Because I believe God, I believe these things: and because I believe, I have spoken. This is no fable. But it is even

Elijah who is doing these great things, by the Spirit of the Lord. To God be all the glory. Amen. Jesus says, "My sheep hear my voice;" and to such only do I say these things, that they may not make a covenant with death, but turn their backs upon the grave, and lay hold of eternal life. In reference to this day our Lord has said, "He that *liveth* and believed in me, *shall never die*. Believest thou this?"

In this truth, by the grace of God, I stand unmoved, and shall continue to stand, amidst all the scenes of this great judgment day. For "A MAN shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," when Jesus is King, reigning in righteousness, and princes are ruling in judgment. See Isa. xxxii. All will receive this testimony who love my Lord and King: but let all those who love him not be *anathema maranatha*.—This is from one of Joshua's fellows—the judges of the world.

B. J. BURNETT.

December, 1847.

A CHAIN FOR THE DRAGON.

"Make a chain: for the land is full of bloody crimes, and the city is full of violence."—Ezek. vii. 23.

Here is a command from God to make a chain, for some special object. And as there is a time for every purpose, there must be a time when this is to be done. Now a chain cannot be made without materials: therefore the time to make it is when the materials have all been brought into existence. It is also when the land is full of bloody crimes, and the city, [that great city that reigneth over the kings of

the earth, i. e. *the Church*, Catholic and Protestant,] is full of violence; and the angel or messenger of Rev. xx. 1, has appeared in the spirit and power of Elijah.—Also when an end is come, and judgment begins, according to the 3d verse of this chapter: and after the trumpet has been blown to make all ready, according to the 14th verse. Oh! hypocrite, read this whole chapter and tremble at thy doom.

Now for the chain, which is made from an inseparable connection of fulfilled scripture predictions. A chain, to be useful and convenient, must have a hook at each end, and a swivel in the middle. The materials of this chain are found in the 14th chapter of Revelation, from the 6th verse to the end, and are compounded of parallel scriptures from all parts of the Bible. And now for the first hook, which we will hook on the year 1840.

Verse 6. "And I saw another angel or messenger fly in the midst of heaven, [the church,] having the everlasting [or final] gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people: saying with a loud voice, Fear God, and give glory to him, for the hour [time] of his judgment is come." Here, then, is the first hook, in the fulfilment of these two verses, which all in the land of Christendom, and many in heathen countries, heard. Yea, there was not a missionary station on the globe, where the sound of that trumpet did not reverberate.

Verse 8. The first link. "And there followed another angel or messenger, [S. S. Snow,] saying, Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication." This Babylon we know to be the professing church, catholic and protestant. Con-

sult Rev. xviii. with parallel passages in the Old Testament.

Verse 9. The second link. "And the third angel or messenger followed them, (with another message after the first two,) saying with a loud voice, (as when a lion roar-eth, Rev. x. 3; Joel ii. 1; Amos iii. 4-8,) if any man worship the beast, [popery,] or his image, [protestant organizations,] and receive his mark in his forehead or in his hand, he shall drink the wine of the wrath of God," &c. This message was delivered also by S. S. Snow, the rainbow angel, or messenger of the covenant.—Mal. iii. 1. And this produced a fulfilment of Matt. xxv. 1-10, and connects the second link into the swivel, in verses 11-13, and brings us up to the 22d of October, 1844, when the mystery of God [the gospel to the Gentiles] was finished, and the door shut, and the day of the Lord, so often mentioned in scripture as "*that day*," fully introduced. Now consult all those passages that speak of *that day*, and it will be seen that it is not the day of the good news to the Gentiles, but the day of the Lord,—the great day of the wrath of God, which is to be poured out without any mixture of mercy, upon the nations, until they are exterminated from the earth. It is the day when Jesus is made King over all the earth, according to Ps. ii. 8, 9, and Dan. vii. 14. This constitutes the swivel upon which turns the mighty truth, that we are in the day of the Lord, and Elijah, the vicegerent of Jesus Christ, is here, dispensing the word of judgment.

Verse 14. The third link. Here the King is brought to view, with a sickle in his hand, whereby we know it is harvest time, which is the end of the *aionos*, or age.

Verse 15. The fourth link. "And another angel came

out of the temple, [kingdom,] crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the *time is come* for thee to reap, for the harvest of the earth is ripe. The 16th verse informs us that the request was complied with. This accomplishes the work of sealing the hundred and forty-four thousand, the full complement of the judgment saints.

Verse 17. "And another angel came out of the temple which is in heaven, he also having a sharp sickle." This is the destroying angel with a message of *utter destruction* to all the wicked.

Verse 18. "And another angel came out from the altar (Isa. xix. 19, 20,) which had power over fire, (certainly this is Elijah,) and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

The 19th and 20th verses show that the command or request of the fire angel is obeyed or complied with, and this constitutes the hook at the finishing, or last end of THE CHAIN.

I said, in the outset, that the chain was to be made for a special purpose, and could not be made without materials. These materials have been produced by the messenger of Rev. xx. 1, consisting of successive connected events, completely fulfilling the predictions of God's word, and constituting a perfect chain. These events are symbolized in different parts of the book of Revelation, which are God's eternal truths, and applicable only to the *last days*. This chain, therefore, is the truth of the blessed word of God, which, if it does not make free from all error, will bind all rejectors of it in the adamantine chains of remedi-

less unbelief and darkness, "that they all may be damned who believe not the truth, but have pleasure in unrighteousness." And now I will say to the hypocritical scoffer, we do not ask, nor expect, nor pray, that you may believe.—Your case is hopeless. And instead of hoping that you may see, we know you will not. And we pray that you may have strong delusion, and believe a lie, that you may be damned. Why? Because you will not believe the truth.

"Oh! what a spirit!" says one. "Now we know thou hast a devil, and art mad."

Well, have your own way about that. We know whereof we affirm. Our spirit is that of Jesus, our King, who has become the Lion of the tribe of Judah: the day of vengeance is in his heart, and the year of his redeemed is come. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." We are followers of Elijah, that man of fire, who feeds us with the word of God, in the spirit peculiarly belonging to this dispensation, which is like fire. Hence the wicked will find us full of fire, when they reject and trample upon the truth. Yea, they will find us like young volcanoes. If they apply the match, an *explosion* immediately takes place, and the words of God, like a stream of fire, are belched forth. The spirit of the Lamb and of the Lion are united in us. The meekness that characterized our Lord when he was the Lamb of God that took away the sin of the world, when he was an Advocate, an Intercessor with the Father, is still in us towards all the elect of God. But we also possess the spirit of Jesus now that he is King, and ruling the nations with a rod of iron. The day of vengeance is in his heart, *and it is in ours.*

"And shall not God avenge his own elect, that cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily," says Jesus.—Thus you may perceive that God's elect or chosen are to be crying for vengeance on the wicked, instead of praying for their conversion, like the hypocrites in the churches, who are taught by the D. D's., or *dumb dogs*, as Isaiah calls them.

And now I will close this article by saying, O Lord, avenge thine own elect. Prepare thy thunderbolts of wrath. Strike through kings and kingdoms. Exterminate the rebellious usurpers of the kingdom of Christ and his saints from the face of the earth; and let the saints of the Most High take the kingdom under the whole heaven.—Amen.

Our enemies shall bite the dust,
And into hell descend:
For God hath said, Jerusalem
He surely would defend.

LEONARD LEWIS.

December, 1847.

J. H. HOAGLAND'S EXPERIENCE.

As I have an opportunity of bearing testimony for the Lord and his truth, in this public manner, and as in this day of judgment nothing can be hid, I will give a brief sketch of my religious experience.

In the days of my childhood I had many serious impressions from the Spirit of God, to lead me in the way of life. My father died when I was but about 9 years of age, and

I was left to the mercy of the world, and placed to live among strangers. As our property had been taken away by fraud, I was placed in such a situation as to make me feel the worst of things, though among those who professed to be the people of God. By them I was beaten and bruised, and almost starved and frozen to death. But young as I was, I called upon the Lord, and he heard my prayer. While suffering under such severe trials, and no one to help me, I called on the name of the Lord in the best manner I knew, and it was not in vain.

I would sometimes ask the Lord to give me a dream, by which I might know that he heard me, and this request was granted. One night I dreamed of seeing the day of judgment. I saw the angels flying in the midst of heaven, and there was a man that stood upon the earth, and spoke with a very loud voice, and while he was speaking all things seemed to move. He appeared to be like God; for when he spoke all things that I could see, obeyed him. There appeared to be many crying for mercy, and some came near him, and he addressed them kindly. But to the wicked he spake with awful words. I looked at him some time, and thought I would like him to show me favor. He then looked at me with a smile, and I felt safe. But oh! the frowns he gave them whom he cursed. His looks were very much, or altogether, like those of Brother Snow. He was tall, dressed in black clothes, with dark hair, and sharp countenance, which seemed like lightning. For this cause the faces of the people were turned into paleness.

