

A. A. Hughes

THE
SIGNS OF THE TIMES,
SHOWING THAT THE
SECOND COMING OF CHRIST
IS AT THE DOORS.

SPIRITUALISM

A FORETOLD SIGN THAT THE DAY OF GOD'S
WRATH HASTETH GREATLY.

STEAM PRESS OF THE REVIEW & HERALD OFFICE.
BATTLE CREEK, MICH.

1859.

S

THE REVIEW AND HERALD
EDITORIAL LIBRARY

CLASS No. 236 Si 2

TITLE The signs of the times

AUTHOR

S.D.A.-Early Publications Collection

29361

Center for Adventist Research
Andrews University
Berrien Springs, Michigan

236
Si 2

THE

SIGNS OF THE TIMES,

SHOWING THAT THE

SECOND COMING OF CHRIST

IS AT THE DOORS.

SPIRITUALISM

A FORETOLD SIGN THAT THE DAY OF GOD'S
WRATH HASTETH GREATLY.

—•••—
STEAM PRESS OF THE REVIEW AND HERALD OFFICE
BATTLE CREEK, MICH.

1859.

~~29361~~ 29361

LIBRARY
REVIEW AND HERALD

SIGNS OF THE TIMES.

“Can ye not discern the signs of the times?” Matt. xvi, 3.

Our Lord asked the Pharisees and Sadducees this question, at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. “When it is evening, ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” We will here name some of the signs which the Jews had as evidence of Jesus’ being the true Messiah.

The star that appeared, to guide the wise men to the place of the infant Saviour, [Matt. ii, 2, 9,] prophesied of in Num. xxiv, 17. He was born of a virgin, [Matt. i, 18-25,] spoken of in Isa. vii, 14. Bethlehem was his birth-place, [Matt. ii, 1,] mentioned in Micah v, 2. Herod slew all the children in Bethlehem, from two years old and under, [Matt. ii, 1-6, 18,] prophesied of in Jer. xxxi, 15. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign

Vault
BT
875
.56
W585
1859
RH Lib
He

when they went out to be baptized of John. Matt. iii, 1-6.

The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lxi, 1,] "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the propheties] that Jesus should die for that nation, and not for that nation only, but that also he should

gather together in one the children of God that were scattered abroad." John xi, 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of Pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not. Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal churches generally are looking for a temporal millennium, and overlook the signs of his second advent, which are more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

The great object of the prophecy of Daniel, and the Revelation of Jesus Christ to his servant John, seems to be to point out the way-marks upon the highway of time, and show the period when the great journey of human life will end. "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be

in the LATTER DAYS." Dan. ii, 28. This was spoken in reference to the great metallic image which the king saw in a dream.

In this chapter four universal kingdoms are brought to view. Babylon, represented by the head of gold; Medo-Persia, represented by the breast and arms of silver; Grecia, represented by the belly and sides of brass; the Roman kingdom, represented by the legs of iron. The ten toes of the image represent the divided state of this fourth kingdom. And next is God's everlasting kingdom.

Where are we in this prophecy? Babylon, the head of gold, long since passed away. The Medo-Persian kingdom, the breast and arms of silver, long since was numbered with things past. Grecia, represented by the brass, is in the past. Rome in its undivided state, represented by the legs of iron, is also in the past. And for almost fourteen hundred years has the divided state of the fourth kingdom been represented by the feet and toes of the image.

What next? Answer: The destruction of the kingdoms of this world, represented by the stone smiting the image on the feet. "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that *no place was found for them.*"

Chapter vii is still more definite. Here four beasts represent the same as the four parts of the great image. The lion represents Babylon, the same as the head of gold. The bear represents the Medo-Persian kingdom, the same as the breast and arms of silver. The leopard represents Grecia, the same as the belly and sides of brass. And the

fourth beast, dreadful and terrible, &c., represents the Roman kingdom, the same as the legs of iron; and his ten horns represent the ten divisions of the Western empire, the same as the ten toes of the image.

But among the ten horns of this beast there came up another little horn, before whom three of the first horns were plucked up by the roots. It is said of this horn, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." All agree that this represents the Papal power, which had its 1260 years of triumph, from about 538, to 1798.

But "they shall take away his dominion," says the prophecy. This was fulfilled in 1798, when Berthier, a French general, entered the city of Rome and took it. The pope was taken prisoner, and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus his dominion was taken away. He that led others into captivity, went into captivity, and he who killed with the sword, those whom he pleased to call heretics, was himself killed [subdued] with the sword. We are brought down in the prophecy to within sixty-one years of the present time.

What next? Let the Prophet answer. Chap. vii, 9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head

like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If the judgment, with its dreadful scenes, is not here described, then it cannot be found in the Book of God. We have not space to here give an exposition of these chapters. See our work on the prophecy of Daniel, for sale at the REVIEW office.

How exactly have all the numerous specifications of the prophecy of Daniel been fulfilled up to the present time. And will fulfillment stop here? No, no! May God give the reader to feel that earth's history is fast closing, and that the immortal kingdom will soon appear.

Prophecy is history in advance. Time rolls on, and events among men and nations, previously recorded by the prophets, appear. We compare the prophecy with history and find a perfect agreement as to time, order and nature of events, and know that we are not mistaken.

To the prophets themselves, their own prophecies could afford but little light, the whole prophetic scenery being the history of the future. But as time rolls on, each fulfillment adds a little light. Come down to the present time, when the specifications of the prophecy are all fulfilled but the last, and the light pours in on every side, the prophecy is unsealed, many run to and fro, and knowledge increases.

THE PROPHECY UNSEALED IN THE TIME
OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. xii, 4.

Here it should be noticed that the book is not to remain shut up and sealed till the end; but "to the time of the end." This period, called the time of the end, evidently commenced about 1798. In chap. xi, 32-35, the 1260 years of Papal supremacy are referred to. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Verse 35. In 1798, the 1260 years, in which the Papacy had power to put the saints to death, closed, marking the commencement of the time of the end. Since that time, great light has shone upon the book of Daniel. This prophecy, which before had been considered obscure, and was hardly read, has become one of the plainest books of the Bible, and the attention of the people has been called to it.

"Many shall run to and fro, and knowledge shall be increased." This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed. At this time knowledge was to increase. This, we think, does not mean general knowledge on all subjects, but should be understood as referring exclusively to those prophetic chains in the book of Daniel which reach down to the end of earthly kingdoms, the resurrection of the just, and, consequently, the second advent.

Duffield on Prophecy, p. 373, says: "The word

translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially, the sealed book of prophecy.”

Clarke says: “*Many shall run to and fro*. Many shall endeavor to *search out* the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it; viz., ‘Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.’ This is true in itself; but it is not the meaning of the prophet’s words.”

Matthew Henry says: “They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and *thus* knowledge shall be increased.”

Gill says: “*Many shall run to and fro and knowledge shall be increased*; that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will

be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time.”

That there is a period when the church of Christ is especially to look for the second advent, is evident. Many, however, take the ground that it was right for the early christians to look for Christ’s second coming in their day, that it has been scriptural for the followers of Christ, ever since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time. But the fact that the signs of Christ’s second coming are given, shows the error of this view. How absurd for past generations to expect the event, before the signs were fulfilled.

That some of the early church received the idea that Christ would come in their day, we do not deny. And it is evident that the Thessalonian church thus believed, from the fact that St. Paul in his second epistle to them, corrects this error. The Apostle says, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God,” &c. 2 Thess. ii, 1-4.

From this testimony we conclude that there were those who taught the Thessalonians to expect the second advent in their day. But Paul told them not to be troubled with this idea, and warned them against being deceived by it. He then stated that the day of Christ would "not come, except there come a falling away first, and that man of sin [Papacy] be revealed." He pointed the church of Christ over the period of the apostasy and 1260 years of Papal supremacy, down to 1798, and guards all the way with his warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer. At that point, the time of the end commenced, when the prophecy of Daniel was to be unsealed, and when knowledge on the subject of Christ's coming was to increase.

What a beautiful harmony here is in the testimonies of the angel and Paul. The angel said to Daniel, "The words are closed up and sealed till the time of the end." Paul said to his brethren, "Let no man deceive you, . . . that day shall not come, except there come a falling away first, and that man of sin be revealed." The Apostle's warning reaches down to the time of the end, where the words are to be unsealed, and no farther. This plainly shows that the last half century has been the period for the subject of the period of the second advent to be brought out, and this the only time that the church could scripturally look for the immediate coming of the Lord.

Thus we see the way was fully prepared for the solemn warnings, symbolized by the angels' messages of Rev. xiv, 6-12, to go forth to the inhabitants of the earth to prepare to meet the Lord.

FIRST MESSAGE.

John saw this angel "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." This angel says, "Fear God, and give glory to him; for the hour of his judgment is come." His message not only relates to the Judgment, but also to the time of the Judgment; therefore must symbolize a class of religious teachers who proclaim a corresponding message. Mark this: The angel does not symbolize a class of men who are teaching that the Judgment is more than a thousand years in the future, or that we may know nothing of the time of its coming. But he does symbolize that class who teach that the period has come for the Judgment; therefore the first angel's message has its fulfillment in the proclamation of the immediate coming of our Lord Jesus Christ which has been given to this generation.

Luther did not teach that the hour of the Judgment had come. He looked forward for that event about 300 years. This message, based on the book of Daniel, could not have been given while that book was closed up and sealed, which was the case until 1798.

But it may be said that the Advent movement was not of God, because those engaged in it did not realize all they expected. But if we had realized all we expected in 1843, if Christ had then come, where would the second and third angels give their messages? Think of this. A disappointment and delay is as necessary to fulfill this chapter, as to expect and proclaim Christ's coming.

Again, look at the shouting multitude who cried

Hosanna, when Christ meekly rode into Jerusalem. Were their hopes realized? Not at all. They expected the Master to immediately ascend the throne of David; but see him in a few days on the cross, and the disciples scattered. Yet the whole display was a fulfillment of Zech. ix, 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The Pharisees wished the Master to rebuke the disciples when they shouted in fulfillment of this prophecy; but he replied, "I tell you that if these should hold their peace, the stones would immediately cry out." The whole plan was according to the mind and Spirit of God. They had to cry "Hosanna" to fulfill the prophecy; yet *all* their expectations failed. So when the right time came for the first angel's message to be given, hundreds were at once moved out to swell the note of warning. God's Spirit urged them out. And if they had held their peace, ten thousand voices would have been heard from the very stones, "Fear God and give glory to him; for the hour of his judgment is come." It may also be said that the Advent movement has not been sufficiently extensive to be a fulfillment of prophecy, and a forerunner of the second advent. Please look at the fulfillment of prophecy in the preparatory work of the first advent.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall

be made low; and the crooked shall be made straight, and the rough places plain." Isa. xl, 3.

This prophecy was fulfilled in the person of John the Baptist, in his short and limited ministry. He had neither printing-presses nor the benefit of railroad cars. But one voice was raised, and that in the wilderness of Judea.

Hundreds of ministers of Christ have gone forth, proclaiming the doctrine of the Second Advent; and instead of one voice, thousands have been raised, until the earth has rung again with shouts of "Behold he cometh." In 1843, six or eight Advent periodicals were published, and sheets and tracts were scattered throughout the land like the leaves of Autumn.

SECOND MESSAGE.

The second angel's message has also been given. "And there followed another angel, saying, Babylon is fallen, is fallen," &c. This angel does not give the burden of his message at the time of the first; but *follows after*. It is a well known fact that the burden of the first message was given from 1840 to the first part of 1844. It is also a fact that the announcement, "Babylon is fallen," was made in 1844, and that the burden of that message, which called fifty thousand from the different churches, closed in the Autumn of 1844. This movement being local, the angel is not said to make his proclamation with a loud voice. But the first angel announces the hour of God's judgment with a loud voice. The fulfillment was a mighty movement, which took hold of the public mind. The solemn announcement of the third angel is made with a

loud voice. And this is the period of the preparatory work of another mighty movement, in fulfillment of the third angel's loud cry.

THIRD MESSAGE.

"And the third angel followed them with a loud voice," &c. See verses 9-12. This is another distinct message which follows the second. We have stated that the burden of the second message closed in the Autumn of 1844. That was the period of confident expectation for the coming of the Lord, and the great disappointment to those who loved his appearing. A scene of severe trial has followed, which has called for the patience of the saints. Those who have stood firm have had "need of patience." See Heb. x, 35-39. "Here is the patience of the saints; here are they that keep the Commandments of God and the Faith of Jesus." Verse 12. This is the closing part of the message of the third angel, and perfectly applies to the period since 1844. This has been our time of patience. And it is an interesting fact that in this period the subject of the commandments of God has been agitated by those who are waiting for the Lord. Commandment-keepers are, therefore, a sign of the immediate coming of Christ; for the next event in the prophecy is the Son of man on the white cloud with a sharp sickle in his hand ready to reap the harvest of the earth. See verse 14.

For a full exposition of this subject read a tract of 150 pp., entitled the Three Angels of Rev. xiv, 6-12, for sale at the Office of the *Advent Review and Sabbath Herald*.

BRIEF EXPOSITION
OF
MATTHEW TWENTY-FOUR.

THE twenty-fourth chapter of Matthew, and the first thirteen verses of the twenty-fifth chapter, contain a prophetic discourse from our Lord Jesus Christ, in which he speaks of the great events connected with the people of God, from his first advent down to his second coming. And this discourse was not delivered before a promiscuous crowd, but at a private interview between Christ and his disciples.

Verse 3. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

The questions relate, first, to the destruction of Jerusalem, [see verse 2,] and, second, to Christ's second coming and the end of the world, or Christian age. Notice in particular the caution given by our Lord as he opens his mouth to answer these questions.

Verse 4. "And Jesus answered and said unto them, Take heed that no man deceive you."

The subject of this discourse is one of vast importance. And, probably, no subject has been treated more blindly; no portion of the Book of God handled more deceitfully, than the twenty-

fourth chapter of Matthew. Hence the fitness of the warning, "Take heed that no man deceive you." While many apply the entire chapter to the destruction of Jerusalem, more spiritualize the stupendous event of Christ's second, personal coming in glory, which is the great theme of this chapter. Yes, death, conversion, the outpouring of the Holy Spirit, and even modern spirit manifestations by not a few, are held forth from the pulpits of this day as the second advent of Christ. Men may deceive, but Christ will not. The mystical teachings of this apostate age tend to confusion, and the blindness of error; but when we adopt the plain and obvious meaning of the words of the Son of God in this chapter, we behold in them light, and a beautiful harmony.