After this I went to live with a man, to learn my trade. But he turned to horse-racing, and I was compelled to go with him to the races. I saw I should be ruined if I staid with him, and therefore prayed to the Lord to get me away

from him, as he was not only a wicked man, but also cruel to me. The Lord heard my prayer, and soon freed me from this tyrant. I then went to New Brunswick to finish my trade, and at the place where I lived was a boy, who one evening took me down town with him, and got me to pass a pewter dollar for some candy and cake. It was soon found out, though, as I did it ignorantly, I did not get in trouble about it. I this night resolved to keep no company but my Bible, which I now tried to learn to read, and prayed God to remove this boy from me, as I was in danger from his society. My prayer was answered, for soon there came a mighty tornado by which this boy was dreadfully frightened, and would have been killed, had not the Lord used me as an instrument, at that moment. I had told the men of the shop that the Lord would soon do some great work, but they said I was a false prophet or a fool, to think of such a thing. But it came, and they were very near meeting death. As I saw the tornado approaching the town, I prayed to the Lord, confessing my recent wickedness: but it seemed as though a voice said, "Fear not; thou shalt live." In less than ten minutes after this, the whole building in which I was, was destroyed, and all the injury that I received was a slight cut on the arm with a small piece of glass. But the boy was so much alarmed that, as soon as he could get out of the ruins, he left us and went home, for which I praised the Lord.

This was a solemn night to the people of New Brunswick, for the Lord had visited them in wrath. I this night had a dream in which an angel talked with me, and in which I saw the glory of the Lord, and the miseries of the damned. I saw no person but the angel: but I heard the groans of the ungodly and the praises of the saints. The

glory appeared upon the earth so bright and so calm, that as far as I could see, it was one plain of delight, glorious as the sunbeam. I had also a view of hell in all its fury. There was a separation between them. After I had looked a little while the angel said, "Will you keep the commandment of the Lord that you may live in glory? If not, you must dwell in the other." I told him I was afraid I could not, as I had so often broken my promise. So all disappeared for a few minutes, and then all appeared again.—Again he said, "Will you obey?" and I said, "I will try." All again was gone, and in a few minutes all came, only more awful." I awoke, and looked out at the window. But still I saw the angel and heard his voice, and still I beheld the glory. He repeated his question the third time, and I answered, "I will." Then the angel was gone, but the glory remained. I then fell upon my knees and besought the Lord to help me keep the promise; for just then I realized what I had done in making it. I was in great fear, for I knew I was a sinner; but O how pleasant too, were my feelings at this moment.

About three nights after this, I had another dream. I saw the heavens opened and angels flying—the trumpet sounding—the earth shaking—and I looked and saw straw over a portion of the city; and a voice said, "Where the straw is not, it shall perish." I looked and saw a tall man dressed in black, with dark hair and sharp countenance.—All things seemed to shake where he looked. I was afraid lest he should look at me, and I should perish: for he was a man of mighty power. So terrible was his presence that all things trembled before him. But he looked calmly at me, and I awoke. I began to meditate upon the dream, and told it to some; but, as it was with Daniel, no one of them understood it.

My mother now began to see some change in me, so, of course, I must go and join a church. I told the minister my mind, and he gave me to understand that I was a Christian, and there were few like me, I was so *sincere*. This lasted about a year, when a Baptist minister came and preached in that place. It was said he was crazy, but I went to hear him, and had not heard him long, before he told me exactly my case. That night I made a vow before God, never to rise from my knees until he blessed me and took away that fear; for I heard some say they had none. But it appeared at the time as if the devil was present, for my room seemed to be all in uproar. But the Lord blessed my soul, and gave me my request.

I now went to the minister to be baptized, but he dared not comply with my request; upon which I began to make war upon all ministers that feared the people. I told this minister that if he was a servant of God, and it was necessary that believers be baptized, then I wanted him to baptize me: but if his people were his fear, he was not a servant of God. So I left him, and was received in the Baptist church. They asked me what object I had in coming there? I told them it was to glorify God and try to save souls. As it was a time of revival there, they did not ask me questions on doctrinal points, for which they were very sorry afterwards. I at this time delivered a prediction which was not in vain, for it soon came to pass.—I told them it would not be a year before they would want me out of the church, as I had taken into consideration our Savior's injunction, that is, "count the cost."

Not long after this I had several dreams which showed me that the end of all things was at hand, and I began, in good earnest, to honor my Lord and Master, according to

the best of my feeble ability. And one day in 1840, one of Willam Miller's books fell in my hands, which set me at once to studying the prophetic scriptures. Then came N. Southard's explanation of the vision on tables. At this time I was partly willing and partly unwilling to receive that truth. But lest I should displease God, I went out to a little grove, as I had before done when I went to hold meetings, and prayed over the subject. The consequence was that in 1842 I preached so much about the coming of the Lord that the ministers were offended at me! I was about having my license to preach in church authority, as they called it: but one day I let all know my sentiments in full.—I told them that I did believe that what had been proclaimed by Miller was of God; and so far as I understood it, I should preach it: for I should obey God, in spite of men or devils: and if they did not like it, I did not care. So the line had to be drawn. I would not yield; and they would not keep me, unless I did: for I was a *disturber* of the peace of the church!

This brought me to March, 1844, in which I distributed some papers; soon after which the virgins slumbered and slept. I was called a Millerite at this time, and was much in trouble about the coming of Christ and his kingdom, seeing the wicked triumphing on every side; and had no resource but to call upon the Lord. But, praise our God, he soon raised a *cry*, which caused all those virgins to arise and trim their lamps.

About the middle of September, 1844, I went to hold a meeting in Rahway. The day previous, I was in great trouble of mind. I felt time was closing, and mercy for sinners would soon be over. As yet I had none to give me instruction on the subject. At this time I was examining

the parable of the ten virgins who took their lamps and went forth to meet the Bridegroom, of whom five were wise, and five foolish. I returned home from the meeting with a heavy heart, and after some time fell asleep. I was roused by a voice calling me to go and sound the alarm.—I was in fear, and anxious to know what was duty. The voice seemed to say in my ears that *time*, that is, the day of mercy for the world, was ending. So I made it a matter of prayer before God, telling him that if he would open a door for me, I would go in his name, as I felt the task too great for me, inasmuch as I knew nothing about reckoning time. But still the burden increased upon me to go. I had twenty dollars due me from my employer, but could get nothing to leave with my family. I therefore concluded I would get some one to come and lecture in the place. As at this time I saw a notice that Miller was to preach in New York, and I had never heard him, I promised the Lord, if he would open the way, I would go whither he would send me. So I came to hear Miller.—But in his place was Geo. Storrs, preaching on the 25th chap. of Matthew, by which I was greatly blessed. So I got him to go and preach in New Brunswick; and to my great surprise, he brought me the means to leave my family.

But here was another trial. I was going out to tell the people that the world was coming to an end; and I was told if it did not come, I should have no work. But on the word of God I stood; and, blessed be his name, I have never been put to shame. I laid my case before the Lord and started in his name and strength, *never to turn back*.

This is but a mere outline of what I have passed through, since I began to serve God. I examined the prophetic

periods, and saw that the 2300 days of Dan. viii. 14, began according to Ezra viii. 35, 36, in the autumn of B. C. 457, as I read in the paper called the *True Midnight Cry*. Therefore the autumn of 1844 was the end of the vision, and the time for the cleansing of the sanctuary. I compared Dan. xii. 7, with Rev. x. 6, and considered who was that angel:—but in vain. But although at that time I understood not who he was, I have since the key has been given to Eliakim. I therefore believed the Lord would come on the tenth day of the seventh month, as I saw by the law and the prophets, harmonized together. "But," said my opposer, "how do you know the time commenced there?" I said that if Jesus Christ was here on earth, 1843 years ago, then did the commandment go forth in B. C. 457. And they could not gainsay my words.

I was in Newark on the tenth day of the seventh month. The time passed, as some said. But *another* voice said; "*It is done. The work is finished.*" From that time began the great and final separation. I came to New York and saw Geo. Storrs fall:—the virgins all in confusion and dismay. I said I believed the door was shut, and therefore did not want to strive against God. So I went home to New Brunswick. I went out at night in the court-house yard, and knelt down and prayed to God for Zion, and for myself, that I might not go astray:

On that night I had a dream. It seemed that there was one man raised up from among the advent ranks, after a hard time. I did not know who he was: but his countenance was that of Brother Snow, whose person, at that time, I had never seen. Being satisfied that the Lord would make all plain, I sat down to examine the past, to discover, if possible, where was the mistake. But as I examined

Luke, xii. 42, I began to consider who could be that faithful and wise steward. I saw that all the parables were to be explained and fulfilled in this day; and, therefore, looked for some one to lead Israel. I saw that the Lord had brought us out into the wilderness of the people, and here I was brought to a stand. I saw all the advent leaders falling, and was in great fear, upon which I called upon the name of the Lord, and said, "Lord, hast thou not promised to save thy people in the day of wrath? Then where is our Leader?" Soon after this I had another dream, by which I was comforted. I saw again a tall man, with dark hair, and sharp countenance, stand up to speak for the cause of God and his people; of which great trouble was the issue.