We think it will appear evident, upon an investigation of this chapter, that from the fifth to the fourteenth verse our Lord passes rapidly over the important events of the Christian age; that he gives only a general description of the commotions in the natural and political world, the persecutions of the church, and false prophets which should arise to deceive the church and world, down to the END. And that from the fifteenth verse and onward he gives a more particular description of the great events of the Christian age, connected with the people of God, commencing at the destruction of Jerusalem. Our Lord, from the fifth to the fourteenth verse, first states what must take place before his coming, lest the event be looked for, and be proclaimed too soon. He also mentions signs in this chapter, by which the church of the generation in which they are fulfilled may know that his coming is near, even at the doors.

Verse 5. "For many shall come in my name, saying, I am Christ, and shall deceive many." Buck, in his *Theological Dictionary*, gives a list of twenty-four false christs which have arisen in the Christian age, and have deceived multitudes.

Verses 6-8. "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

The caution to the church, not to expect Christ's coming too soon, is here apparent. There must be wars and rumors of wars, but the end is not yet; for nation must rise against nation, and kingdom against kingdom. Famines, pestilences, and earthquakes in divers places must first come. Here is a catalogue of them:

"By famine and sword 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

"In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed 13 cities, and over 100,000 lives.

"In Rome, A. D. 169, pestilence destroyed 10,000 daily.

"In Rome, A. D. 187, pestilence appeared and continued three years.

"In London, A. D. 310, by famine 40,000 died.

"In A. D. 446, Sept. 17th, an earthquake shook down the walls of Constantinople, and 57 towers fell.

"In Rome, A. D. 539, in one district 50,000 died.

"In Antioch, A. D. 588, an earthquake killed 60,000.

"In A. D. 590, the plague killed 10,000 daily in Turkey.

"In A. D. 679, a severe famine in England three years.

"In A. D. 717, in Constantinople, 300,000 died of plague.

"In A. D. 1005, earthquakes three months, followed by

pestilence, by which it is said one third of the human race died.

"In A. D. 1077, in Constantinople, so many died by plague and famine, the living could not bury them.

"In A. D. 1124, in Italy, there was such famine that the dead lay in the streets not buried; and in England one third of the people died of plague.

"In A. D. 1294, in England thousands died of famine.

"In A. D. 1345, in London, 50,000 died of plague and famine, and were buried in one grave-yard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in eastern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1450, in Milan, 60,000 died of famine.

"In A. D. 1611, Constantinople, 200,000 died of plague.

"In A. D. 1625, in London, 35,000 died of plague.

"In A. D. 1626, in Lyons, 600,000 died of plague.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitelene and the Archipelago it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople."

Verses 9, 10. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another."

Here is a brief description of the afflictions and martyrdom of the church. Hundreds of thousands of the faithful followers of Jesus were most cruelly put to death in the days of Pagan Rome, yet the prophecy doubtless applies more particularly to the long period of Papal persecutions, in which not less than fifty millions of the saints of the Most High were put to death in the most cruel manner wicked men and demons could invent. In these verses we are brought down over the long period of the mar-

tyrdom of the church of Jesus Christ to near the present generation.

FALSE PROPHETS.

Verse 11. "And many false prophets shall arise, and shall deceive many."

The prophets of God foretell future events, being instructed by good angels, and the power of the Holy Spirit. False prophets also foretell future events, by the agency of wicked spirits, and the power of Satan. It is true that false prophets have existed in all past time, but we must regard the present period as abounding with them. Here arises a host of spirit mediums, who are false prophets.

False prophets may be known. They prophesy peace. "And mine hand shall be upon the prophets that see vanity, and that divine lies; . . . because they have seduced my people, saying, peace, and there was no peace." Eze. xiii, 9, 10. "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there was no peace." Jer. vi, 14. "Behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine. . . . Then the Lord said unto me, the prophets prophesy lies in my name." Chap. xiv, 13, 14.

It is the duty of those whom the Lord calls to speak in his name, to cry aloud and spare not. "Shew my people their transgressions," saith the Lord. "Sound an alarm." "Let all the inhabitants of the land tremble; for the day of the Lord cometh." "Preach the word." "Reprove, rebuke, exhort." 2 Tim. iv, 1, 2; Joel ii, 1; Isa. lviii, 1.

Said Paul. "For the time will come when they will not endure sound doctrine," . . . and they shall turn away their ears from the truth, and shall be turned unto fables." That time has come. The people love the deceptive teachings of false prophets, and "say to the seers, see not, and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. xxx, 10. The ears of the people are filled with the pleasing fable of the world's conversion—a good time coming—just entering upon the golden age. The threatenings of God's word on the proud, the haughty, the vain, the rich, "the sinners in Zion," and those out of Zion, are kept back by the false teachers of these times. Many of them even dare to teach that the Moral Code of Laws given by Jehovah, the Ten Commandments, is abrogated. And as the result of such a course, and of such teaching, what do we see? Ans. In the professed church of Jesus Christ,

INIQUITY ABOUNDS.

Verse 12. "And because iniquity shall abound, the love of many shall wax cold." Do you say, reader, that the iniquity, here mentioned, is not in the churches, but in the world? Then we reply, that in that case its influence would be to lead the churches to more godliness. But in this case, the love of many waxes cold, showing that this iniquity abounds in the very heart of the churches.

The *Genesee Evangelist* says, "Our Zion is in a state of mourning. The Holy Spirit has not visited us as in former years, and we have great cause for deep humiliation in view of the sins, the worldliness, and spiritual indifference of most of our churches."

Mr. O. Scott, Wesleyan Methodist, says, "The church

is as deeply infected with a desire for worldly gain, as the world.

"The churches are making a god of this world.

"Most of the denominations of the present day might be called churches of the world, with more propriety than churches of Christ.

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion.

"They have gone over to the world and have opposed what the world opposed."

A writer in the *New York Tribune*, speaking of fashionable worship, says, "Now the worshipers one after another glide in, silks rattle, plumes wave, satins glisten, diamonds glitter, and scores of forty dollar handkerchiefs shake out their perfumed odors! What absurdity to preach the gospel of the lowly Nazarite to such a set! The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So, with a velvety tread, he walks all around the Ten Commandments—places the downiest pillow under the dying profligate's head, and ushers him with seraphic hymning into an UPPER TEN heaven."

Says the *Golden Rule*, "The Protestants are out-doing the Popes in splendid, extravagant folly in church building. Thousands on thousands are expended in gay and costly ornamentals to gratify pride, and a wicked ambition, that might and should go to redeem the perishing millions! Does the evil, the folly, and the madness of these proud, formal, fashionable worshipers stop here?

"These splendid monuments of popish pride, upon which millions are squandered in our cities, virtually exclude the poor, for which Christ died, and for whom he came *especially* to preach.

"No wonder God withholds his holy influences! No marvel the heavens are brass, and the earth iron!

"Go into one of these fashionable, costly, highly ornamented, popular church edifices, what do you see and hear? Christ? Sinners weeping between the porch and the altar? Do you? 'Wo to the crown of pride,' 'Wo unto the idle shepherds,' 'Wo to you ye blind guides,' 'Wo unto them that are at ease in Zion.' Wo, wo, wo."

Says Charles Beecher, "Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin."

Says Dr. Gifford, "The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell, and get gain—out with the thoughts of death—away with the judgment and heaven—my farms, my merchandise; I will have them, though the earth trembles under my feet, and heaven weeps blood upon my head!"

Says the *Christian Herald*, "It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increase."

The *Philadelphia Times* says, "Honesty has fled from the world, and Sincerity has fallen asleep. Piety has hidden herself, and Justice cannot find the way. The helper is not at home, and Charity lies sick. Benevolence is under arrest, and Faith is nearly extinguished. The Virtues go a begging, and Truth has long since been buried. Credit is turned lazy, and Conscience is pinned to the wall."

The *North American* says, "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

Says the *Hornelville Times*, "The records of the past have never presented a more fearful and corrupt state of society than now exists."

The *New York Chronicle* says, "Never was crime more rampant than now. Garroting, burglary, stabbing, fraud, lewdness, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder meet us at every turn."

THE END.

Verse 14. "But he that shall endure unto the end the same shall be saved." This does not mean death; but the end of the age, *the end*, associated in the New Testament with the second coming of Christ. The disciples did not ask their Lord in

verse 3, when they should die; but "when shall these things be? and what shall be the sign of thy coming, and of the *end of the world*?" Neither did our Lord teach them in verse 15 that when the gospel of the kingdom should be preached in all the world; then they would die. No, no. The end mentioned in this chapter is the end of the world.

The love of many has waxed cold. Moral darkness, like the pall of death, is spread over the world, and iniquity, in almost every form, abounds in the professed church of Jesus Christ. "But he that shall endure unto the end;" shall press his way through the moral darkness of this apostate age; shall fight the fight of faith, and with the mighty armor of heaven vanquish all his foes; he will win the crown. "*The same shall be saved.*" Blessed promise! Saved from all his foes! For ever saved in the kingdom of God!

Verse 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

The preaching of the gospel of the kingdom as a witness to all nations, is the first mentioned sign of the end. And is this work nearly accomplished?

Those who teach a temporal millennium think the great work but just begun. They would have the gospel preached to all nations, every individual hear it, believe it, obey it, and become holy by it. What then? The end? No, not for 1000 years at least. Not until the world enjoys a sinless period of 1000 years. But our Lord says nothing of the conversion of the world, or any portion of the human family, in this verse. He simply declares,

1. "And this gospel of the kingdom shall be preached in all the world,

2. "For a witness unto all nations,

3. "And *then* (not 1000 years after, but *THEN*) shall the end come."

If we understand "this gospel of the kingdom" to be the gospel in the common acceptation of the word, is not the work very nearly accomplished?

"J. O. Choules, author of the greatest work ever published on missions, giving their history, from the Apostolic age down to the present day, being asked in May, 1842, if he knew of any nation which had never received the gospel, replied that he did not. Mr. James, agent of the American Bible Society, being asked the question, gave the same answer. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the same questions, and replied that he believed there was a tribe somewhere in the Northwest coast of North America to whom the gospel had never been preached. That was twelve years ago."

"Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all nations known to us on the globe. . . . The gospel has now spread over the four quarters of the globe. It began in Asia. In the Apostle's days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the East, and will set in the West." *Miller's Lectures.*

But if "this gospel of the kingdom" be understood as applying to that portion of the gospel which relates to the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign

of thy coming, and of the end of the world?" It is *this gospel* which is to be preached as a witness unto all nations.

The whole gospel plan embraces the promise of the Saviour, his birth, his life, his death, his resurrection, his ascension, and his coming again in glory. But the subject of this chapter is his glorious appearing, hence, "this gospel of the kingdom," mentioned in verse 14, is the glad tidings of his second coming.

Campbell's translation of this verse confirms our view of this subject. "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea. "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

And we must regard the "everlasting gospel of Rev. xiv, 6, 7, as being the same as "this gospel of the kingdom" of Matt. xxiv, 14. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

"Joseph Wolfe D. D., according to his Journals, between the years 1821, and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia; throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokara, Affghanistan, Cashmera, Hindostan, Thi-

bet; in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mahomedans, Parsees, Hindoos, Chaldeans, Yescede, Syrians, Sabeans, and Pachas, Sheiks, Shahs, the kings of Organtsh, and Bokara, the queen of Greece, etc., and of his extraordinary labors, the *Investigator* says, 'No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than this well known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'—*Voice of the Church*, pp. 343-4.

"One or two on every quarter of the globe have proclaimed the news and agree in the time. Wolfe, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry."—*Miller's Lectures*,

"We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary to whom the question was put by a Tartar priest 'When Christ would come the second time?' And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible—and remarked, 'he thought that every body might know that, who had a Bible.' The Tartar priest then gave his views stating that Christ, he thought, would come about 1844. The missionary wrote home a statement of the facts, which was published in the 'Irish Magazine' in 1821."

"Joseph Wolfe, gives some singular testimony to the widely diffused doctrine of the Lord's second coming. The work in which it is found is styled, 'Dr. Wolfe's Mission to Bokhara.' He traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen, he saw a book which he mentions thus:

"The Arabs of this place have a book called Seera, which treats of the *second coming* of Christ, and his *reign* in glory!"

"Surely our learned mis-called 'divines' should know as much of the second coming of Christ as the Arabs! In Yemen he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect in common with the children of Rechab the speedy arrival of the Messiah in the clouds of heaven!'"

"In Bokhara the Jews called on Mr. Wolfe. They asked him to sing an Hebrew melody. He sang in a plaintive strain the 137th Psalm.

"By the waters of Babylon we sat down,
And wept when we remembered Zion," &c.

"Then they together, sang 'the hymn of the Jews in Turkistan.'"

"The King our Messiah shall come,
The Mighty of the mighty is He.
The King, the King, the King, our Messiah shall come.
The blessed of the blessed is He.
The King, the King, our Messiah,
The Great One of the great is He."

An English writer, Mourant Brock says: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the Continent of Europe. I was lately told by one of our German missionaries, that in Wertemberg, there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication entitled 'The Millennium,' the writer says that he understands in America about 300 ministers of the word are thus preaching 'this gospel of the kingdom,' whilst in this country, he adds, about 700 of the Church of England are raising the same cry."

"In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications, treating on the subject, have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."—*Advent Shield*.

"At our late Camp-meeting near the head of Conescon Lake, C. W., Bro. Perry of Darlington, remarked in his discourse, that in passing up Lake Ontario recently, he found a gentleman on the Boat lately from Russia. Bro. Perry inquired of him whether the people had heard anything in Russia, on the second coming of Christ, the end of the world in '43, &c. He said he had, and that the doctrine had generally been proclaimed there, but none but the poorer class of the people believed it. Similar reports have come from every quarter of the globe within a few years past; and it very conclusively shows the fulfillment of the following words of Inspiration: 'And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.' Matt. xxiv, 14; Rev. xiv, 6, 7." *Voice of Truth*.