After this I became very desirous to know what was to become of the cause of God. I came to New York, and called upon Doct. Doolittle. He told me of Brother Snow, preaching the shut door. I went to Crosby st. College, to hear Geo. W. Peavey preach. But Bro. Snow was there; and though the subject was good, I could not help looking at Bro. Snow: for he had the *very same look* that I had seen in all my dreams. Having learned something about the coming and work of Elijah, I felt to say, "This is he." Then it was I wanted a paper sent to me: for I knew that if he had anything to do, it would be done right. I very soon received the *Jubilee Standard*, by which my soul was filled with heavenly joy. After this I received the true *Day Star* and the *Great Trumpet*. I examined them carefully, and could say, "It is the word of God, and Elijah is here, of a truth."

Since then my soul has been delighting itself in the things of God. And I can testify that the Messenger of the ever-

lasting covenant has come, and is restoring "all things in Moses and the prophets. He is as the mouth of God, and what he says will surely stand. And because he is here, war and famine and pestilence, and the sword of Elijah, which is a flaming fire, shall consume all the wicked, commencing at Babylon, the professing church. May the God of Elijah speed the work, that his saints may take and possess the kingdom under the whole heaven.

JOHN H. HOAGLAND.

New York, Dec. 1847.

J. SHERWOOD'S TESTIMONY.

As a disciple of the Lord Jesus Christ, and of his anointed shepherd, I can say in the language of the inspired apostle Peter, to the strangers scattered abroad throughout Christendom in this day of judgment, Elect according to to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ, Grace unto you and peace be multiplied.

Inasmuch as this is the day of judgment, the dispensation of the fulness of times, according to the word of the Messenger of the Lord of Hosts, Brother Samuel S. Snow, who has been raised up by a miracle of God's grace, and sent as an intercessor against an unholy, apostate church, but in favor of the Zion of God, I do testify before God and His Son Jesus Christ and my Brethren, that I do firmly believe and do know that he is the Shiloh of God. Yea, verily, the one to whom the blessed Savior had reference

when he said, speaking of John the Baptist as a prophet, "Nevertheless, he that is least in the Kingdom of Heaven is greater than he."

As I wish to be brief, I shall just state one fact, whereof a number of my Brethren are witnesses. In the month of January, 1844, Brother Snow came to the City of New York and preached at Franklin Hall, Chatham Square.--- The subject was particularly on the Prophetic periods, commencing at the creation, and showing conclusively that the six thousand years must terminate on the tenth day of the seventh month, Jewish time, 1844, corresponding precisely with the ending of the seven times of Gentile rule, and the 2300 days of the Prophet Daniel, and all subsequently agreeing with the Parable of the ten virgins.

And thus the Midnight Cry was given by him first, and then by the virgins as they awoke from their slumbers: for they all, both wise and foolish, slumbered and slept. And it was that *mighty Cry*, as when a Lion roareth, that awoke them. Yea, he is the special friend of the Bridegroom, the prophet that the Lord our God was to raise up unto us, like unto Moses. And it shall come to pass, that every soul that will not hear [obey] that prophet in *all* things whatsoever he shall say, shall be destroyed from among the people. All this has been shown to me, by the Lord's Anointed Shepherd, for I can say of a truth, as the man in the gospel said, one thing I know, whereas I was blind, now I see.

Blessed be God, there is abundance of scripture testimony concerning the Messenger of the Lord, that I might produce, but must omit here. I would say in conclusion, let all that have ears to hear and hearts to understand, come and take of the water of life freely; for there is an exhaust-

ible fountain now open to the house of David, (the Lord's shepherd,) and to the inhabitants of Jerusalem; so that all who love these precious truths, namely, that the times of the Gentiles are ended, the mystery of God is finished, the the Master of the House hath risen up and shut to the door, Jesus Christ is King of kings and Lord of lords, ruling the nations with a rod of iron, and soon He will dash them in pieces as a potter's vessel, all such I say, will come and receive instruction at the mouth of the Messenger of our King, who is with us and we are with him and are his witnesses. For all which blessings we would render heartfelt gratitude and praise to God, to whom be glory, now and forever. Amen.

This is from one of Joshua's fellows, by the favor of God.

JOHN SHERWOOD.

December, 1847.

A. A. GILBERT'S TESTIMONY.

To those who love the Lord Jesus Christ with all their heart, and, consequently, are sealed unto the day of redemption.

By the grace of God, I attempt to add my feeble testimony to the great and glorious things which God hath revealed in these last days, in which the river of the water of life flows out from the sanctuary; of which things the prophets of old did speak and write, and which I am permitted, for Christ's sake, to look into, by having received the gospel of Jesus Christ, that my sins might be blotted out in the times of refreshing which have come from the presence of the Lord, in which I have received the day-

star in my heart, which is the truth concerning the messenger of the Lord of Hosts, in the spirit and power of Elijah.

As certain as their is a God in heaven, and as the Bible is a revelation from him to man, so surely do I know that Brother S. S. SNOW is he who was to come in the name of the Lord. And I give thanks to God, to whom belongs all pure and holy praise, that he has counted me, who am the least of all saints, worthy to sit down with his beloved children at the marriage supper of the Lamb; that with them I may eat the flesh of kings, of captains, and of mighty men, and the flesh of all men, both free and bond, both small and great. I praise the Lord that he has given me an appetite for this supper, that I might relish the food, and rejoice in the vengeance which he is executing upon the wicked, in this great day of judgment. And when I say *the wicked*, I do not mean merely those who make no pretensions to religion, but those multitudes who falsely and blasphemously take upon themselves the blessed name of Christ, and are most abominable in the sight of God.

But, O! the joy and peace that I experience; yea, the heavenly light that beams upon my soul, since the day-star arose in my heart. It is truly inexpressible. But, not as the Babylonians say, "when this tongue is palsied in death," but when I awake in the likeness of my blessed Lord and Master, being clothed with immortality, then indeed, and not till then, shall I be able fully to express the riches of the glory which God has revealed unto me.

The Lord Jesus Christ, the great Master of the house, has risen up and shut to the door. He has been crowned King in the heavens, and is now ruling the nations with a rod of iron; and, glory to God, he will soon consummate that rule by dashing them in pieces like a potter's vessel.—

Before him all the nations of the earth are now set in judgment, and he is separating them, by his word, by his Spirit, and by his messenger, one from another, as a shepherd divideth his sheep from the goats. And there are one hundred and forty-four thousand now on the earth, who shall never taste a literal death, but shall be gathered and sanctified by the word and spirit of judgment, standing complete in Christ, upon the symbolic sea of glass mingled with fire, ready for translation.

Then look up, and lift your heads, ye children of the Bride, for your redemption draweth nigh. Come out of Babylon, and mount the chariot of Elijah, even the chariot of fire. For none but those that can ride upon the whirlwind, through an ocean of fire and blood, can ever see the King in his beauty.

On this altar I have laid all that I have and am—life, reputation, friends, possessions, body, soul and spirit, a living sacrifice, holy, acceptable unto God; yea, even all my hope of Eternal Life, have I consecrated to God, upon the altar of this truth. And I am fully determined, the Lord being my helper, never to flinch or falter, or to lower the standard in the least, to accommodate any one, let who will be crushed by the power of these mighty truths. For it is just as impossible for any soul to be saved in this day, without the antitypical Elijah, as it was in the gospel day, to be saved without Christ. And I praise the Lord, that he has not only clothed me with the spirit of the Lamb, but also with the spirit of the Lion, which is the spirit of Elijah. And my prayer to Almighty God, the Maker and Ruler of heaven and earth, is, that he will roll on the car of his judgments, and destroy all the wicked from the earth.

December, 1847.

ANSON A. GILBERT.

THE IMMORTALITY OF THE SOUL.

The doctrine of the immortality of the soul of man lies at the foundation of the various systems of theology that, at the present day, are taught in the schools, and in the nominally Christian church. This assertion needs no proof: as no one, who is in the least acquainted with the nature of the subject, and with the facts in the case, will presume to deny it. Indeed, so closely is this doctrine interwoven with the different creeds of the church, and so essential an element is it in their very foundation, that they cannot be separated, and with it they must stand or fall.

But notwithstanding this is so, and, therefore, the minds of many may be shocked at anything like a denial of this their darling and fundamental dogma, I shall prove, both from reason and the word of God, that the sentiment or doctrine that the soul of man survives the body at death, and continues to exist in a conscious state of happiness or misery, is utterly false and of mischievous tendency.

"Infidelity!" cries the sectarian bigot, "he denies a future state of reward and punishment." Well, before I go further, I will show that the very fact that the immortality of the soul is regarded as indispensably necessary to a future state of conscious being, proves the doctrine to be mischievous in its effect, inasmuch as it bases all hope of eternal life and blessedness upon a false foundation. The gospel that was preached by Christ and his apostles does not make the hope of the Christian to depend, for its consummation, upon death and the soul's immortality, but upon the resurrection of the dead. In Luke xx. 37, 38, our Lord says, "Now that the dead are raised, even Moses

showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.—For he is not a God of the dead, but of the living.” Here we are taught by him who cannot lie, that inasmuch as the Lord is the God of Abraham, Isaac and Jacob, and yet he is the God of the living, and not of the dead, those ancient patriarchs named, who were dead, must live again. The declaration, “I am the God of Abraham,” proved that Abraham must rise from the dead, “for,” said Jesus, “all live unto him.” But if the souls of Abraham, Isaac and Jacob were then in conscious existence, is it not perfectly evident that the Lord was their God without their resurrection? Most certainly. But as it was necessary that they should rise from the dead to prove it true that he was their God, it follows that they were not then in existence.

Again, in John vi. 39, Christ declares, “And this is the Father’s will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” And in Luke xiv. 14, he says, “for thou shalt be recompensed at the resurrection of the just.”—Thus taught our Lord Jesus Christ, and whoever teaches a contrary doctrine is antichrist. The apostles also, in all their teachings, made the second coming of our Lord and the resurrection of the just, the grand theme—the only blessed hope. To the Athenian philosophers, Paul seemed to be “a setter forth of strange gods, because he preached unto them Jesus and the resurrection.” And in 1 Cor. xv. 16—18, he declares plainly that if the dead rise not, the faith of the gospel is vain, and that “they also that are fallen asleep in Christ are perished.” But if the soul be immortal, how does it follow that they who sleep in Christ are perished, even though the dead were not to rise? Can

any theological soothsayer inform us? Certainly the sleeping saints are not perished if they are in a state of consciousness and bliss. Therefore the coming of the Lord and the resurrection is the only hope of the children of God; and whoever teaches that the soul is immortal, and that the Christian enters heaven at death, preaches another gospel, and comes under the apostle’s malediction, to which I heartily respond, “Let him be accursed.”

Thus we see that the theology of the schools and the professing church, and the teachings of Christ and his apostles, are directly opposed to each other. The gospel of Christ places the hope of the church upon the foundation of “Jesus and the resurrection,” while scholastic theology places it upon the immortality of the soul. And as the teaching of this other gospel is calculated to make the true and only hope regarded as of no consequence, or, at most, of but secondary importance, it is, in its natural and necessary tendency and results, evil and evil only. And therefore the doctrine is false. For no doctrine can possibly be true that exerts the pernicious effect of lessening the value and importance of the true foundation or object of the faith and hope of the believing child of God. So then, let the gospel taught by Christ and his apostles stand, while the false gospel of a heaven at death, “beyond the bounds of time and space,” taught by theological *diviners* and *neeromancers*, falls to the ground with all who preach it.

But it is said that if the human soul be not immortal, man is no better than a beast. To this I answer, that if we are to understand that a *living* man is not above a beast, it is not true, nor does any such conclusion follow from the doctrine which I teach. There is just as much superiority in a living man above a living beast, as there

is a greater degree of the likeness of God, and no more.—The faculties of the mind of man are superior to those of the brute: but this does not prove his immortality, any more than the fact of the superiority of the mind of the dog to that of the snail proves the immortality of the dog.—But as it regards a *dead* man, it is true that he is not superior to the brutes. To this agree the words of the Book of inspiration. See Ecc. iii. 19, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast: for all is vanity." Again, Ecc. ix. 5, "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." And thus, by the unfailing word of God, it is proved that a dead man is no better than a dead beast: and that without the resurrection there is no reward after death. But inasmuch as the saints who are sleeping shall rise again to eternal life and glory, God is not ashamed to be called their God. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." *Even so* means in the same manner. *There is no other way.*

How false and foolish, in the light of God's blessed truth, appear the notions of those who imagine, with the poet that, to the Christian,

Death is the gate to endless joy,
And dying is but going home.

How absurd and ridiculously horrible the description given by Watts, of a soul descending to its place of eternal torment among the damned, after having first ascended to heaven to be judged!

Then swift and dreadful she descends
Down to the fiery coast,
Among abominable fiends,
Herself a frightened ghost!

Such is the miserable trash that has been palmed upon the people by theological quacks, in the name of Christianity. Thus have even the sheep of Christ's fold, in time past, been led astray and fed with spiritual poison. And, as a consequence, how often have weeping friends stood around the bed of the dying, and, as soon as the last agony and the last gasp were over, have exclaimed, "He knows more than all of us now," whereas the word of God plainly declares, "The dead know not anything." Nothing can be more clearly or positively taught, than the scriptures which I have cited, prove the entire unconsciousness of the dead. And nothing is more certain than that a future state of existence depends, not in part, but altogether, upon the resurrection of the dead.

But it will be asked if the scripture does not say, when speaking of death, "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." It does. But what is the spirit? Certain it is, the spirit is not the soul: for Paul declares, in Heb. iv. 12, that the word of God divides asunder *soul* and *spirit*. And in 1 Thess. v. 23, he says, "I pray God your whole *spirit* and *soul* and *body* be preserved blameless, &c." So then, if the spirit be immortal, it does not prove the immortality of the soul, any more than of the body. The Hebrew word is *ruach*, the Greek, *pneuma*; and both are rendered, by translation, *air*, *wind*, *breath*, or *spirit*, and, as applied to man the word signifies the principle or power of life. The word of God informs us, Gen. ii. 7, "And the Lord God formed

man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Surely this does not teach us that man was made in two distinct parts, and then joined together. Nor does it teach that a part only of man was formed from the dust. It was man—the whole man; though, until the principle or power of life was imparted from God, he was not a living man.—As a beautiful and glorious piece of machinery, perfect and complete in all its parts, he needed nothing but the motive or propelling power applied, to put this perfect mechanism in motion, to constitute him a moving, sentient, intelligent, reflecting, acting being;—in short, "a living soul." Such he became when the life-giving God breathed into his nostrils the *ruach*, or spirit of life. And when the dust returns to dust, that principle or power, imparted from God at first, is withdrawn: and thus it "returns to God who gave it."

Thus we see that so far as the material or substance, of which man was originally formed is concerned, it is, as Paul declares, "of the earth, earthy;" and that the same man who was formed of the dust became a living soul, in consequence of having the spirit or principle of life imparted from God. The spirit of life was imparted at first, and continued afterwards, in the breath inhaled from the surrounding atmosphere. The life is in the blood, which is kept in its healthy and active state by the breath; and from the blood, life, motion and the power of thought, are imparted to all the various organs of the human frame. And it is this animal life, which is in the blood, and which calls into action the brain and nervous system, producing all the phenomena of thought and motion, and this alone, that constitutes man a living soul. It follows, therefore, that at

death, when the spirit or breath of life, which is the motive power, is withdrawn, man ceases to be a living soul.—Then everything that appertains to man is resolved into its original element, the dust returns to dust, the power of life returns to God, the soul, i. e. animal life, is extinguished, and if there be no resurrection there is no future life.—Inasmuch, then, as the spirit returns to God who gave it, and as the human soul cannot continue to exist without the presence and life-giving power of the spirit, the soul is not immortal.

The apostle declares that "the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Thus teaches the whole word of God. We are clearly taught that death entered the world only by means of sin. It is man's universal punishment for his rebellion against God. Had he never sinned he never would have died. But does he die and thus ascend to heaven, in consequence of sin? Is the Christian indebted to the devil, by whom came sin, and who, as the Word declares, hath the power of death, for the privilege of going to heaven? And is the soul, after it has enjoyed the bliss of heaven, or suffered the woes of hell, for ages, to return to the earth to be judged? O damnable folly!

S. S. S.

December, 1847.

ESAU AND JACOB.

There is no subject contained in the blessed Volume of the word of God, which is more fruitful and instructive than the typical history of the two sons of Isaac, with the

prophecies concerning the two classes which they represent, in the history of the church of Christ.