"On this subject the *American Millenarian* some time since remarked: 'THE ENGLISH CHURCHES AWAKING. Christians in the establishment, and in the various dissenting churches in England, Scotland, and Ireland, are now aroused beyond any former example.'" *Midnight Cry*, Nov. 30, 1842.

F. G. Brown writes thus: "During our Conference (New Bedford, Mass.) we were favored among other good brethren whom we love, with the presence of Bro. Hutchinson, of Montreal, Editor of the *Voice of Elijah*. His powerful presentation of Scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free

of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c., &c." *Midnight Cry*, Feb. 15, 1844.

"How THE LORD WORKS—A brother, the Captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, 40 days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen, that received the truth gladly, and embraced it with all their hearts." *Signs of the Times*, Feb. 14, 1844.

R. Hutchinson writes, "I send about 1500 copies of the *Voice of Elijah* (an Advent paper) to Europe every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result eternity will unfold." *Midnight Cry*, Oct. 5, 1843.

"LIGHT HOUSES—A friend of ours, Capt. H., has just returned from a long tour, in visiting the principal light-houses in the U. S., to supply them with oil. Before he left Boston on his way South, he took a good stock of light from our office. And he has thereby scattered the light along the entire coast. We trust many a weary voyager, by this light, will be guided into the port of life." *Signs of the Times*, March 15, 1842.

"But it will be asked, 'If the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy?' Rev. xiv, 6, 7; Matt. xxiv, 14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was, then, is clear from Acts xix, 8-10, where Paul preached or taught in *Ephesus*, two years, so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world." *Signs of the Times*, Nov. 15, 1843.

"WHEN SHALL THESE THINGS BE?"

Our Lord having passed over the important events in the Christian age down to the end, in verses 5-14, next introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?"

Verses 15-20. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the Winter, neither on the Sabbath-day."

The "abomination of desolation" mentioned in verse 15, is called "armies" in Luke xxi, 20, referring to the Romans. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

This desolating power is spoken of by Daniel the prophet. "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Dan. ix, 26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred his disciples to the book of Daniel, and taught them to read and

understand, and when they saw what was there predicted take place, they must make their escape.

Verse 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

We take the position that the "tribulation" here mentioned is the tribulation of the church of Jesus Christ, and not that of the Jews at the destruction of Jerusalem, and offer the following reasons:

1. It is a fact that the tribulation of the Christian church, especially under the reign of Papacy, was greater than God's people had suffered before, "since the beginning of the world." Fifty millions were cruelly put to death by the Papacy alone. But it is not true that the tribulation of the Jews at the destruction of Jerusalem was the greatest tribulation the world ever witnessed. How much greater was the tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone from heaven! or, when God destroyed all men on the face of the globe, save eight souls, by the flood!

2. We believe that the tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, "such as never was," spoken of in Dan. xii, 1, is coming upon the world; but we find in the same verse this blessed promise, "And at that time thy people shall be delivered." But we cannot believe that the tribulation of the Jews at the destruction of Jerusalem was greater than the world will ever witness. No, the vials of Jehovah's unmingled wrath are yet to be poured out, not upon thousands of one city, or the people of one nation only, but upon the guilty millions of all nations. "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 lamented, neither gathered, nor buried." Jer. xxv, 33.

3. If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly, there cannot be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the church of Christ, extending down through the 1260 years of Papal persecution; and the "trouble" mentioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

4. The period of tribulation was shortened for the elect's sake. Who are the elect here mentioned? The Jews? No, their house had been pronounced desolate, they were left of God in their hardness of heart, and blindness of mind, and even St. Paul said, "Lo, we turn to the Gentiles." The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. How absurd, then, to say that the days of the tribulation of the Jews in the city of Jerusalem were shortened for the sake of the elect who had fled from the place of tribulation to the mountains.

5. The connection between verses 20 and 21, shows that the tribulation was to commence even with those Christians who were to flee out of the city. "But pray ye that your flight be not in the Winter, neither on the Sabbath-day; for then shall be great tribulation," &c.

Our Lord here speaks of the tribulation which his people would suffer from the time of their flight onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under Pagan Rome, and we see, indeed, *tribulation*. And when we come to the period of Papal persecution, we see from fifty to one hundred and fifty millions of the saints of the Most High suffering the most cruel tortures, and dying the most dreadful deaths that wicked men and demons could inflict. This last period is especially noted in prophecy.

The prophet Daniel saw the Papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Chap. vii, 25.

It is so generally admitted that "a time and times and the dividing of time," is 1260 years, that we shall not here offer any proof on the point. Commencing the 1260 years A. D. 538, they reach to A. D. 1798, when Berthier, a French general, entered Rome and took it. The Pope was taken prisoner and shut up in the Vatican. The Papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was

SHORTENED FOR THE ELECT'S SAKE.

Verse 22. "And except those days should be shortened, there should no flesh be saved; but for

the elect's sake those days shall be shortened." The Papacy was clothed with civil power to punish heretics for 1260 years, and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with the mighty reformer, modified this tribulation, and continued to restrain the rage, and consume the power of the Papacy until 1700, since which time, according to all church history, there has been no general persecution against the church.

Reader, where are we brought in this prophetic discourse of our Lord? Ans. Down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions and warnings of the next verse would be applicable to this generation.

Verses 23, 24. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect."

Here is a description of the spiritual deception of the present age. False christs arose not far from the first advent of Christ, to deceive the Jews in regard to that event; [see verse 5:] likewise, false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent. The Shakers say, "Lo, here is Christ." His second coming is in the person of Ann Lee. "Lo,

he is there," cry most of the popular ministers of these times. "His second coming is at the conversion of sinners, or at the death of saints." So they have as many second comings of Christ as there are sinners converted, and saints die. Senseless theology this! "Lo here," exclaim a host of Spiritualists, and they "show great signs and wonders." If possible they would deceive the very elect. And we regard it as a safe conclusion that they will yet deceive all others but the elect.

Verses 25, 26. "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." Our Lord is here dwelling upon what he had just before told them. His subject is still the teachings of those who say, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold he is in the desert," at Salt Lake city, "go not forth," yet many of their disciples have gone. Or, if you hear proclaimed from the lips of the professed minister of Jesus, "Behold, he is in the secret chamber," Christ's second coming is spiritual, at death, or at conversion, believe it not. And why not believe such mystical teachings? The reason is given in the next verse. And we greatly rejoice that our Lord has not only pointed out false christs and false prophets, and has warned us against their teachings, but he has in contrast set before us the manner of his second coming in the plainest terms.

Verses 27, 28. "For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be. For

whosoever the carcass is, there will the eagles be gathered together."

When "the Son of man shall come in the glory of his Father," and all the holy angels with him, the whole heavens will blaze with glory, and the whole earth will tremble before him. Said the angels to the men of Galilee who were anxiously viewing their ascending Lord, "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." Acts i, 11. Said Paul, "For the Lord himself shall descend from heaven." 1 Thess. iv, 16. "Behold, he cometh with clouds, and every eye shall see him." Rev. i, 7.

Verses 29-31. "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: 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. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We have before seen that our Lord speaks in this chapter of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. "Immediately after the tribulation of those days shall the sun be darkened," &c. We refer the reader to the noted dark day of May 19th, 1780, as the ful-

fillment of this declaration. Mark this. It does not read, *after those days*, but "after the *tribulation* of those days." The *days* [1260 years, Dan. vii, 25] reached to 1798, eighteen years this side of the dark day in 1780. Mark xiii, 24 makes this point still plainer. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years closed, but after the tribulation, or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark xiii, 24. "But in those days, after that tribulation, the sun shall be darkened."

"THE SUN SHALL BE DARKENED."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to

their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

"The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—*President Dwight, in Ct. Historical Collections.*

"*Dark day of May 19th, 1780.*—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

"*Anniversary of the Dark Day.*—The dark day, May 19th, 1780, is thus described by Mr. Stone, in his *History of Beverly*:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal, May 20th, 1843.*

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, LL. D.—New Haven Daily Herald.*

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon, the 19th day of this month." In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from South-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and nighthawks began their notes."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

"THE MOON SHALL NOT GIVE HER LIGHT."

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fall of course and become bankrupt."—*Matthew Henry.*

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly.*

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society.*

Dr. Adams, speaking of the dark night, says: "At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full'd the day before."

"STARS SHALL FALL FROM HEAVEN."

We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13th, 1833, published in the *Journal of Commerce*, Nov. 15th, 1833:

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'see how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language

of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling *unto the earth*. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one; another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.'" I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him, 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*: those which appeared in the East fell towards the East; those which appeared in the North fell towards the North; those which appeared in the West fell towards the West; and those which appeared in the South (for I went out of my residence into the Park) fell towards the South. And they fell not as the *ripe* fruit falls. Far from it;

but they flew, they were *cast* like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it flies swiftly, *straight off*, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to

be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from *other worlds* or from the *planetary voids*.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is important testimony as to the vast extent of the falling stars, and also of their emanating from a single point in the heavens. It was the *greatest display* of celestial fire-works recorded on the pages of history. It was no atmospheric, or terrestrial phenomenon, common to the upper regions of the earth; but a display of the Divine Power, baffling the science of man.

"A gentleman in South Carolina thus describes the effect of the phenomenon of 1833 upon the ignorant blacks: 'I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire.' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some with the most bitter cries; but most with their hands raised imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth, East, West, North and South, it was the same.'—*E. H. Burrett.*

POWERS OF THE HEAVENS SHAKEN.

This event we must regard as being future. It holds the same place in the events of this chapter, that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. vi. Both follow the falling stars. Please compare Matt. xxiv, 29, 30, with Rev. vi, 12-17. We think the Scriptures plainly teach that, prior to the resurrection of the just by the voice of the Son of God, the voice of God the Father will shake the heavens and the earth, and at the voice of God the powers of the heavens will be shaken. And we think this will take place at the pouring out of the seventh vial into the air, Rev. xvi, 17. Then it is said, "And there came a great voice out of the temple of heaven from the throne, saying, It is done." This is not the voice of the Son of God as he descends to raise the dead. It comes from the throne of God in the temple of heaven. "Whose voice shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." Heb. xii, 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and earth shall shake; [but what will become of the poor saints?] but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16.

We would speak modestly of future events, but venture the opinion that the voice of the Father will shake the heavens and the earth before the sign of the Son of man appears. But the people of God will be safe. Islands may disappear and mountains be thrown down, but the saints remain unharmed. Earthquakes may break up the earth's

surface, so that kings and nobles, rich and poor, bond and free may hide "themselves in the dens, and in the rocks of the mountains," still God will be the hope of his people.

SIGN OF THE SON OF MAN.

This is not one of the signs which show that the Son of man is near; but "the sign of the Son of man in heaven." It is that which signifies his position. When Christ ascended from the mount of Olivet, "a cloud received him" from the sight of the disciples. They still gazed at the cloud as it rolled upward, bearing the Saviour towards the Father's throne, but they could not see his lovely person. When he comes "in like manner" as he was taken up, the cloud will appear in the distance; small at first, but as it draws near the earth it will increase in size. It will signify to those who are looking for his return that he is there, soon to burst forth from the cloud in matchless glory. This cloud will be the sign of the Son of man in heaven.

THE TRIBES OF THE EARTH MOURN.

During the pouring out of the seven last plagues, and at the time of the shaking of the powers of the heaven, a large portion of the wicked will doubtless be destroyed. A portion still remain to view scenes still more terrific, and endure anguish more dreadful. The sign is seen in heaven. A once crucified, a slighted and insulted Saviour, now King of kings, and Lord of lords, is coming near the earth! His glory blazes everywhere! The saints hope and rejoice with trembling, but what an hour for the wicked! The tribes of the earth mourn. Amid

the ruins of shivered creation they hold one general prayer-meeting. Kings and great men, rich men, chief captains and mighty men, free and bond, all, yes all unite in the general wail. As the Son of man in the glory of his Father, attended by all the holy angels, draws still nearer, consternation fills every breast. They hide in dens and in the rocks of the mountains. Their only hope is to be concealed from the glory of that scene. They know it is too late to pray to the Son of man for mercy, that probation for the human family has ended for ever. Here is a copy of that dreadful prayer:

“Mountains and rocks fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?” Rev. vi, 16, 17.

But rocks cannot shelter them from the burning glory reflected by the King of kings, attended by the whole heavenly host. The presence of but one angel before Joseph's sepulchre caused the keepers to fall like dead men. Then when “the Son of man shall come in the glory of the Father,” “and all the holy angels with him,” no sinner can endure the scene and live. The exceeding brightness of that holy throng, brighter than a thousand suns at noon-day, will pierce the sinner's lowest hiding place, and will “make a speedy riddance of all them that dwell in the land.” Zeph. i, 18. Or, as Paul says, “Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight's Translation] of his coming.” O, Christian brother, we warn you to watch and be ready to re-

ceive your Saviour with joy. Backslider, arouse, and return to the Lord while he may be found. And, poor sinner, though you have never tasted of the pardoning love of Christ, you, too, may come and find pardon, and a shelter from approaching wrath.

The Son of man will be seen “coming in the clouds of heaven with power and great glory.” But before his coming, a great work will be done for his people. Should he suddenly burst upon them now, they could not endure “the power and great glory” of the scene. This subject is beautifully illustrated by the following words of the Prophet: “Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth.” Hosea vi, 3.

The day-star first appears, then the dawn of day. And as the light of day increases, our eyes are enabled to endure it, and view the sun shining in his strength. But should the light of the sun burst upon the world suddenly at midnight, no human eye could endure it.

So will the saints be prepared to meet their coming King. They must first break away from the fashions, love and cares of this world, and consecrate themselves and all they have to the Lord. Then will they share the outpouring of the Holy Spirit, “as the rain, as the latter and the former rain upon the earth.” The day-star will arise in their hearts. 2 Pet. i, 19. Then will the day of release and rest dawn in glory upon the weary trusting ones. Those who have taken heed to the sure word of prophecy through the dark watching

night, will then raise their heads in triumph. They are filled with faith, and with the Holy Spirit. Glory is poured upon them till they can gaze on Christ and angels. The trumpet sounds. The angels are dispatched to the grave's mouth. The voice of the Son of God awakes the sleeping saints of all past ages. They come forth in immortal perfection, and as they leave the earth, the living saints are changed. The "elect from one end of heaven to the other," each with an angel bright and strong to lead the way, are all caught up to meet their Lord who waits in mid heaven to receive the purchase of his blood. As language would fail to describe what follows, dear reader, we leave you here to contemplate it, praying that we may soon participate in the meeting scene.