That Isaac himself represents the church is evident.—We are assured by the word of inspiration that all those ancient examples are delivered to us in a figure, and were written for the admonition of those upon whom the ends of the world, that is, the closing up of the ages or periods of time, are come. And Paul, in the fourth chapter of his epistle to the Galatians, shows clearly that Ishmael, the son of Hagar the bond-woman, typically or allegorically represents the unbelieving and rejected Jews, while Isaac prefigures the church of Christ, from among both Jews and Gentiles: saying, in verse 28, "Now we, brethren, as Isaac was, are the children of promise." Nothing can be plainer or more conclusive than this. The house of Isaac is, therefore, the professedly Christian church, consisting on one hand, of hypocrites, who constitute the great majority, and who, by means of talent, wealth and learning, coupled with the subtlety of the serpent and the ferocity of the tiger or the wolf, have borne rule; and on the other, of the children of God, who have ever been few in number, a *little flock*, scattered among wild beasts, ruled with force and cruelty by hireling shepherds, despised and oppressed.

But a day has come, of manifestation and retribution.—And as the *twin brothers*, Esau and Jacob, were born unto Isaac, so in the closing up of the age, when the mystery of the gospel to the Gentiles is finished, and the number of the elect of God is completed, *two classes* are born or manifested from the church, in fulfilment of our Savior's parable of the ten virgins. He gave that parable in answer to a very important question propounded by his disciples, What shall be the *sign* of thy coming and of the end of the

age? And it is certain that its complete fulfilment constitutes the manifestation of the sign. But inasmuch as the sign must be given in advance of the personal presence of the Lord from heaven, every part of the parable is fulfilled before the Lord himself shall descend. Therefore the shutting of the door, which is the ending of the age, must precede the Lord's personal coming to his people on earth. This is evident also from the very language used by Christ. He says that *afterward* the foolish virgins came, calling in vain for an open door. This necessarily implies that time elapses after the age has ended and the door is shut, which is employed by the hypocrites, in fruitless prayers for the favor of Him who has withdrawn himself from them forever. How much like Esau, who, after having sold his birthright to Jacob, sought the blessing carefully with tears, but was rejected, and found no space for repentance, and could not change the fiat which had gone forth.

Esau and Jacob were twins. Though Esau was the first-born, and the birthright, that is, the greater blessing, was his, yet the hand of Jacob took hold on the heel of his brother. A most striking figure, not only of the subsequent history of these twin brothers, but of the two classes brought forth from the church, at the end of the world or age.—Look at the signification of their names. Esau signifies, he that *finishes* or makes an end: Jacob signifies, he that *supplants* or undermines, or, the heel. And after Esau had sold his birthright, and Jacob had craftily undermined him and obtained the blessing, Esau in agony of expiring hope cries out, "Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my

blessing." So has it been in the end of the age. One class have been brought forth, who have finished—have made *an end*. They are the "end of the world" people. But another class was brought forth, who, though at first they were a little behind, were first at last. Thus teaches our Divine Master, "The first shall be last, and the last, first." They took hold upon the heel of the other class, and by their strength they have had power with both God and men, and have prevailed. It is true they are *supplanters*. They have undermined their elder brethren. But although the house of Esau dislike it much, God is not displeased; for it is according to the counsel of his own will. Listen to his word, Mal. i. 2, 3, "I have loved you, saith the Lord.—Yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother? saith Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Amen. Let Esau perish; but let Jacob be blessed, and live forever.

Esau proclaimed the end of the world in 1843. This was his time, but not that of Jacob, or of the God of Jacob. So while Esau's time glided gently by, and the Bridegroom tarried, both Esau and Jacob were for a short time slumbering and sleeping. But the Lord had said, "Go, set a watchman, let him declare what he seeth." And what did that watchman see? He saw a chariot of asses, and a chariot of camels. The asses are the stubborn, stupid, sluggish house of Esau: [the Millerites:] the camels, are the willing, active, laborious house of Jacob, who supplant the Millerites, and obtain the blessing: for God hath loved them.

But if Esau and Jacob, the foolish and the wise, the asses and the camels, slumbered and slept, who gave the MIDNIGHT CRY? That is the great question. Again and again

is that great question, in substance, asked by the Lord of heaven and earth? Surely it must be that watchman who was set by divine appointment, and who hearkened diligently with much heed, and who cried as a lion, "My Lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights." That watchman neither slumbered nor slept. Had he done so, as J. V. Himes declared he himself did, he would have been dismissed with the curse of the Lord, as an unfaithful servant—a treacherous dealer. But no. While all the virgins were slumbering and sleeping this friend of the Bridegroom was wide awake, sticking closer than any brother. And when the question arose from Seir, the mount of Esau, i. e. the mountain or house of the Millerites, "Watchman what of the night? Watchman, what of the night?" the answer was ready upon that watchman's tongue—"The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." And on the tenth day of the seventh month, 1844, the gospel sun went down at noon, and the earth was darkened in the clear day. A dreadful night has come upon Esau, for the door is shut, and he is in outer darkness, looking for light, but in vain: the Lord turns it into the shadow of death and makes it *gross darkness*.—But, blessed be the God of Jacob, light is sown for the righteous, and gladness for the upright in heart. Jacob's sun shall no more go down, nor his moon withdraw itself: for the Lord shall now be his everlasting light, and the days of his mourning shall be ended.

The prophet Esdras inquired of the Lord, "What shall be the parting asunder of *the times*: or when shall be the end of the first, and the beginning of that which followeth?" And the answer was this, "From Abraham unto Isaac,

when Jacob and Esau were born of him, Jacob's hand held from the beginning the heel of Esau. For Esau is the END of the world, and Jacob is the BEGINNING of that which followeth. The *hand of man* is betwixt the heel and the hand." And it is that *man's hand* that has written the doom of Babylon upon her palace walls. And Esau, who in the sign or sample represents Babylon, has come to his end. His days are numbered and finished.—They ended in 1844, when he sold his birthright to Jacob. And now he is weighed in the balance and found wanting: and the word of God declares that, "That which is crooked cannot be made straight: and that which is wanting cannot be numbered." He is counted no more.

From 1840 to 1843 was the *beginning* of the great advent movement. This was the universal proclamation of the gospel of the kingdom, which, according to the testimony of our Lord Jesus Christ, was to be preached in all the world, for a witness to all nations. In this work Esau was the leader. And the work prospered in his hand, as it is written in Gen. xxv. 27, "Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." The *field* is the *world*. And all the energies of soul and body, of that class represented by Esau, were engaged in laboring for the world. They had very great love for sinners: indeed, they loved them much more than they loved the Lord or his saints. And still they say, "I have loved strangers, and after them I will go." But the Lord declares that though they follow after their lovers, they shall not overtake them. A mighty change has taken place, and the vintage fails, the gathering does not come.—There shall be no grapes on their vines, nor figs on their fig-trees; and the things which the Lord had given them

are departed from them, and they shall find them no more.

The scripture says that Jacob was preparing pottage for himself; and as Esau came from the field, being faint from labor and want of food, he said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom," that is, *Red*. Jacob proposed to give Esau food in exchange for his birthright, and Esau, regarding himself as on the point to die, and considering his birthright of no value, sold it to Jacob, and in return received bread and pottage of lentiles, which he greedily devoured and went his way. Thus did that elder brother, that *man of the field*, despise his birthright.

This typical transaction has been completely fulfilled.—In 1844, when Esau's time had gone by, and Millerism was losing all its power and influence, the leading adventists, as they began to return from their labors in the field, were faint from want of food. Their time having passed, which gave them all their power, and without which they could not live, they were on the point to die. But they soon found the class who had taken hold on their heel, yea, who had even struggled with them in the womb for the mastery, preparing food for themselves; and they soon began to cry from mount Seir, "Watchman, what of the night? Watchman, what of the night?" The watchman whom the Lord had set in Jacob, and who was Jacob's leader and representative, was prepared to feed famishing Esau; but could do it only on condition that instead of Esau leading Jacob, Jacob should lead Esau. In other words, that the birthright should be transferred from the elder class to the younger, as it was said by God himself before the twins were born, that his purpose according

to election might stand, "The elder shall serve the younger." The leaders of the advent bands, caring more for something that would satisfy their hunger and give them strength to labor a little longer in the field, and thus be the means of gathering more sinners, than they did for the birthright of the *first-born*, agreed to the transfer, and *came in behind*.

But since these things were done, and we the house of Jacob, through the wisdom of God, have managed to obtain the great and glorious blessing of the first-born sons of God, the house of Esau are sorely displeased. Not only so, but their valiant ones are crying without, in outer darkness; the ambassadors of peace are weeping bitterly. On the tenth day of the seventh month, 1844, which was the time appointed by the authority of Almighty God, the door of salvation for the world was shut: and Esau, whose portion is of the world, and with the world, is shut out forever. And now let the house of Esau, which is also called Edom and Idumea, wail and cry, Oh! my father, hast thou not one blessing for me? Let them knock at the shut door and cry, "Lord, Lord, open unto us!" It will all be in vain. They are too late, too late! Their birthright and their blessing are gone forever.

But Jacob shall be blessed. Jacob shall rejoice. Jacob shall overcome and be surnamed Israel, i. e. a prince with God. For though Esau is carnal, Jacob is spiritual: and the spirit shall devour the flesh. And while all the carnal are melting away, in this great day of the wrath of God, the spiritual shall live, and not die. Yea, the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any re-

maining of the house of Esau; for the Lord hath spoken it. Saviors have come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

Look at the awful denunciations against Edom, which are contained in the word of Jehovah. The Psalmist prays thus, "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof." Thus have treacherous adventists cried out against the Zion of God. And may the Lord reward them according to their works. He has declared by his servant Isaiah, in chap. xxxiv, that he hath a sacrifice in Bozrah, [which is Edom's chief city,] and a great slaughter in the land of Idumea. For it is the day of his vengeance—the year of recompenses for the controversy of Zion. Read also what is said in Jer. xlix, concerning Edom, and compare it with Ezek. xxv. 12–17, and the vision of Obadiah, and then compare the whole with the present character and condition of fallen Millerites. Ah! well may they tremble and weep for their dreadful doom. It is not in vain that an AMBASSADOR has been sent among the nations, with a message from God to his people, saying, "Arise ye, and let us rise up against her in battle." And the Lord God saith, "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be *cut off forever*." This doom is just. For truly, as in the type, so in the antitype, they have stood on the other side in the day that *strangers* carried captive the forces, and foreigners entered into the gates of Jacob. Yes, in the day of our calamity, when we were so sorely disappointed, and were left among strangers, in distress and mourning and destruction, our brethren of the advent ranks were of the enemy, standing in the cross-way, to cut off those of us

who were escaping, and making a covenant of peace with the enemies of our faith by confessing and declaring it to be of the devil. But their reward shall return upon their own head. They shall gnash with their teeth, and melt away.

The house of Esau, or apostate adventists, are, however, only a *sign* or *sample* of the majority of fallen, accursed Christendom. And while God declares that his sword shall be bathed in heaven, and shall come down upon Idumea to judgment, he also declares it shall come upon all whom he hath cursed. Then woe to all the carnal—to fallen Millerites, to fallen Babylon the professing church, and to a wicked world. But the Lord hath redeemed his servant Jacob. And when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

S. S. S.

December, 1847.

THE TWO HOUSES OF ISRAEL.

The history of Israel according to the flesh, as given in the word of God, is intended as a system of types, foreshadowing the spiritual things that were to transpire in the church of Christ, which is Israel according to the spirit.—Every prominent event which is recorded in that history, has its corresponding event in the history of the church, fulfilling it as a type. And all those glorious promises contained in the prophetic scriptures, are to be fulfilled to Israel according to the spirit, as the apostle Paul testifies, "For they are not all Israel, who are of Israel: neither because they are the seed of Abraham, are they all children:

but, In Isaac shall thy seed be called. That is, the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." But who are the children of the promise? Paul says to the Galatians, who were Gentile converts, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of *many*; but as of *one*, And to thy *Seed*, which is Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—This is plain enough for any who have eyes to see. None but the *carnal* will rob the true children of God of those exceeding great and precious promises, to give them to the children of the flesh. It is not meet to take the children's bread and cast it to dogs.

It is true that many of those promises by the prophets, of the gathering of Israel and their national prosperity and glory, were to have a literal application and fulfilment to Israel according to the letter. But so far as the letter of those promises is concerned, they were all fulfilled before our Lord's first coming. The middle wall of partition between Jew and Gentile was then broken down by Christ, and cursed is every one who attempts to build it up, by making a distinction where God makes none. Such are antichrist: for they set themselves against the work of Christ, accomplished by his death, and the preaching of the gospel to the nations. True to their anti-christian character, they seek to rob Christ of his glory, and his people of their inheritance. And such are most of those at present composing what is called the Christian church.

But the promise concerning our adored Lord and Savior, to Mary his mother by the angel Gabriel, shall stand.—“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” The everlasting kingdom of Christ and of God shall be established under the whole heaven, and the saints of the Most High shall possess it: for the Lord hath redeemed Jacob, and will soon glorify himself in Israel.

David reigned first in Judah; and afterward over all Israel. And the kingdom of the house or lineage of David continued over the twelve tribes until the days of Rehoboam the son of Solomon. Then the ten tribes revolted, because they could not bear the rigor with which he declared he would rule them, saying “My little finger shall be thicker than my father’s loins. My father loaded you with a heavy yoke, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.” The answer was, “What portion have we in David? neither have we inheritance in the son of Jesse: to your tents O Israel: now see to thine own house, David.” And our Lord sprang out of Judah, of the house and lineage of David. He was the son of David according to the flesh, and the rightful heir of David’s throne in Jerusalem. But the promise was not according to the letter, but according to the spirit. Jesus himself declared his kingdom was not of this world. That is, it is not an earthly kingdom, as was that of the kings of Israel according to the flesh, but a spiritual, heavenly kingdom. And when they would take him by force, to make him a king,

he left them, and went away, beyond their reach. And though, as it was written by Pilate, This is the King of the Jews, yet “he is not a Jew, who is one OUTWARDLY.”

The gospel was preached first to the Jews. John the Baptist was sent them only. So also was Jesus, who expressly declared, “I am not sent but to the lost sheep of the house of Israel.” And when he commissioned his disciples to go out and preach and perform miracles, he commanded them thus, “Go not in the way of the Gentiles, and into any village of the Samaritans enter ye not: but go rather, to the lost sheep of the house of Israel.” The reason of this was, that Christ was made under the law; and the legal, or Mosaic dispensation did not close till Christ nailed the hand-writing of ordinances to his cross. Then the salvation of God went unto the Gentiles, and both Jew and Gentile were placed upon the same ground; God having concluded them all in unbelief, that he might have mercy upon all.

But Christ was not yet a King in fact, although he was by right. The Jews had said, Away with him! and had joined with the Gentiles, in his condemnation and death.—But God raised him from the dead, and set him at his own right hand, from thenceforth expecting till his enemies should be made his footstool. The Nobleman had gone into the far country, to receive for himself a kingdom, and to return. And on the tenth day of the seventh month, 1844, he was crowned King, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him.

But as David began his reign in Judah, so did our King Jesus. And the kingdom must be established, according to the type, first in Judah, at Jerusalem, and then over all

Israel. There must, therefore, be two houses of Israel according to the spirit, to correspond with the two houses of ancient Israel. And in Hos. i. 11, the Lord says, "Then shall the children of Judah and the children of Israel *be gathered together*, and appoint themselves *ONE HEAD*, and they shall come up out of the land; for great shall be the day of Jezreel." This name, *Jezreel*, is full of meaning.—It signifies, *the seed of God*. And the great day of the seed of God is the day in which all the children of God are gathered from the four quarters of the earth, by the trumpet and the great voice. The hundred and forty-four thousand sealed ones, of all the tribes of Israel, are to be gathered in one fold, and under one shepherd, to stand on Mount Zion, singing the new song of Moses and the Lamb.

This shepherd is spoken of in the 89th psalm, thus, "For the Lord is our defence; and the Holy One of Israel [Christ] is our King. THEN thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him." This David, in the antitype, is not Christ our King, for it is Christ whom the Father thus addresses, while the anointed David is *spoken of*, as one raised up from among the people. And in Ezek. xxxiv, Christ the great King, who is sitting in the throne of his glory, says, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will judge between cattle and cattle. And I will set up *one Shepherd* over them, and he shall feed them, even my

servant David; he shall feed them, and he shall be their shepherd." And in Isa. lv. 4, the Lord says concerning David, "Behold, I have given him for a witness to the people, a leader and commander to the people." He also says, in Rev. ii. 26, 28, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and I will give him the morning-star." The morning-star is David, the angel or messenger of the covenant, as the Lord declares in Rev. xxii. 16, "I Jesus have sent mine ANGEL to testify unto you these things in the churches. I am the root and offspring of David, the bright and morning-star." The word *and*, after David, in this passage, is supplied by the translators, without authority, and should be omitted. It is not Jesus who is the bright and morning-star, but David, who is last named, and who is the witness to the people, the angel to *testify*, and to *lead* the Israel of God into the kingdom which Jesus went to prepare for them. Jesus declares that he is both the *root* and the *offspring* of David. In other words, he is both the Father and the Son of David. He is the Son of David, according to the flesh; but the Father of David, according to the spirit. Therefore David is his son and messenger, the precursor of the rising Sun of Righteousness, the herald of the King of kings.