PARABLE OF THE FIG-TREE.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. So likewise ye, when ye shall see all these things, know that it, [he, margin,] is near, even at the doors."

The parable of the fig-tree is probably the most forcible that could be used by our Lord to inspire in the hearts of his people faith in his speedy coming. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. We know that Sum-

mer is nigh. "So likewise ye," or with the same certainty, KNOW that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

Here, dear reader, our Lord, has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then we enquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming, when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

ALL THESE THINGS.

Our Lord says, [Luke xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The signs began to come to pass with the dark day of 1780. Then it could be said that redemption draweth nigh, and from that time the humble followers of Jesus might look up in expectation of witnessing his glorious appearing. But [verse 31] "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The signs in the sun, moon and stars are all that were given to base faith upon. All the other

events mentioned in connection with these, have their fulfillment after the faith of God's people is perfected, and the doom of all sinners is fixed. Therefore we conclude that the phrase, "all these things," embraces the darkening of the sun and the moon, and the falling of the stars; and these having come to pass, we may now learn the parable of the fig-tree, and know that Christ's coming is near, even at the doors.

But it is urged that the phrase, "all these things," embraces all the things mentioned in connection by our Lord. We will test the matter. The things mentioned, are (1.) the sun shall be darkened, (2.) the moon shall not give her light, (3.) the stars shall fall from heaven, (4.) the powers of the heavens shaken, (5.) sign of the Son of man, (6.) the tribes of the earth mourn, (7.) they shall see the Son of man coming, and (8.) the angels gather the elect. Here are eight things mentioned in close connection. Must they all take place before it may be known that Christ's coming is near, even at the doors? Certainly not, for his coming is one of the things. Then where shall the division be made? How many of these eight things are embraced in the phrase, "all these things?" We will commence at the last, and trace them back and see. The angels gathering the elect is not embraced in the phrase, neither the coming of the Son of man in power and great glory; for it would be most absurd to say that we must wait until Christ comes and raises the dead before we may know that his coming is near, even at the doors. The phrase, "all these things," does not embrace the mourning of the tribes of the earth, and the sign of the Son

of man; for then the cloud that brings the Saviour is seen—no time to learn the parable of the fig-tree then. Neither does the phrase embrace the shaking of the powers of the heavens; for that does not take place until the seventh vial is poured out. But the faith of God's people is perfected, and the doom of all sinners is for ever fixed before the pouring out of the first vial. The parable of the fig-tree was given to inspire faith in the minds of those who hear the reasons of Christ's soon coming. But to suppose that this parable is to be learned after it is said, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still," after the thunder, lightning, great earthquake, and great hail, "each stone about the weight of a talent," is most absurd. No! The phrase, "all these things" in verse 33, embraces the three great signs in the sun, moon and stars, given to strengthen the faith of God's people while merciful warnings are being given to the world. Here, then, since the falling stars of 1833, the parable of the fig-tree has force, and we may *know* that Christ's coming is near, even at the doors, with all the certainty that we know that Summer is nigh when the trees put forth their tender buds and leaves.

THIS GENERATION SHALL NOT PASS.

Verses 34, 35. "Verily I say unto you, This generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such

are in error on this point, the following facts clearly prove:—

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them, [Luke xi, 29,] "There shall no sign be given it, but the sign of Jonas the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled.

In like manner St. Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv, 51, 52. Or, "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv, 17. The things here mentioned by the Apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he share a part in them.

Also, in like manner is the mind carried backward in Ps. xcvi, 10, "Forty years long was I grieved with *this* generation." The generation here spoken of provoked the Lord in the wilderness, long

before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were then present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780, would live to witness the second coming of the Saviour. That some who saw this first sign will live to witness the coming of Jesus, we have no doubt. But it is our opinion that our Lord designed to teach that the people who should live at the time of the fulfillment of the last sign, (the falling stars of 1833,) and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming. $1928 - 1780 = 148$

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to next to the last generation before the flood, but to the last. The very generation which drank the waters of the flood, saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time. The signs were fulfilled at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from heaven, will drink the unmingled cup of the wrath of God. For such the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials

1928
1780
148 years

1934
1833
101

1928
1833
95

of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God, we have *waited* for him, and he will save us; this is the Lord, we have *waited* for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

THE DAY AND HOUR.

Verse 36. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Many suppose that this text proves that nothing can be known in regard to the time of the second coming of Christ. Here, we think they greatly err, and give the following reasons why we think so:—

1. Because our Lord gives signs of his coming, and says, "When ye shall see all these things, **KNOW** that it is near, even at the doors." Who dare dispute the Master, and say we cannot know anything about the nearness of the event?

2. Because he says, "As the days of Noah were, so shall also the coming of the Son of man be." God said to Noah, "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Gen. vi, 3. At the appointed time said the Lord to Noah, "Come thou, and all thy house into the ark. . . . For yet seven days, and I will cause it to rain upon the earth." Gen. vii, 1-4. A warning con-

nected with time, was given to Noah for the men of his age. Likewise a most solemn warning, based upon the termination of the prophetic periods, and the fulfillment of the signs, is given to the men of this generation. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. The period of the flood was revealed, and the warning was given. The fulfilling prophecies, and signs of the times declare Christ's coming at the door, and the solemn message has gone forth.

3. Because they make the text prove too much for their own unbelief. As recorded by Mark, it reads, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." If the text proves that men are never to know anything in regard to the time of the second advent, it proves that angels are not to know, and also that the Son is to be kept in the same ignorance; that is, know nothing about it till the event takes place, and our Lord finds himself in this world!!! The idea that the Son of God will not know the day and hour of his second advent to this world is most preposterous. Christ will know. So will angels, and so will the waiting, watching people of God.

An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know*, is used in the same sense here that it is by Paul in 1 Cor. ii, 2. "For I determined not to know [make known] anything among you

save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphel*, that is, *to make known*. . . His [Christ's] answer is just equivalent to saying: The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*. 1 Cor. ii, 2. I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ."

Albert Barnes in his notes on the Gospels says, "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as in 1 Cor. ii, 2."

NOAH'S DAYS LIKE THE LAST DAYS.

Verses 37-39. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like that before the flood, while the ark was preparing.

Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and

they scoffed at, and jeered the man of God. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, they grew more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark, and says to him, "Yet seven days, and I will cause it to rain upon the earth." And by the hand of Providence the beasts are led into the ark, and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier. But the day arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. On this very day some are being joined in marriage. It is a day of unusual feasting and sports. The farmer is planting and sowing, and the mechanic is heard pursuing his work of building. And while all are looking over long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. They think of Noah, and as they turn to look towards the ark, the windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of water.

The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land, but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they too are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billow. Safe from the flood, safe, for God "shut him in."

By most people the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But behold the evidences which come pouring in upon us on all sides that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by Prophets, by Christ, and in the epistles fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1. Wherever we look, we see prophecy fulfilling. And

while the knowledge of God and the spirit of holiness are departing, spiritual wickedness like a flood covers the land.

But these evidences are considered insufficient to rest faith upon. But what kind of evidence would they have? "When the signs of the end," says the sceptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner, as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sunk in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to rest their faith. "When the Son of man cometh, shall he find faith on the earth?" Luke xviii, 8. He will find but little. It will be as in the days of Noah. A few will believe, and stand complete in God amid all the perils of the last days. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Luke xii, 32.

Just before the end, the world will be hardened in sin, indifferent to the claims of God, careless about hearing warnings of danger, blinded by cares, pleasures and riches, an unbelieving and infidel race, eating, drinking, marrying, building, planting, sowing. It is right to eat and drink, but the sin is in excess and gluttony. The marriage

covenant is holy, but God's glory is seldom thought of. Building, planting and sowing, necessary for convenient shelter, food and clothing, are right, but the world has gone wholly after these things, so that they have no time, nor disposition to think of God, heaven, Christ's coming and the Judgment. This world is their god, and all their energies of body and mind bow down to serve it. And the evil day is put far away.

The faithful watchman, who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the Prophet of God, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. xiii, 6-9.

Most dreadful day! And is it near, and hastening as fast as the rapid wheels of time can bring it? Yes, it hasteth! It hasteth greatly! What a description given by the prophet. Read it, and as you read, try to feel how dreadful will be that day.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i, 14-18.

Now we hear the "peace and safety" cry, from the pulpit, and all the way along down to the grog shop. "Where is the promise of his coming," is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. ii, 11, 12. "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 lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv, 33.

The last plagues, in which is filled up the wrath of God, now bottled up in heaven, waiting for Mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, never to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all heaven, Let them alone. The groaning, weeping, praying, preaching church on earth, who in the last message use every means within their reach, and employ every power of their being to sound everywhere the Loud Cry, lest the blood of souls be found in their garments, are now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon expected Lord, "He that is unjust, let him be unjust still: and he which 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." Rev. xxii, 11.

Now the ministers of truth and righteousness have a message for the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, provided a few may be reached, and gathered into the truth. But then they will have no message. Now their prayers and strong cries go up to heaven in behalf of sinners. Then they will have no spirit of prayer for them. Now the church

says to the sinner, Come, and Jesus stands ready to plead his blood in his behalf, that he may be washed from his sin and live. But then salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

It will be a day of mourning and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii, 8-12.

Now the word of the Lord may be heard; but sinners, in and out of the churches, do not prize it. Then it will not be heard; for the watchmen set to watch, and sound the alarm of danger, will be called down from their high stations. Now the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or drives the humble servant of Christ from his door. But then will they go in search for it. They shall wander from sea to sea, and from the north even to the east, but they cannot hear it. They shall run to and fro to seek the word of the Lord, but shall not find it. From city to city, from State to State, from one country to another, will they go to find a man commissioned of high Heav-

en to speak the word of the Lord, but such an one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? is heard in every land. One general wail, The word of the Lord! goes up to heaven, but the heavens are brass. Then will the people turn and rend the false shepherds who deceived them with the cry of "peace and safety." Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money, and holds it with an iron grasp. But it will be said in that day, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3. Now silver and gold may be used to God's glory, for the advancement of his cause. But in that day they shall cast their silver into the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity. Eze. vii, 19. Now they may lay up a treasure in heaven, bags that wax not old. Now they may deposit in the bank of heaven, and deliver their soul. Then, overwhelmed with terror, they will cast their wealth into the mire of the streets; but "neither their silver nor their gold will be able to deliver them in the day the Lord's wrath."

THE FINAL SEPARATION.

Verses 40, 41. "Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left." This language was designed to illustrate the final separation of the righteous and the wicked. Many husbands and wives, parents and children, brothers and sisters, will then part, never to meet again.

~ THOSE WHO WATCH WILL KNOW THE TIME. ~

Verses 42-44. "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

The day and hour of Christ's second coming is not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The Sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. Both these prophetic periods terminated in 1844. But we cannot give a defence of our position in regard to these periods in this work.

The time from the end of the prophetic periods to the coming of Christ is emphatically the waiting, watching time. Those who watch, as our Lord

29361

LIBRARY
REVIEW AND HERALD

commands, will know the time. No man will make it known; for it is not revealed to man in the Scriptures. Angels will not make it known, though they may minister to, and communicate with, the children of men. Neither will the Son. But the Father will make it known when he speaks again from heaven. He once spake the Ten Commandments in the hearing of the people. His voice then shook the earth. When he speaks again, the heavens and earth will both shake. Says Paul, "Whose voice then shook the earth; but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. xii, 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake." Joel iii, 16.

Probably there is no prophecy that better describes the present state of unbelief prevalent in the world in regard to the second advent, caused partly by fanatical time-movements, than the following: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged; and every vision faileth? Tell them, therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. xii, 22-25. The burden of this prophecy is

time; therefore the word here mentioned that the Lord will speak will be the time.

Rev. iii, 3, is also to the point. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." If none are to know the hour, then why watch? Jesus says, Watch. Those who do not watch will not know the hour. Those who take an opposite course and watch, what of them? Ans. The opposite of not knowing; they will know the hour.

The present watching position is clearly defined in 1 Thess. v, 1-4. "But of the times and theseasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The present watching, waiting position requires much faith and patience. Says Paul, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience; that, after ye have done the will of God, [in proclaiming the coming of Christ,] ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition,

but of them that believe to the saving of the soul." Heb. x, 35-39.

Says James, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Chap. v, 7, 8.

The present position, and present duty also, of God's people are defined in Rev. xiv, 12. "Here is the patience of the saints: here are they that keep the Commandments of God and the Faith of Jesus.

THE FAITHFUL AND WISE SERVANT.

Verses 45-47. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

In this figure, Christ is represented as the master of the household of faith, [see Mark xiii, 34; Heb. iii, 6; 2 Cor. x, 8.] leaving his house, and committing the work of caring for his church to his servants. A blessing is promised those servants who are faithfully discharging their duty when their Lord comes. They are to "feed the flock of God over whom the Holy Ghost hath made them overseers." Acts xx, 28. They "preach the word." 2 Tim. iv, 2. They "watch for your souls, as they that must give account." Heb. xiii, 17. They will not only give meat to the household, but they will

give it in due season. They will preach the present truth. Their last work, before the return of their Master, will be to proclaim his coming, and to teach the necessary preparation. They will sacrifice the society and blessings of home, and go everywhere preaching the word, suffering fatigue of body and anguish of spirit. But, thank Heaven, such will have a high station, and a great reward in the kingdom of God. "Who is that faithful and wise servant?" Where shall we find him? Ans. He is found faithfully and wisely attending to the interests of the household of faith.

1. He is faithful. As a faithful watchman he will give timely warning when he sees the sword coming. His work just before the end is seen in the following scriptures:

Joel ii, 1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Isa. lviii, 1. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

2 Tim. iv, 1-5. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure

afflictions, do the work of an evangelist, make full proof of thy ministry." Also, Rev. xviii, 1-4.