When our Lord was on earth he asked the Jews this question, "What think ye of Christ? whose son is he?" And they answered that he was the son of David. Said Jesus, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" And no man among them could answer that question. But in this day,

when our Lord speaks *in parables* no more, but shows us plainly of the Father, we perfectly understand the import of that question, though it is veiled from the eyes of the hypocritical church, with her proud and arrogant Reverends and Doctors of Divinity. I rejoice and give unfeigned thanks to my Father God, that he has hidden these things from the wise and prudent, and has revealed them unto babes. Christ was the son of David, according to the flesh; and this the Jews well understood: for they judged after the flesh. But how this could be, and yet David *in spirit* call him Lord, was more than they could comprehend. It is impossible for the carnal to understand the things of the Spirit of God. But those who are led by the Spirit will understand me when I say that David according to the Spirit is the son of Christ, the *man-child* who in this great day of the manifestation of the sons of God, is brought forth by the *travailing woman*, Zion, to rule all nations with a rod of iron, and who is exalted to sit in Jerusalem, the throne of David and the throne of God.

In Jer. xvii. 12, it is declared, "A glorious high throne from the beginning is the place of our sanctuary." This is the sanctuary which, according to Dan. viii. 14, was to be cleansed after the expiration of the 2300 days. Now see Psa. cxxxii. 13-18, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn [kingly power] of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish." This glorious

passage of the blessed word of the Lord shows us with all the clearness of a sunbeam, that in this great day of the gathering of Israel to his chosen Zion with songs and everlasting joy, he raises up David in the spirit to be their shepherd king, and that all his enemies shall be confounded and put to shame.

Again in Hos. iii. 4, 5, we read, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the *latter days*." Compare this with Jer. xxx. 7-9, "Alas! for *that day* is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them."

As David according to the flesh began his reign in old Jerusalem, which was the capital of Judah according to the letter, so David according to the spirit must begin his reign in spiritual Jerusalem, the capital of Judah according to the spirit. To this agree the words of the patriarch Jacob, which he spake in the spirit of prophecy, when he told his sons the things that should befall them in the *last days*.—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." The word Shiloh signifies *he who is sent*; and as Jesus of Nazareth was

sent to the Jews or tribe of Judah according to the flesh; so is his son and messenger sent to the Jews or the tribe of Judah according to the spirit, *i. e.* to Adventists. Jesus came to his own, and they received him not: but to those *few* who received him he gave power to become the sons of God. So also in this day has the Shiloh of the King of kings and Lord of lords been sent to his own, and they, as a body, have rejected him, and thus have crucified the Son of God afresh, and have put him to open shame. But those *few men* of Israel who have with the heart received him, have also received power to become the sons of God in a peculiar sense, in this great day of manifestation and *translation*. They are delivered from the power of death, and shall, with their king and shepherd David, rule the nations with the iron rod, and trample them down as the mire of the streets. Praise ye the Lord!

Unto Shiloh, who springs out of Judah, was the gathering of the people to be. And under the dominion of this spiritual David, who rules the house of God with a rod of an almond tree, and the nations with a rod of iron, shall the whole house of Israel be gathered to mount Zion.—Jer. xxx. 3, 21, 22, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And their nobles shall be of themselves, and their GOVERNOR shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for *who is this* that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God." See also Jer. l. 4, 5, "In those days, and in that time, saith the Lord, the children of Israel shall

come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God.—They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." It is evident that these promises are to be fulfilled in the last days. Therefore it is in the last days that the true children of God are to be gathered in one, and the everlasting covenant, *i. e.* the restored word of God, is to be delivered to them by Shiloh, the *angel of the covenant*.

The two houses, Judah and Ephraim, or Israel, are to be joined together in this great gathering, and become *one*.—They became two by the revolt of Israel from Judah and from Judah's sceptre. In other words, the two houses were separated by the revolt of the churches from those who proclaimed the standard truth, the coming and kingdom of Jesus Christ. In the camp of ancient Israel, Judah led the van, and bore the standard of the Lion. And in the proclamation of the everlasting gospel of the kingdom, from 1840 to 1843, the standard of Judah's Lion was borne aloft by Adventists, while an angel was flying through the midst of heaven, crying, "Fear God, and give glory to him; for the time of his judgment is come." And in 1844 the messenger in the spirit and power of Elijah, under the solemn oath of the everlasting gospel or covenant, declared that the time should be no longer than to the tenth day of the seventh month. Then was the heaven shut up, and there shall be no rain to any but those who come up to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles. After that great crisis the covenant with all the people was broken. See Zech. xi. 10. Not only so, but the brotherhood between Judah and Israel was

also broken. See Zech. xi. 14. And it is utterly impossible that that breach should ever be healed by the gospel to the Gentiles. It has lost its power forever. The closing message of that gospel, proclaimed from Judah, the house of Israel rejected. The ten tribes of old cried, "What portion have we in David? neither have we inheritance in the son of Jesse." And so did the churches say, "What have we to do with this doctrine of the end of the world and the coming of Christ? neither have we inheritance in such a kingdom: to your tents, O Israel." Thus they turned away their ear from hearing the word of the Lord, and their prayers have become an abomination. It is for this cause that the brotherhood between Judah and Israel was broken.

But the times of restitution have come. And though the dispensation of the gospel to the nations has closed, the dispensation of the fulness of times is opened: and a fountain is opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Then turn ye to the strong hold, ye prisoners of hope: for the Lord this day declares he will render double on behalf of his people, when he has bent for himself Judah his battle-bow, filled the bow with Ephraim, as arrows, and thus raised up the sons of Zion against the sons of the Greeks, the Gentiles; and the Lord shall be seen over them, and his arrows shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with *whirlwinds of the South*. Judah and Ephraim shall be joined together as bow and arrows, thus constituting God's battle-axe and weapons of war. What the gospel dispensation could not do, because of its weakness and inefficiency, shall be accomplished by the perfect dispensation of judgment. The brotherhood

shall be restored between Judah and Israel. See Isa. xi. 12—14, "And he shall set up an Ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west: they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." The Philistines proper are the spiritualizers or mystics, who deny the personal return of Christ to the earth. This is the last form of antichrist. Edom signifies fallen, accursed Millerites, Moab represents the Calvinistic portion of Christendom, and Ammon the Arminian. These shall all be overthrown, disinherited and destroyed by Jezreel, the children of God from among the adventists and from among the churches and nations, in this great day of their inheritance.

The vision of the valley of dry bones, given in the 37th chapter of the prophet Ezekiel, is a most striking and perfect representation of the present condition of the people of God. Many suppose it a prophecy of the literal resurrection of the dead; but that is a great mistake. It is true a resurrection is described: but it is used as a figure. And the figure is a most perfect one, and one that is often used by Paul in his epistles, to represent the raising up and quickening which believers in Christ had received by the power of the Holy Spirit, who before were dead in trespasses and sins. In a similar manner the figure is used by the prophets in describing the raising up and exaltation of the church of Christ, the Zion of God, by the life-giving power

of his Word and Spirit, when the times of the Gentiles are fulfilled, by whom she has so long been trodden down.—And what shall the receiving of Israel be but life from the dead? Nothing else, surely. But as we shall not all sleep, we cannot all have a literal resurrection. Therefore the resurrection of the living church is symbolical or figurative; and it is this that is described by Ezekiel, as it passed before him in vision.

As proof that this is so, look at verse 4, "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." It would be the most perfect folly to suppose that God commands his messenger or his people to call upon dry bones reposing in grave-yards, to hear the word of the Lord. They would never hear without a resurrection: and it is not thus that God will raise the dead. Job declares that till the heavens be no more they shall not awake, nor be raised out their sleep. Paul also teaches that the dead in Christ shall arise when the Lord himself shall descend from heaven. It is thus, by the personal manifestation of our King, when the heavens or churches are no more, that the sleepers in Jesus shall be brought to be with him.

But again, look at verse 11, and you will find that these dry bones of the valley can not only hear the word of the Lord, but can also speak. "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." The dry bones in these graves, which can hear and speak, are the whole house of Israel, that is, the whole church of Jesus Christ. In these days of Elijah, when the heaven is shut up, and there is no rain in the earth, the scattered and peeled people of God are in this dead and dry and apparent-

ly hopeless state: but let them not despair. They are prisoners of hope: therefore let them hear the word of the Lord and come forth from the charnel-houses where they are entombed, and receive the word of Christ's anointed messenger, and the Spirit, ere long, shall be poured upon them from on high. Then shall Israel bud and blossom, and fill the face of the world with fruit.