2. He is wise. "He that winneth souls is wise." He must be wise. He will expose error, then hold forth the truth in its harmony and beauty, and thus win men to the truth. When it becomes his duty to "reprove and rebuke," it will be at a proper time and place, and then with "all long-suffering and doctrine." He will study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii, 15.

THE EVIL SERVANT.

Verses 48-51. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

What the evil servant says and does, shows most clearly the position and work of the faithful and wise servant. Why does the evil servant say, "My Lord delayeth his coming?" Because the faithful servant is proclaiming the coming of his Lord. Why does the evil servant smite the faithful servant? Because he teaches the speedy coming of his Lord. The faithful servant, faithful to his commission to preach the "gospel of the kingdom" to a fallen church and scoffing world, toils on, and the evil servant smites on. One is laying up treasure in heaven, and is preparing to go home to his eternal

reward, while the other is calling down upon his head the displeasure of the High and Holy One, and is getting ready to receive the unmingled cup of the fury of the Lord. The faithful servant is turning some at least to righteousness, to shine forever as stars in his crown of glory, while the evil servant pursues his downward course and work of death, making the bitter cup of woe which awaits him still more bitter. But the separating day is coming. The Lord will come, and cut asunder the evil servant, and appoint him his portion with the lost. In the general wailing and gnashing of teeth, with hypocrites he will receive the portion due him for his works.

Read the doom of the false shepherds, the ministers of the last generation, who come up to the day of the Lord with their garments all stained over with the blood of souls. They now cry, Peace and safety, and their flocks confide in them. They stand between us and the people and turn away the arrow of truth. But their day is coming, dreadful beyond description. Thus saith the Lord, "Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord." Jer. xxv 34-37.

THE PARABLE.

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. The parable of the ten virgins is a further illustration of the subject treated in the last part of Matt. xxiv. It is an illustration of the great Advent movement. "Then shall the kingdom of heaven be likened [compared, Campbell] unto ten virgins." When will the kingdom of heaven be compared to an eastern marriage? Ans. "Then;" at the time when faithful and wise servants have been manifested in giving the household meat in due season, and evil servants have also been manifested, saying in their hearts, "My Lord delayeth his coming," and are smiting their fellow-servants. There can be no mistake in this application.

Some have desired to obtain a correct account of an eastern marriage, that they might better understand this parable. But let it be understood that our Saviour has here given the desired history, and testifies that the kingdom of heaven shall be likened, or compared, unto it.

But what shall we understand by the kingdom of heaven? Certainly not all the component parts of the kingdom; for in that case the King, [Christ,] the territory, [new earth,] and the subjects of the kingdom [the children of the resurrection] would all be represented as going forth, tarrying, sleeping, waking, trimming lamps, &c. It is evident that the kingdom of heaven here can only mean that which may be represented by the going forth, tarrying, &c., which can only be applied to the living people of God who are interested in, and are looking for the coming and kingdom of Christ.

It has been said that the Advent people have literally fulfilled Matt. xxv, 1-12. It is not so. Our Lord is there giving the history of an eastern marriage. But it is a fact, that, in connection with the Advent movement, a series of events has taken place which have a natural application to the events of the eastern marriage.

"Then shall the kingdom of heaven be likened unto ten virgins." Or, then shall the history of the Advent movement be compared to the history of an eastern marriage rehearsed by our Lord. In order that the two histories may be likened or compared, some things are indispensable. First, both histories must be complete; all the events in both must be in the past. It is not possible to compare past history with what has not taken place. Second, after each event in Advent history has occurred, answering to each point in the history of the marriage, there must be time before Christ comes to compare the two histories; also, those who will compare them. This is a part of the work of the faithful and wise servant who is giving to the household meat in due season. Therefore, the parable of the ten virgins illustrates events connected with the Advent movement, which events are all in the past.

THE MARRIAGE OF THE LAMB.

There are two things which the scriptures of the Old and New Testaments illustrate by the marriage covenant; first, the union of God's people in all past ages with their Lord; and, second, Christ's reception of the Throne of David, which is in the New Jerusalem above.

One class sets forth the union of believers with their Lord by the use of marriage as a figure. This union has existed since the days of righteous Abel, and cannot be regarded by any one as the marriage of the Lamb.

It is supposed by many that Isaiah [liv, 5] speaks of the church, when he says, "Thy Maker is thine husband;" but Paul in Gal. iv, applies this prophecy to the New Jerusalem.

Said John, speaking of Christ, "He that hath the bride is the bridegroom." John iii, 29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride is not true. No one believes that the event called the marriage of the Lamb, took place more than 1800 years since.

Paul, in writing to the church, [2 Cor. xi, 2,] says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? Or, did Paul only wish to represent by marriage the union which he had effected through the gospel between Christ and the church at Corinth? Judge ye.

Paul also says, [Eph. v, 23,] "For the husband is the head of the wife, even as Christ is the head of the church." But please turn to Eph. v, and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken; for that is not his sub-

ject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject, but has nothing to do in determining who the bride would be in that great Marriage, down in connection with the end.

The marriage of the Lamb is one event, to occur at one particular time, and that time is just before the end. It takes place in heaven, before the Lord comes to give immortality to his waiting people. Proof. "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," &c. Luke xii, 35, 36.

Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will shew thee the bride, the Lamb's wife." Rev. xxi, 9. Did the angel show John the church? No. Let John testify. "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." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. Christ is represented [Isa. ix, 6] as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And beyond all doubt the resurrection of the just is represented by birth, as being born again. How appropriate, then, is the view that the marriage of the Lamb takes place in heaven, before the Lord comes, and before the children of the great family

of heaven are brought forth at the resurrection of the just.

We here ask a few questions for the consideration of those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up.

1. Who are illustrated by the man found at the marriage [Matt. xxii] not having on the wedding garment? 2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again? 3. If the church is the wife, who are they that are called to the marriage as guests? 4. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children? 5. Allowing that the church is to be the bride, who are "the nations of the saved," [Rev. xxi, 24,] that walk in her light?

The marriage of the Lamb is Christ's reception of the throne of David, or, his own throne, which is in the New Jerusalem above. That City is finally to come down upon the New Earth, to be the Capital of the everlasting kingdom. The event illustrated by the coming of the bridegroom in the parable is thus described by the Prophet: "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." Dan. vii, 13, 14.

The Prophet does not intimate that Christ comes to this earth to receive the kingdom. No, he approaches "the Ancient of Days," and *there* receives

the kingdom and glory, and with that glory he comes to the earth, having "on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix, 16.

Having shown that the New Jerusalem is the Lamb's wife, that the marriage of the Lamb is Christ's reception of the Throne of David, and that he returns from the wedding when he appears the second time, the way is prepared to compare those events in an eastern marriage, rehearsed by our Lord, with corresponding events in Advent history.

1. Ten virgins took their lamps and went forth to meet the bridegroom. This illustrates the great movement upon the Advent question in the years 1840—1843, which aroused the people, and led thousands to the study of God's word with great delight. "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix, 105.

2. While the bridegroom tarried the virgins all slumbered and slept. The time of expectation was the Jewish year 1843, from March, 1843, to March, 1844. When this time passed, the Advent people fell back into a stupid, slumbering position.

3. At midnight a cry was made, which aroused the ten virgins to trim their lamps. So a solemn and mighty cry was raised in the Autumn of 1844, which aroused the Advent people to great consecration. It was then seen that the 2300 days reached to 1844.

4. In the parable the foolish virgins ask the wise for oil, and are told to go and buy. Those who took part in the movement of 1844, know that it was an individual work, and that all were warned faith-

fully to look to God and get an individual experience.

5. While the foolish were gone to buy oil, the bridegroom came, those ready went in to the marriage, and the door was shut. The bridegroom represents Christ. The marriage represents the marriage of the Lamb, which takes place before Christ appears the second time. When he comes, he returns from the wedding. The coming of the bridegroom, and the shutting of the door in the parable, illustrate events which take place in heaven, prior to the second advent, which are described in the following texts: Ps. ii, 8, 9; Dan. vii, 13, 14; viii, 13, 14; Heb. viii; ix; Rev. iii, 7, 8.

6. Afterward came also the other virgins, saying, Lord, lord, open to us. The wise virgins represent that portion of the Advent body that occupied a correct position relative to the prophetic periods in 1844. The periods there ended. The foolish virgins, who came afterwards, represent those who in 1854 occupied an erroneous position in regard to the prophetic periods.

Those who make the coming of the bridegroom represent the appearing of Jesus Christ, fail to show how the event, represented by the foolish virgins saying, "Lord, lord, open to us," can take place after Christ comes. True, there will then be a cry, but not "Lord, lord, open to us." No, no. The cry will be, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come." Rev. vi, 15-17. Therefore, the events represented by the entire parable are all fulfilled.

SPIRITUALISM.

"AND when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

"Now the Spirit speaketh expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv, 1.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 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 the great day of God Almighty." Rev. xvi, 13, 14.

"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." Rev. xviii, 1, 2.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the

earth by the means of those miracles which he had power to do," &c. Rev. xiii, 13, 14. See also 2 Thess. ii, 9-11; Matt. xxiv, 23, 24.

We give the above texts as a portion of those scriptures which distinctly foretell the strong delusion of the last days, called *Spiritualism*.

But it may be expected that we should give some account of the rise and progress of Spiritualism. For the benefit of those who have not had an opportunity to become acquainted with the facts in the case, a very brief history is here given. The following is from a candidly written pamphlet, published by D. M. Dewey, Rochester, 1850, entitled, *History of the Mysterious Noises, &c.*

"The sounds were first heard in a small village named Hydesville, in the town of Arcadia, Wayne county, New York. The house where they were heard was occupied during a part of the years 1846 and 1847, by Mr. Michael Weekman. During this time Mr. W. states that one evening about nine o'clock as he was preparing to retire for the night he heard a rapping on the outside door. He opened it, but saw no one. In a few moments the rapping on the door was repeated, and was louder than at first. He immediately stepped to the door and opened it; no person was to be seen. He went into the street and looked about the house, and returned without seeing any one. Soon the noise was repeated, and, failing to see any person, he placed his hand on the latch of the door, in order to open it immediately, should the annoyance be continued. Again the rapping was heard—he felt the door jar, and sprang into the street. No person was to be seen anywhere in the vicinity.

Excepting a manifestation to the daughter of Mr. W., then some eight years old, nothing unusual is reported to have been seen or heard by him, while he occupied the premises.

"The family of Mr. John D. Fox moved into the house on the 11th of December, 1847. Their former residence was Rochester. They heard the rapping first, the latter part of March, 1848, one evening after they had retired for the night. It seemed to be in one of the bed rooms, and sounded as though some one was knocking on the floor, moving chairs, &c. Four or five members of the family were at home, and they all got up to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A perceptible jar was felt by putting their hands on the bedsteads and chairs; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one was awake in the house. The following evening they were heard as before, and on the evening of the 31st of March, the neighbors were called in for the first time.

"The following is an extract from Mrs. Fox's statement, made soon after the occurrences narrated took place:—"Friday night we concluded to go to bed early, and not let it disturb us; if it came, we thought we would not mind it, but try and get a good night's rest; My husband was here on all these occasions, heard the noise and helped search. It was very early when we went to bed on this night; hardly dark. We went to bed so early, because we had been broken so much of our rest that I was almost sick.

“My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual. I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old; she is the one who made her hand go. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at that time, only it made the same number of noises that the girl did. When she stopped, the sound itself stopped for a short time.

“The other girl, who is in her 15th year, then spoke in sport and said, ‘Now do just as I do. Count one, two, three, four, &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled; and then I spoke and said to the noise, ‘Count ten,’ and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.

“I then asked if it was a human being that was making the noise, and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit, and if it was, to manifest it by two sounds. I heard the two sounds as soon as the words were spoken.’

“Mrs. Fox asked if the noises would continue if she called in the neighbors that they might hear it.

There was rapping the same as when it was supposed affirmative answers were given. Mrs. Redfield, the nearest neighbor, was first called. The children had informed her previously that strange noises were heard in the house, and she went, thinking to have some sport with the family. She found the girls very much agitated. Mrs. Fox said, ‘Mrs. Redfield, what shall we do? We have heard the noise for some time, and now it answers all our questions, and we cannot account for it.’

“Mrs. R. heard the sounds, and commenced asking questions, which were answered correctly, greatly to her astonishment. She says the girls continued to be much frightened, and she told them not to be afraid; if it was a revelation from the spirit world, it was not to injure them. One of the girls said with much feeling—‘We are innocent—how good it is to have a clear conscience.’

“Messrs. Redfield, Duesler, Hyde, Jewell, and their wives were subsequently called, during the same evening. They asked many questions and received answers. Questions relating to the age, number of children, &c., of the persons present, are said to have been answered correctly. Mr. Fox and Mr. Redfield remained in the house through the night. Mrs. Fox and her daughters spent the night at the house of one of the neighbors.

“A report of the strange noises heard in the house of Mr. Fox, spread throughout that part of the town the next (Saturday) morning, and a large number of persons assembled and remained at the house during the day. No noises were heard until evening, when the sounds commenced as before. A committee was appointed to investigate the matter

and a great variety of questions were asked and answered.

"On Sunday morning, Apr. 2d, the sounds were heard, and they continued to be made throughout the day. This is the first instance in which they are reported to have been heard in the day time. Sunday evening and throughout that night no noises were heard.

"In a pamphlet published at Canandaigua in 1848, by E. E. Lewis, certificates corroborating the foregoing statements are given, and signed by the following persons: 'John D. Fox, Walter Scotten, Elizabeth Jewell, Lorren Tenney, James Bridger, Chauncey P. Losey, Benjamin F. Clarke, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Loser, David S. Fox, and Mary Redfield.'

"At one time, when those investigating wished to ascertain a certain name, the spirit was asked if it would rap for the initial letters when they were named. The reply was in the affirmative: and when the alphabet was called over there was rapping at particular letters. Soon the experiment was carried still further, and by request entire names and sentences of considerable length were spelled out. A signal for the alphabet is made when the spirit desires to communicate in this way. This signal is five raps in quick succession."

It is stated by Mr. Dewey that soon after the occurrence of these events, a part of the Fox family moved to Rochester, and that the rappings were then heard in both places. The next place where they were heard was in Auburn.

"After nearly a year had been spent by a few individuals in Rochester and vicinity, in investigat-

ing the mystery, the following communication was spelled out in the presence of several persons who had assembled for the purpose of prosecuting their investigations: 'You all have a duty to perform. We want you to make this matter more public.' Every individual to whom the message was addressed objected to having any agency in bringing the subject before the public. They knew the odium that would attach to any person who should attempt to prove, in the presence of a public assembly, that the sounds they heard were made by spirits. While speaking of the opposition they would incur, and the difficulties in the way, the alphabet was called for and the following communication spelled out: 'That will be so much the better—your triumph will be the greater.' This occurrence took place in November, 1849.

"Several of the persons designated to assist in bringing the matter before the community, continued strongly to object, until the most positive assurances were given that the rapping should be heard in the hall, by the audience, in response to the lecturer, and that the result would tend essentially to the better understanding of the whole subject. The lectures were finally delivered by Mr. E. W. Capron, of Auburn. The following account of the investigations had at that time, appeared in the *New York Weekly Tribune*, of Dec. 8th, 1849.

"Some two weeks since, we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us to the import that the matter should be made more public—that the time had arrived for the people to investigate the whole

affair—that it was a thing which would ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were then minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much proof to the contrary as it required to bring us to that conclusion. These directions will appear in the following history as they were fully and strictly followed. The great object was to start investigation and clear those who had been hearing of it for the last two years from the imputation of fraud and deception.

“Accordingly on the evening of November 14th, a lecture was delivered in Corinthian hall, in the city of Rochester, and a full history of the rise and progress of these manifestations given. During the relation of these facts the sounds were distinctly heard by the persons in the hall.

“After the lecture, a committee was chosen by the audience, composed of the following persons:—A. J. COMBS, DANIEL MARSH, NATHANIEL CLARK Esq., A. JUDSON, and EDWIN JONES.

“On the following evening the committee reported in substance as follows: That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation—that the sound on the floor near where the two ladies stood was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them. . . . The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to

a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, *but they entirely failed to discover any means by which it could be done.*

“After this report, and some discussion on the subject, the audience selected another committee, composed of the following persons: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, Wm. Fisher, of Rochester, and Hon. A. P. Hascall, of LeRoy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door—that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made; that Dr. Langworthy made observations with a sethescope to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made; and there was no kind of *probability or possibility of their being made by ventriloquism, as some had supposed—and they could not have been made by machinery.*

“This committee was composed of Dr. E. P. Langworthy Dr. J. Gates, Wm. Fitzhugh, W. L. Burtis and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester house, and appointed a committee of ladies, who took the young women into a room and examined their persons and clothing, to be sure that there were no fixtures about them that could produce the sounds. When satisfied on this point, the committee of ladies tried some other experiments, and gave the

young ladies the following certificate: 'When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and on the floor distinctly. Signed—Mrs. Stone, Mrs. J. Gates, Miss M. P. Lawrence.

"In the evening the committee, through their chairman, Dr. Langworthy, made a full report of their examinations during the day. They reported they excluded all friends of the two ladies from the committee room, and had the examination only in presence of the committee of gentlemen, and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on large *feather pillows, without shoes*, and in other various positions, both on the floor and on the wall—that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with and corroborating the first statements.

"Thus by three days of the strictest scrutiny, by means of intelligence, candor and science, were the persons in whose presence these sounds were heard, acquitted of all fraud.

"On Friday evening, after the lecture, three of the committee, viz., Hon. A. P. Hascall, D. C. McCallum, and William Fisher, repaired to the house of a citizen, and pursued their investigations still further. There were nearly a score of persons present. The members of the committee wrote many questions on paper, which no person present knew the purport of, and they were answered correctly. At times they would ask *mentally*, and

receive the answers with equal correctness, and they were fully satisfied that there was *something* present manifesting intelligence beyond the persons *visible*.

"One of the committees tried the experiment of standing the ladies on glass, but failed to get any sounds; but the same was subsequently tried in presence of a large number of persons, and the sounds were as loud and distinct as before, on the floor, as usual.

"Such are the facts so far as public proceedings are concerned, (which is but a small part of these strange occurrences,) with the committee's report greatly condensed."

We will not weary the reader with further testimonies relative to the rise of what is called *Spiritualism*, though they might be given to almost any length. What we have presented is sufficient to show the small beginning of what is now agitating the civilized world. Hon. J. W. Edmonds Judge of the Supreme Court, said in 1853:—

"Scarcely more than four years have elapsed since the 'Rochester Knockings' were first known among us. Then mediums could be counted by units, but now by thousands—then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the *whole number in the United States must be several hundred thousands, and that in this city, [New York,] and its vicinity, there must be from twenty to twenty-five thousand*. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of

which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States' Senate." A candid writer in 1858 says:—

"We find in the *Spiritual Register* an estimate of the actual number of professed Spiritualists compiled from extensive correspondence undertaken for this object. The following is the result:

SPIRITUALISTS IN AMERICA.

Maine,	12,000	Mississippi,	6,000
New Hampshire,	7,000	Dist. of Col'bia,	1,500
Massachusetts,	90,000	Illinois,	80,000
Rhode Island,	3,000	Michigan,	60,000
Connecticut,	15,000	Missouri,	20,000
Vermont,	20,000	Alabama,	5,000
New York,	300,000	Arkansas,	1,000
New Jersey,	4,000	Florida,	1,000
Pennsylvania,	70,000	Wisconsin,	60,000
Delaware,	1,000	Iowa,	20,000
Maryland,	6,000	Texas,	15,000
Virginia,	2,000	Minnesota,	2,000
North Carolina,	2,000	California,	20,000
South Carolina,	2,500	New Mexico,	2,000
Georgia,	2,500	Oregon,	1,000
Kentucky,	6,000	Cuba,	1,000
Tennessee,	15,000	Brit. Provinces,	30,000
Ohio,	120,000	South America,	10,000
Indiana,	120,000		
Total			1,037,500

"This may be considered a larger number than actually exists, but taken in connection with other facts connected with the growth of Spiritualism, it will be found rather an under than an over estimate. The *Register* gives the number of six hundred professional speakers and mediums, with their names and addresses, as actively engaged in urging forward the movement, whilst the names of thousands of others are withheld because it was not known how far they were willing to become subject to calls outside of their immediate circles."

"The newspapers devoted to the subject as far as we have their names are,

The *Spiritual Telegraph*, New York, weekly.

The *Age of Progress*, Buffalo, N. Y.

Spiritual Universe, Cleveland, Ohio, weekly.

The *Spiritual Age*, Boston, weekly.

Spiritual Messenger, Cincinnati, O., weekly.

Northwestern Excelsior, Waukegan, Ills., weekly; Ira Porter and J. C. Smith, editors and proprietors. Commenced November, 1856, and still continues.

Spiritual Clarion, Auburn, N. Y.

The *Weekly Monitor*, Conneaut, Ohio.

Journal de l'Âme, monthly; Docteur Roesinger, Geneva, Switzerland.

El Spiritualista, monthly, Carracas, Venezuela, South America.

Le Spiritualista de la Nouvelle Orleans, New Orleans.

The *Principle*, New York, weekly.

The *Vanguard*, Dayton, Ohio.

The *Yorkshire (England) Spiritual Telegraph*.

Practical Christian, weekly, Hopedale, Mass.

Herald of Light, New York,

"There are probably other periodicals not included in the above list. We know of one, which is regularly forwarded to us from Kane county, in this State, the name of which has escaped our memory.

"It will thus be seen that Spiritualism has seized hold of the two great levers of public opinion—the Pulpit and the Press—and is pushing itself into the very heart of modern society."

We will here give the testimonies of Hon. N. P. Tallmadge, and Hon. J. W. Edmonds, relative to the *manifestations* witnessed by themselves. We could give testimonies from others which seem to be more wonderful; but these are more reliable, coming from men of high standing. The following from Hon. N. P. Tallmadge, dated Baltimore, Apr. 12th, 1853, is addressed to Mrs. Sarah Helen Whitman, Providence, R. I.

"DEAR MADAM: I seize a few leisure moments, while detained here a short time on business, to give you a more extended account of the 'Physical Manifestations,' to which I alluded in a former letter. In this account I shall confine myself to those who purport to come from the spirit of John C. Calhoun.

"I have received numerous communications from him, from the commencement of my investigation of this subject down to the present. These communications have been received through rapping mediums, writing mediums, and speaking mediums. They are of the most extraordinary character. In style and sentiment they would do honor to him in his best days on earth.

"After the arrival of the Misses Fox in Washington City in February last, I called on them by appointment, and at once received a communication from Calhoun. I then wrote down and propounded *mentally* the following question:

"Can you do anything, (meaning physical manifestations,) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief? To which I received the following answer: 'I will give you a communication on Monday, at 7½ o'clock. Do not fail to be here. I will then give you an explanation.

JOHN C. CALHOUN."

"It is proper here to remark, that all the communications referred to in this letter, were made by Calhoun after a call for the alphabet, and were rapped out, letter by letter, and taken down by me in the usual way. They were made in the presence of the Misses Fox and their mother. I called on Monday at the hour appointed, and received the following communication: 'My friend, the question is often put to you, What good can result from these manifestations? I will answer it: It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul.

JOHN C. CALHOUN."

"This reminds me that in 1850, at Bridgeport, in the presence of other mediums, among many questions put and answers received, were the following—the answer purporting to come from W. E. Channing.

Q. What do the spirits propose to accomplish by these new manifestations?

“A. To unite mankind, and convince skeptical minds of the immortality of the soul.”

“During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed we all moved back from the table, from two to four feet—so that no one touched the table. Suddenly the table moved from the position it occupied some three or four feet—rested a few moments—and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

“The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any one near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it—placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force—took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table, and try all together to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, ‘Will the spirits permit me to raise the table?’ I

then took hold alone and raised it without difficulty. After this the following conversation ensued.

Q. Can you raise the table entirely from the floor?

A. Yes. Q. Will you raise me with it? A. Yes; get me the square table.

“The square table was of cherry, with four legs; a large sized tea table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the centre; the three ladies sat at the sides and the end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight, and the weight of the table. Two legs of the table were then raised about six inches from the floor; and then the other two were raised to a level with the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it I could feel a gentle vibrating motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down to the floor! Some pretend to say that these physical manifestations are made by electricity. I should like to know by what law of electricity known to us, a table is at one time riveted, as it were, to the floor, against all the force that could be exerted to raise it; and at another raised entirely from the floor with more than two hundred pounds weight upon it.

“At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The three ladies and myself were seated at the table, with our arms resting on it. The bells commenced ringing in a sort of chime. Raps were made as if beating time to a march.

The raps then ceased and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle and knee. This was at different times. When the ringing of the bell ceased, I felt sensibly and distinctly the impression of a hand on my foot, ankle and knee.

"I was then directed to put the guitar on a large bureau drawer which was upon the square table. We were all seated as before. The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And as it played these harmonious sounds becoming soft, sweet and low, began to recede, and grew fainter and fainter till they died away on the ear in the distance. Then they returned and grew louder and nearer till they were heard again in full and gushing volume as when they commenced.

"I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it under such guidance, the most splendid performances. But never did I hear anything that fastened upon my very soul like these prophetic strains drawn out by an invisible hand from the Spirit World. After the music had ceased, the following communication was received. 'This is my hand that touches the guitar.

JOHN C. CALHOUN."

The following is from a letter written by Hon. J. W. Edmonds. He says:

"After depending upon my senses as to those various phases of the phenomenon, I invoked the aid

of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things;—First, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forth coming at our will and pleasure.

"In the mean time another feature attracted my attention, and that was 'physical manifestations,' as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the center of a circle of six or eight persons, turned upside down and laid on its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a center leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retained its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp on it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve

or fifteen persons in the back parlor, and then borne through the folding doors to the farther end of the front parlor, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side, and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence, which, if not arrested, must have broken my legs."

The Judge states that he has not alluded to any things which have occurred to him when he has been alone, preferring to mention only those manifestations which others have witnessed. He further states :

"Preparatory to meeting a circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that not a person present even knew that I had prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken as if I had uttered them. Purposes which I have privily entertained, have been publicly revealed; and I have once and again been admonished that my every thought was

known to, and could be disclosed by, the intelligence thus manifesting itself.

"When I was absent last Winter in Central America, my friends in town heard of my whereabouts and of the state of my health seven times, and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So in my recent visit to the West, my whereabouts and my condition were told to a medium in this city while I was traveling on the railroad between Cleveland and Toledo."

We will add the following, taken from the *Spiritual Telegraph*, July 23d, 1853, headed, *New and Astounding Facts* :

"These invisible beings create for themselves physical hands, they say, from the elements of the surrounding atmosphere, and which may be rendered visible to the physical vision, or natural sight, so that any person present is capable of testifying to the fact—himself being witness. With this self-created hand they write their communications, either with pen or pencil, draw landscapes, flowers, representations of celestial orbs and sceneries, with ornamental paintings—also the outlines of the celestial spheres, with extended explanations of the same. The exhibitions which I have been permitted to witness in that place, [Columbus, O.] I consider to be of a most astounding character. The specimens of instrumental music which I have heard performed at different times by the spirits, give evidence to our senses of the reality of their spiritual origin; for the music is of such a style, character and excellence as not to be imitated by earthly music; for before any of earth's inhabitants

can give equal or similar demonstrations, they must experience a similar development in their destined transitions from this earth's sphere. I have conversed with them in audible language, precisely as I would converse with any inhabitant of earth, and witnessed similar conversation of the spirits with others, and have, also, repeatedly shaken hands with the spirits, and have witnessed the same performance by each individual of the company."

In view of the testimonies already given, (which are not one hundredth part of what might be given,) we are constrained to believe that the manifestations are caused by spirits. It is not possible to believe that so many men of distinguished intelligence, judgment and apparent candor, could be deceived by a mere cheat, or trick, and then engage with such ardor to deceive others. These manifestations have endured the closest scrutiny, and most thorough investigation, and yet what is called the *Cause of Spiritualism*, is advancing more and still more rapidly. Those who can, under such circumstances, receive the testimony of those who cry, "Humbug," "trickery," &c., are more to be charged with *credulity*, than the most ardent Spiritualist.