From the 15th verse to the end of this chapter we have a further illustration of this great and glorious subject, by the figure of the two sticks. On one stick is to be written, "For Judah, and for the children of Israel his companions." On the other, "For Joseph, the stick of Ephraim, and all the house of Israel his companions." And these two sticks are to be joined together in one stick, and to become one in the hand of the Prophet. In explanation of this the Lord God says, "Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand." He then proceeds at length to apply the figure, from the 21st verse to the end of the chapter, a portion of scripture containing exceeding great and precious promises, which are now becoming due, and which shall soon be realized, for God is faithful to his word. A remnant shall be gathered from among the people who have never been known as adventists and joined with us: for Joseph is a fruitful bough by a well, whose branches run over the wall that has separated Israel from Judah. It is true Joseph has been envied and hated by his brethren. "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands

were made strong by the hands of the mighty God of Jacob. From thence is the SHEPHERD, the STONE of Israel."

Thus shall the two houses of Israel according to the spirit be gathered in one, under the administration of the faithful and wise servant whom his Lord hath made ruler over his house, and who is called Eliakim in the 22d chapter of Isaiah. The Lord promises to fasten him as a nail in a sure place, and that he shall be for a glorious throne to his father's house, that is, to Zion. It is also declared that the key of the house of David shall be laid upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. The day has come, and this promise is fulfilled. I have been called by a miracle of the grace of God, not only to be sanctified and saved, but to be the ruler of the house of God, and the instrument by which the children of God shall be cleansed from all their iniquities, and prepared to receive my coming King and Father.

The key, that is, the power of the house or church, has been given into my hands, and I am ruler over all the earth, as the vicegerent of my Master: and by the power and authority of the Holy Spirit which is thus put upon me, and without which I could do nothing, I have opened one door, and closed another. In other words, I have opened the dispensation of the fulness of times, for the gathering of Israel, and closed up forever the dispensation of the gospel to the world. And soon shall the children of God be gathered to the marriage supper. Already have we a sample from Ephraim; and the ingathering will soon take place, when Zion shall shout the HARVEST HOME.

S. S. S.

December, 1847.

THE SIGN OF THE SON OF MAN.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30.

No argument is needed to prove that the second coming of our Lord Jesus Christ, for the complete salvation and glorification of his people, and the destruction of his enemies, is preceded and attended by signs. But as it regards the nature of those signs, there has been much ignorance and consequent difference of view. Some have stoutly contended that they were all to be understood as relating to the *physical world*, while others, on the other hand, have considered them to be of a *moral and political* character,—the darkening of the sun, moon and stars being intended as figures, by which are represented the overthrow of states, kingdoms and empires.

But no interpretation of those signs that has been given in time past, is strictly correct. That they are not of a physical character, that is, that the darkening of the *natural* sun and moon, and the falling to the earth of those stars that glitter in the natural heavens, is not intended, is absolutely certain to the minds of the reflecting. It would be physically impossible for such things to occur. Those myriads of suns that shine throughout the distant regions of space, can never fall to the earth. Such an idea is preposterously absurd, being contradicted by the most certain and obvious of philosophical facts. Not only so, it is contrary to the harmonious testimony of the word of God. It was not for the destruction of the works of God that his Son was manifested, but that he might destroy the works

of the devil. And in the great day of the wrath of God and the Lamb, when Satan is bruised under our feet, and his works are all destroyed, there will be no occasion for the destruction of the world which God made by the hand of his Son, and pronounced very good. Therefore, as God does nothing without a reason, the physical world will not be destroyed;—the natural sun and moon will not be darkened, nor the natural stars fall from their places in the sky.

Those also who have considered those signs figuratively have been greatly in the dark as to their true character.—The sun moon and stars are not used in the scriptures as figures of political establishments, as states and empires; for *heaven* is not the symbol or figure of the world. The worldly things, in symbolic imagery, are represented by the earth and the sea; but *heaven* is always used as the figure of spiritual or heavenly things: and, therefore, the luminaries of heaven which, according to the testimony of our Savior, are darkened just before his coming, must exist *in the church*.

Our Lord places the fulfilment of these signs at and after the termination of the *times of the Gentiles*. In Luke xxi. his words are given thus, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." From this passage it is perfectly evident that these fearful signs

in the heavens and in the earth, that is, in the church and in the world, occur immediately after the expiration of the times of the Gentiles, when they no longer have power to tread down Jerusalem. Then the rod of the oppressor is broken by the wrathful and righteous judgments of our God who is a consuming fire, and captive Zion is set free. Therefore Jesus says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

So also in Matt. xxiv. Our Lord says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: &c." Nothing can be clearer than the consecutive order in which these things are stated by our Lord.—The times of tribulation to Zion, under the iron heel of Gentile rule, are to end, and then, *immediately*, that is, without any lapse of time, the signs are given which show that the day of the Gentiles is ended, and the day of the Lord and his chosen Zion is come, when God will recompense *rest* to his people, and *tribulation* to all those who have been their troublers.

Jesus says also, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." The closing up of the times of the Gentiles, therefore, and the introduction of the dispensation of the fulness of times, is indispensably necessary to the final salvation of the Israel of God. As without the mission and office-work of Elijah, the Lord declares he would come and smite the earth with utter destruction, the mystery of the gospel to the Gentiles must be finished,

that the Word and Spirit of judgment may be dispensed, for the gathering and perfection of the elect children of God. And while those signs are taking place in heaven and in earth, the nations of the earth who are melting away under the burning wrath of God shall be compelled to see that the Lamb has become the Lion, and is coming in vengeance to destroy them, and to deliver his people Israel.

To this agree the words of the Lord to the prophet Esdras. "Therefore when there shall be seen earthquakes and uproars of the people in the world, then shalt thou well understand that the Most High spake of these things from the days that were before thee, even from the beginning.—For like as all that is made in the world hath a beginning and an end, and the end is *manifest*: even so the times of the Highest have plain beginnings in wonders and mighty works, and *endings in effects and signs*."

But what are those luminaries of the heaven, whose darkening shows that Jesus is the Coming King; and that the redemption of Zion is at hand? By the grace of God who hath sent me to restore all things, I am fully prepared to answer this question. And may the answer reach the heart of every one who reads, and be as a refiner's fire to every child of God, and a consuming fire to every hypocrite. The heavens whose power is shaken in this great day of judgment, are the churches. The luminaries of the church are the Spirit, the written word of God, and the ministry. The sun is the symbol of the Spirit of God, the moon of the written word, and the stars of the ministers.—In the apocalypse Jesus declares to John, "The seven stars are the angels of the seven churches." These angels or messengers symbolically represent the ministers of the whole church, held in the hand of Christ; and the seven

golden candlesticks represent the whole church, consisting in the grand aggregate, of the genuine and the counterfeit—the children and the bastards—Zion and Babylon.

In Rev. xii. we have a description of a great wonder, which appears in heaven. A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. This travailing woman is Zion, the church of the living God. And the sun, with which Zion is clothed, is the Holy Spirit of God, as the Psalmist declares, "For the Lord God is a sun and shield: the Lord will give grace and glory: and no good thing will he withhold from them that walk uprightly."—God has, in time past, poured out his Spirit upon all flesh: but in this day he gives it only to his chosen Zion. It is her glorious sun-light; and her sun shall no more go down, nor her moon withdraw itself: for the Lord is now her *everlasting Light*. Says the prophet Isaiah, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Inasmuch as this is the dispensation of the *fulness of times*, the light of the six preceding dispensations, that is, the Adamic, the Patriarchal, the Noahatic, the Abrahamic, the Mosaic, and the Gospel, are all united in ministering to this dispensation of judgment by Elijah the Restorer; and the burning light of the whole seven converged in one focal point, is poured, in all its glorious effulgence, upon Mount Zion.

The moon is under the woman's feet. In other words, she stands with her feet firmly planted upon the word of God, which reflects the light of the Spirit, as the moon

reflects the light of the sun. See Eph. ii. 20. Upon her head is a crown of twelve stars; that is, the twelve apostles of the Lamb, who stand as the heads, and, therefore, the representatives of the twelve tribes of the true Israel.

The dragon, that is, the devil, stands before the woman, that he might devour her child as soon as he is born.— She brings forth a *man-child* who is to rule all nations with a rod of iron, and who is caught up by the power of God, and seated in his throne. This child is the Son and Messenger of Christ the Mighty God, the Everlasting Father, and is seated in his judgment-seat in Mount Zion, the sanctuary of the Lord.

And this birth or manifestation of the man-child is the appearing of *the sign of the Son of man*. Before him the sun has been darkened, i. e. the Spirit has been withdrawn from the churches and the world. The moon, or the word of God, gives them no light; and the stars of the Christian ministry are fallen to rise no more. But the morning-star of the Everlasting Day has arisen, and Jesus, who now is King upon his throne, by him is *creating all things new*. Amen.

S. S. S.

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