CHARACTER OF THE SPIRITS.

The question now arises, What kind of spirits are these? Are they what they profess to be, namely, the spirits of the dead? We answer, They are not; and give the following reasons:

(1.) They profess to be commissioned by God to visit this world to communicate instruction for the benefit of mankind. That this is not so is evident from the fact that God has forbidden necromancy in his word. Deut. xviii, 11; Isa. viii, 19. And admitting that the dead know a thousand times more than the living, it is certain that God does not commission them to come to this world to lead men to break the divine command.

(2.) They cannot be spirits of the dead, because the Bible teaches that the dead have not knowledge. "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. Also their love, and their hatred, and their envy, is now *perished*; neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 5, 6.

Says David: "Let my soul live, and it shall praise thee." Ps. cxix, 175. Why David! Cannot your soul praise God when separated from the body, and you are dead and buried? Let him answer: "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17.

These manifestations cannot be from the Spirit of God, neither can they be good angels, ministering unto certain ones, from the fact that they profess to be something else; and the Spirit of God and good angels will tell the truth. Then what are they? We answer: They are lying spirits, the messengers of the father of lies. The fact that they are very numerous is no objection to this view. The unclean spirit that was cast out of the man from among the tombs, by our Lord, answered,

"My name is legion; for we are many." Mark v, 1-13. That the Devil has angels or messengers to go at his bidding, and carry out his purposes is evident from the following texts: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude, verse 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Matt. xii, 7-9. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. xxv, 41. Now when these spirits visit individuals, professing to be the spirit of Paul, Peter, John or James; of the Patriarchs, Prophets; Dr. Franklin, Washington, Paine, Calhoun, or some dear friend, or perhaps a lovely infant recently buried, they come with a lie in their mouths. It is no such thing! Behold the deception! Job says of the dead, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv, 21. But these spirits testify that they know all about the condition of the living.

Solomon says of the dead: "Neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 6. But these spirits, in many cases, act a very conspicuous part in what

is done under the sun. They rap, write, play on musical instruments, and move chairs, tables, &c.

David in speaking of man says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4. Here are three inspired witnesses perfectly agreeing in their testimonies that the *dead have not knowledge*. Therefore the testimony of these rapping and writing spirits, in regard to themselves, is false, and the reader must allow us to call them lying spirits.

They say one great object of their manifestations is, to convince the world of the immortality of the soul, that all men have immortality. But the Bible plainly teaches that immortality, or eternal life, is the gift of God through Jesus Christ, and consequently, conditional. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. "Who will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honor, and *immortality*; eternal life." Rom. ii, 6, 7. Certainly, God does not require man to seek for immortality if all men now possess it!

Paul says to Timothy: "Which in his times he shall shew, who is the blessed and the only Potentate, the King of kings, and Lord of lords; *who only hath immortality*, &c." 1 Tim. vi, 15, 16.

These spirits teach that all men possess immortality; but St. Paul teaches that it is possessed by the King of kings and Lord of lords only; and that Christ has brought life and *immortality* to light through the gospel; [2 Tim. i, 10;] and that it is to be put on at the sound of the last trump, at the second appearing of Christ. 1 Cor. xv, 52-54.

Although these spirits generally appear very good and pious, and profess that their mission is to improve the spiritual good of mankind, yet it is evident that they are commissioned by the great author of lies, from the manner they treat the word of God.

The holy Apostle says : "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 all good works." 2 Tim. iii, 16, 17. But these spirits teach that the Sacred Volume is imperfect, and that they have come to correct its errors. That it is quite out of date, its light being eclipsed by the glory of these communications from the spirit world. The truth is, that the Bible doctrine of life and immortality alone through Jesus Christ, and that conditional, is perfectly destructive of their whole philosophy; therefore they declare that the Bible is not purely the word of God.

We give the following from a work entitled, *Spirit Rapping Unveiled*, by H. Mattison, A. M.

"A. W. Hoar, medium, represents the spirit of St. Paul as going through the Bible, and speaking of the different books on this wise: GENESIS—'About as true as any fictitious work that is now printed.' p. 10. EXODUS.—'As good a book as could be expected in that day.'—Ibid. LEVITICUS.—'Not directly from God as man supposes.' p. 12. NUMBERS.—'Such an absurdity as that [the facts stated in chapter 1st,] ought to be cast into the lowest depths of the infernal regions.' p. 12.—JOSHUA.—'Almost the whole book is false. Ibid.—JUDG-

ES.—'About the same as the others; and it needs no argument to show that it is void of inspiration.' p. 14. RUTH.—'Without inspiration, the same as the others.' p. 15.

"SAMUEL.—'A part of it is correct,' p. 15. KINGS.—'Multitudes of mistakes—not correct—no inspiration.' pp. 16, 17. EZRA.—'By a person bearing its name, without inspiration.' p. 17. JOB.—'Written through mediums—would have been correct, had it not been that man destroyed its purity.' pp. 18, 19. PSALMS.—'Written in the same way, and some of them are correct. p. 19.

"The rest of the books in the Old Testament are said to be 'somewhat correct in the main;' [p. 20;] and in reference to the whole, this 'spirit of darkness' says: 'Let me say unto you, O, man at this day, in regard to the Old Testament, MENE MENE, TEKEL, UPHARSIN. p. 21. In the same strain this medium passes on through the New Testament, exclaiming, as he passes from book to book, through the gospels, epistles, and Apocalypse, 'not correct,' 'mistake,' 'fictitious,' 'contrary to the will of God.'

"The Bible when first written was nothing more than a book written through mediums, as I am now writing through my medium. *St. Paul through Mr. Hoar, p. 9.*

"John Wesley is represented as saying: 'The men who wrote the Bible were not always under full control of the spirit communicating, so that many errors crept into the Bible. . . . The Bible has more good teachings than any other work, and has more evil; choose the good, discard the evil.'"

The *New Era* publishes a letter from Rev. James Smith, A. M., London, July 8th, 1853, from which we extract the following:

"The Old Testament is but the skin of the old Serpent. But who will say that God did not make that skin? It is the use that is to be made of the Bible, rather than its origin that should be discussed. I believe the Old Testament to be divine; but I creep out of it as a chicken out of an egg, when I have exhausted its nourishment." "The living law is more than a *rule* that God has given us. It is God himself using us as mediums. It is the living God, not the dead Rule that will interpret the word of God." "We want the living law that will show us what great service the Bible has done, and what mischief it has done; and how to transform its evil into good, its nonage into maturity, its sourness into sweetness."

We copy from Mr. Mattison's work, a few testimonies from these spirits relative to our Lord Jesus Christ. The spirit of John Wesley is represented as saying: "Jesus was a great and good man; but there was nothing more miraculous about his conception, birth life, and teachings than any good man. Jesus never taught the people to pay divine homage to him; he never taught that he was the Son of God, except in the sense in which other men might be the sons of God." *Unfoldings, p. 7.*"

"What is the meaning of the word Christ? 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous.

The miraculous conception of Christ is merely a fabulous tale.' *Telegraph, No. 37.*

"The spirit of Channing says: 'The spirit of Lazarus had not entirely left the body; he was in a trance. Christ in his superior condition saw this, and by his magnetic power restored the action of the system. The same was done at the restoration of the maid.' *Telegraph, No. 34.*"

"The spirit of Christ was not wholly separated from the body when he was placed in the tomb, and the guardian spirits, who had attended him through life, using him as a medium, rolled away the stone, restored the spirit to the body, and Christ walked bodily out of the tomb. Sometime afterward he died naturally, his body was left to moulder back to dust, and his spirit, seen only by those who were mediums, ascended to heaven.'" *From Dr. Bristol's letter.—Telegraph, No. 34.*

These spirits also testify that there is no Devil, nor evil spirits. This really looks like Satan's master-piece. He is advertising throughout the earth through these spirits, that he does not exist! If he can only make them believe this, then he is ready for his last great deception.

This reminds us of a story which well illustrates the case. It is in substance, this: "The notorious robber, George Cole, of England, whenever he wanted to perpetrate an act of some dreadful villainy, would get some suitable tool to advertise his having been hanged! or imprisoned! or transported to Botany Bay! Thus, suspicion was allayed; and his villainous deeds more easily accomplished."

"The imagination of evil spirits is an image only belonging to the human mind while such

mind is yet in an unlightened or undeveloped state, &c.' *Love and Wisdom*, p. 98." "I asked if there was any Devil. Answer: 'No.' 'Are all spirits happy after death?' 'Yes, measurably.' 'What church is nearest right?'—Answer: 'Universalist doctrine is nearest right.'—*Telegraph*, No. 3." "There are no *bad spirits*; that is, no devils or demons. Those spirits we have conversed with will not allow us to use the term,'—*Supernal Theology*, p. 71." "The spirits utterly disclaim all truth in the imaginations of individuals who believe in the doctrine of evil spirits.' *Teacher*, p. 116."

They are "familiar spirits." They sustain the very character of the familiar spirits named in the Bible, as the following text shows: "And thou shalt be brought down, and shalt speak out of the ground, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper [margin, peep, or chirp] out of the dust." Isa. xxix, 4.

All will see the identity of this *low rapping* spirit, and the *low whispering*, or *peeping* spirit named in the text. The one named in the text was a "*familiar spirit*," so is the other. They are almost always ready to communicate, especially with those who are entirely devoted to them. They will rap, write, move, or throw things about, play musical instruments, and direct persons from place to place. Though they sometimes appear very religious, yet they are not very particular with whom they are so familiar; communicating in their low manner freely with the vicious, as well as the virtuous. We will here give the principal passages in which

reference is made to "familiar spirits," to show in what light they are held by the Bible.

"There shall not be found among you . . . an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Deut. xviii, 10, 11.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. xix, 31.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among the people." Lev. xx, 7.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her." 1 Sam. xxviii, 7.

Poor fallen man! When forsaken by God he fills up the cup of his iniquity by consulting a familiar spirit! For it is said: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he had not, and also for asking counsel of one that had a familiar spirit, to enquire of it." 1 Chron. x, 13.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?" Isa. viii, 19.

THE DAY OF WRATH HASTETH.

Rev. xvi, 13-15. "And I saw three unclean spirits like frogs come out of the mouth of the drag-

on, and out of the mouth of the beast, and out of the mouth of the false prophet. 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. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

The manifestation of the unclean spirits named in the text is just before Christ comes "as a thief," and preparatory to the battle of the great day of God Almighty; therefore they are a sign of the swift approach of that dreadful day. We do not understand by the phrase, "three unclean spirits," that they are only three in number, as some have argued; but they were to be manifested from these three divisions: the dragon, beast and false prophet. The unclean spirit that Christ cast out of the man from among the tombs, [Mark v, 1-13,] said, "My name is legion; for we are many."

The spirits named in the text have power to work miracles. This we have shown is now being fulfilled in the history of *Spirit Manifestations*. They "go forth unto the kings [or kingdoms] of the earth, and of the whole world." How true in the history of Spiritualism!

The unclean spirits are now entering the three great *bodies* named in the text; but under the sixth vial, and just prior to Christ's coming as a thief, they will be seen going "out of the mouth" of these three leading powers. See J. H. Waggoner's late work on *Modern Spiritualism*, pp. 61, 62.

The extent of Spiritualism and its rapid progress may be seen by the statistics taken from the *Spiritual Register* for 1859 by the *New York Tribune*.

NUMBER OF PROFESSED SPIRITUALISTS.

Maine	40,000	Maryland	3,000
New Hampshire	20,000	Virginia	5,000
Vermont	25,000	North Carolina	4,000
Rhode Island	5,000	South Carolina	3,000
Massachusetts	100,000	Georgia	5,000
Connecticut	20,000	Kentucky	10,000
New York	350,000	Tennessee	20,000
New Jersey	5,000	Alabama	6,000
Louisiana	15,000	Mississippi	15,000
Arkansas	2,000	Minnesota	3,000
Ohio	150,000	Missouri	30,000
Michigan	70,000	Kansas	1,000
Indiana	50,000	Nebraska	1,000
Illinois	90,000	Florida	1,000
Wisconsin	70,600	Texas	20,000
Iowa	25,000	California	30,000
Pennsylvania	80,000	Oregon	1,000
Delaware	2,000	New Mexico	2,000
Total in the United States			1,284,000
Canada			40,000
Cuba			1,000
South America			15,000
The Eastern Continent			600,000
Total			1,940,000

The *Register* gives the names and addresses of 349 public speakers, and 238 professional mediums.

The *Register* estimates that there are 1,000 public speakers, 40,000 mediums, public and private; that 500 spiritual books and pamphlets have been printed.

Compare the above with the statistics for 1858, on page 92, and it will be seen that there has been an increase of Spiritualists in one year of 302,500!

BABYLON.

Rev. xviii, 1-4. "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. For all nations 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. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

The word Babylon comes from Babel, and signifies "confusion or mixture." See Gen. x, 10; xi, 9. Once when men were all of one language, they undertook to build a "city, and a tower whose top should reach unto heaven." But God came down and confounded their language, so that they "could not understand one another's speech." "So the Lord scattered them abroad from thence upon the

face of all the earth; and they left off building the city. Therefore is the name of it called Babel, [margin, that is, confusion,] because the Lord did there confound the language of all the earth." Gen. xi, 1-9. Babylon, signifying confusion, well applies to the many denominations of professed Christians, with their different creeds, holding forth such confusion of sentiments. We are aware that many will object to this view; but we ask such as do object to make a better application.

The fall of Babylon is a moral fall. This may aid us in determining what Babylon is. That her fall is a moral change is evident from the order of events given. First, she falls, second, she *becomes* the habitation of devils, and "the hold of every foul spirit," &c.; third, God's people are called out of her; and, fourth, her plagues are poured out upon her, and she is thrown down with violence, "like a great mill stone cast into the sea," and "found no more at all."

If Babylon be applied to the Roman Catholic church, then we inquire, When did that church morally fall? and then, as a second event, become corrupt and spiritually wicked? She has always been low and corrupt.

Again, Babylon is where God's people are, and from which they are called out, a short time before the seven last plagues are poured out. This is evident from Rev. xviii, 4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. As the plagues are still future, and immediately follow Babylon's fall, and the call to God's people, the present is

shown to be the period of her fallen condition, and the time for God's people to be called out of her. This forbids the idea of applying the text to the Catholic church in past time. Where, then, are the people of God of this generation? Are they in the Roman Catholic church? No; they have been, and many still are, in the Protestant sects. Bear this in mind: Babylon is where God's people are, a short time before the seven last plagues are poured out. She morally falls, and the people of God are called out to escape her plagues. This shows the propriety of applying Babylon to the sects, and locates the whole scene in a short period, just prior to the Second Advent.

If it be said that the city of Rome is Babylon, and that her fall is the burning of that literal city, then we would ask, How can the city of Rome "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" after it is burned. And how is it possible for God's people to be in Rome, (in order to be called out,) after that city is burned, and is thrown down with violence, like a great mill-stone cast into the sea by a mighty angel, and "found no more at all." Will God's people be in Rome after that city is no more? Again, the people of God are called out of Babylon to escape her plagues. But will they flee out of Rome after it is burned, to escape plagues, of which her being burned is her last plague? "Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." Rev. xviii, 8. The true application of Babylon is free from all these inconsistencies. The prophecy when rightly applied,

will fit like the glove to the hand, being made purposely for it.

We unhesitatingly apply the Babylon of the Apocalypse to all corrupt christianity. The term, signifying confusion, is perfectly applicable to the many different sects, each holding different sentiments, and all united with the world. The Protestant sects are fitly represented by the harlot daughters of the woman of Rev. xvii, 4, 5. The woman that would leave her husband, and unite with, and seek protection from, another, would be called thus. The professed church of Christ has left the arm of her true husband, and now leans upon the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking the arm of the law for protection in the worship of God, lean only on the potent arm of her Beloved. The nominal churches are unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department, the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle. The testimony of the Apostle is a binder on this point: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? (How few know this!) Whosoever therefore will be a friend of the world is the enemy of God." Jas. iv, 4.

That Babylon, or the nominal churches have fal-

len, they themselves have borne most solemn testimony. Turn back, dear reader, to pages 22-34, under the head, *Iniquity Abounds*. See also *Three Angels of Rev. xiv*, 6-12, pp. 61-64; *Facts for the Times*, pp. 36-50, published at the Review Office.

But it may be said that our views of the moral fall and spiritual death of the churches is shown to be incorrect by the great revivals of 1858. Well, let the *Congregationalist*, published in Boston, speak on this subject. In a leading editorial for Nov. 19th, 1858, the editor says:

"Mr. Theodore Parker, during the great awakening a few months since, sneeringly told us that a score of such revivals would never close a dram-shop, or liberate a slave. "*Fas est et ab hoste doceri.*" The slander—like many other slanders—contained a grain of truth which is this: that even the revived piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasures of our benevolent societies would be filled, as it is after a plentiful rain, that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches.

"There is another and sadder illustration of the same general truth. The *Watchman and Reflector* recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late re-

vival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions and ecclesiastical litigations as during the last few months."

This testimony, coming from two very high sources, in the religious world, makes the real condition of fallen Babylon appear worse than before her spurious revivals.

Let it here be distinctly understood that the second angel [Rev. xiv, 8] is in the past. But the angel of Rev. xviii, 1-4, belongs to the present, and more especially to the future. This angel is to proclaim what the angel of chap. xiv, 8, did, and also something more, which has been taking place since Babylon fell. He adds, "and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The second angel who announced in 1844 that Babylon had fallen, could not then also declare that she was a hold of foul spirits, for the history of her foul spirits has been since that date.

Mesmerism, Satan's mildest bait, was but little known in this country prior to 1844; since then the church has been bewitched with its damning influence. Psychology was not mentioned; and no one so much as dreamed of all this clattering of ten thousand demons from the infernal regions, rapping, moving chairs, stands, tables, &c. That Babylon's cup is full, we do not believe. But the pres-

ent movements of Spiritualism show the text fast fulfilling. When accomplished, the wrath of God, unmingled with mercy will be poured out.

But it may be said that the church as a body does not believe in the spirit manifestations. Very well; twelve years since they were not known. And for two or three years after the rapping was first heard, almost every one looked upon it as a deception. But as Spiritualism has rapidly advanced, there have more ministers embraced it, than any other class of professional men, and church members form a large portion of the body of Spiritualists.

But we shall contend that this sin of necromancy rests upon Babylon. She is accountable for it; for this prominent point of her popular theology, found in all her creeds, that all men have immortality, and that the dead have knowledge, is the very basis of Spiritualism.

The Bible doctrine of immortality through Christ alone, and that conditional, and that the "dead know not anything," disrobes these demons, and exposes their hideousness. It shows that they are not the spirits of the dead, but lying spirits sent forth to do the work of him who was a liar from the beginning. It is a perfect safe-guard against the strong delusion of Spiritualism. But we do not see how those who hold that all men have immortality, and that the spirit, separated from the body at death, is conscious, can stand against this heresy.

A writer in the *Spiritual Telegraph* truthfully states: "Scarcely do we hear a funeral sermon, or read a book or a paper devoted to sacred subjects, but either directly or indirectly the subject of guar-

dian angels and the continued existence of the spirit after death is alluded to. These are some of the strong points on which Spiritualists rest their claims."

Go into our burying grounds, and there you may read on almost every grave-stone, that the *dead* are still living. Wherever the eye falls upon the inscriptions on elegant monuments, or plain marble slabs, the impression is given that the soul separated from the body at death, joyfully and unencumbered, took its flight, and now lives in heaven. This is illustrated by the following, taken from an exchange paper:

"A marble monument in the form of an obelisk, has recently been put up in the old burying ground in Concord, N. H., to mark the spot where lie the remains of the son of President Pierce, who lost his life by the accident on the Boston and Maine Railroad. The monument bears the following inscription: 'BENJAMIN PIERCE, born April 13th, 1841; died January 6th, 1853. Go thy way, thy son liveth.'"

Does President Pierce believe what is stated in the last clause of the above; that his son, who *died* Jan. 6, 1853, "liveth?" If he does, then why may he not expect a visit now and then from his only son? Suppose some accomplished demon should visit his abode, and imitate the hand-writing of the deceased, and in a manner calculated to touch the finest feelings of the soul, freely communicate with those bereaved parents; move chairs, tables, &c., play instruments of music; or even imitate the well-known voice of that only child. Would those parents be likely to resist that visitor, and

drive him from them? Or would they believe him to be the spirit of their dear son? The reader may answer.

Not many years since, at the funeral of a virtuous young lady, the minister, while addressing the mourners, pointed to the coffin before the pulpit, saying, "Mary is not there. That is but the lifeless clay. Mary has gone to her God. Or, perhaps, her spirit has returned, and is now watching over this mourning circle."

Suppose distinct raps by some unseen hand that very moment had been made on the floor near the mourners; who of that congregation that hung upon the words of the eloquent speaker, would have doubted its being the spirit of Mary that produced the rappings? No one.

Now suppose that the minister, at the moment the rapping was heard, was uttering the Bible doctrine that immortality is conditional, to be given to the saints only at the resurrection, and that the dead know not anything. Who of that audience would have supposed that the raps were produced by the spirit of Mary? No one.

Thus we see that one of the great leading doctrines found in all the creeds of Babylon, forms the basis of Spiritualism. It has opened a wide door for Satan to come in and deceive the world. By many the doctrine of immortality through Christ has been classed with the non-essentials of the Bible. They will now see its importance. But we are of the opinion that the Bible does not contain non-essentials. The Lord has carefully kept them out, so that *all* scripture is "*profitable*."

Let it here be understood that we speak of the

church as a body. That God has ministers and people yet in Babylon who are striving for heaven, amid the moral darkness that envelops her, we fully believe. This is evident from the fact that after the angel [Rev. xviii, 1-3,] proclaims the fall of Babylon, and that she has become a hold of foul spirits, &c., the voice from heaven [verse 4] says: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

What a moment of extreme interest is the present! The pouring out of the vials of God's wrath is the great event before us. A little space is left God's people to flee out of Babylon, and thereby "be not partakers of her sins," (the most prominent of which are modern witchcraft and necromancy,) and "receive not of her plagues." The tenderest feelings of the heart go out after God's people now sitting in darkness. Our spirit yearns over them. O God, send out light and truth, and save them speedily! O blessed Saviour, bring the sheep and lambs to thy fold, before the wolves devour them.

CRY OF PEACE AND SAFETY.

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we

are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v, 1-6.

Two distinct classes are here spoken of. One class, called brethren, have an understanding of the times and seasons. They are not in darkness so that that day should overtake them as a thief. They are the children of the light and of the day. They are not asleep; but awake and watching for the day of the Lord. The other class will not understand the times and seasons; and when the day of wrath is hastening upon them greatly, they will be crying "peace and safety." They will be in darkness, or without knowledge as to the approach of the day of the Lord, and sudden destruction will come upon them as a thief in the night, and there will be no escape for them. The two classes are represented thus: One by a person awake and watching; the other by a person asleep.

The doctrine of a temporal millennium is of quite recent date, and is well calculated to lull men to sleep. While looking for the world's conversion, they will not be expecting the day of wrath. The first who taught the modern doctrine of a temporal millennium was Daniel Whitby, who died, 1726, aged 88 years.

Our Lord taught that the wheat and tares should grow together until the harvest; and the harvest is the end of the world. And that as it was in the days of Noah, so shall it be also at the coming of the Son of man. "Wide is the gate," said our Lord, "and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way,

which leadeth unto life, and few there be that find it." Matt. vii, 13, 14. He does not say the narrow way to life is to grow wider and wider, till the whole world can walk in it. The scriptures plainly teach that as we approach the end, the love of many will wax cold, men will be turned from the truth to fables, so that the few who bend their lonely footsteps in the narrow way to life, will be less and less. O that honest souls, now asleep as to the Lord's coming, dreaming of the world's conversion, would awake before sudden destruction comes upon them!

The doctrine of universal salvation is also of recent date. It is a device of Satan to close the ear against the warning voice of truth. The Universalist has taken the advantage of the unscriptural doctrine that all men have immortality, and that the sinner is to wail eternally in hell fire, and has built himself up on these errors found in the creeds of the churches. But lay out the doctrine of immortality through Christ, and obtained at the resurrection of the just, at the second coming of Christ, and the Universalist is "done over" at once. To suit his views, the words of our Lord, [Matt. vii, 13, 14,] should be altered so as to read something as follows: Wide is the gate, and broad is the way, that leadeth to life, and all the world go in thereat; because strait is the gate, and narrow is the way, which leadeth to destruction, and none can find it!

The alarm has been given. The gospel of the kingdom has been preached in all the world; and the fears of the people have been aroused. But the evil servant cried, "My Lord delayeth his coming," which put the fears of thousands to an end. Then, when the period of confident expectation of the

coming of the Lord passed by, the scoffer triumphed, and the unprepared were greatly relieved. The world and the body of the church have fallen asleep upon the subject of the judgment at hand. Such a time of "ease in Zion" never was known. "Peace and safety" is heard throughout the land.

But we are of the opinion that this cry of peace and safety is yet to have a more perfect fulfillment in the wide-spread delusion of Spiritualism. That "ism" has no Devil, no judgment, and no punishment of the wicked. All enter some one of the circles of the spirit world at death. *There* the vilest find pardon of sins committed in this world, and ascend in triumph to the higher circles!! All are safe; for although they may be guilty of crime of the blackest dye, yet at death they can do nothing less than to enter some one of these lower circles.

That enemy of Jesus Christ, Thomas Paine, is now reported through a medium, Rev. C. Hammond, to be in the highest circle of the spirit world! He says that his name is "written in the records of eternal life," that he has received the plaudit, "Well done, good servant," that he has obtained the "reward" of the faithful, and has entered into eternal "joy."!! Nothing short of a demon could have the brass to talk of Paine on this wise. We give the following brief description of Paine's character, from the *Encyclopedia of Religious Knowledge*.

"This unhappy unbeliever died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable,

vain, cowardly, filthy, envious, malignant, dishonest and drunken. In the distress of his last sickness, he frequently called out, 'Lord Jesus! help me.' Dr. Manley asked him, whether from his calling so often on the Saviour, it was to be inferred that he believed the gospel. He replied at last, 'I have no wish to believe on that subject.'

So died Thomas Paine, in the depths of wickedness; and now he is a sainted spirit in the highest circle of the spirit world, and has come to teach this "Rev. Charles Hammond," who, under his inspiration, is to enlighten the world!!

What a hope is here held out to the vilest sinner! He may go on in crime, and feel assured of finally reveling with Paine in the glories of the higher circles of heaven!! It is evident that all who are caught in the snare of Spiritualism, will, with feelings of perfect "peace and safety," risk their soul's salvation, without repentance, and without the benefits of the atoning blood of Christ.

"When they shall say peace and safety, *then* sudden destruction cometh upon them," &c. From this we understand that those who reject the truth, and are in darkness as to the approach of the day of the Lord, will be united in the cry of peace and safety. We see but two classes in that dreadful hour. One is obeying the injunction of the Apostle, "Let us not sleep as do others; but let us watch and be sober." With the deepest interest they are watching the signs of the times, lest the day of the Lord come upon them as a thief. The other class is saying, "Peace and safety."

We might here mention the abundance of riches, silver and gold, heaped together, not only by in-

dividuals, but by numerous incorporations. Look at the many banking institutions, the amount of insurance capital, &c. &c., now existing, and then read what the Apostle says to the rich respecting their treasures. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3.

Dear reader, we have pointed out some of the most prominent signs of the immediate coming of the Son of man, and have shown their fulfillment by well known facts. We have seen the signs given the Jews to prove to them that Jesus was the true Messiah; also the more numerous and impressive signs of his Second Advent. Christ said of the Jews, that the men of Nineveh would rise up in the Judgment and condemn that generation. Also that it would be more tolerable for the land of Sodom in the day of Judgment than for them. If you reject greater light, how will you stand in the Judgment? Will it not be more tolerable for the Jews than for you? O reject not the plain word of the Lord, now fulfilling before your eyes. Prepare to meet thy God.