

Further, speaking of the wars, Gibbon says.— "VIRALIS, with an army of Huns and Bulgarians, mostly idolaters, declared themselves the champions of the Catholic faith.—Gibbon Vol. 3, pp. 262 and 263, Harpers' Edition.

In verse 12, we read, "Blessed is he that waiteth and cometh to the 1,335 days." Now add 1,335 to 508, and you have 1843, at which time, according to verse 13, Daniel is to stand in his lot, that is, in the glory of the resurrection of the just. In 1843, then, we are fully authorized to expect that the 2,300 days or years spoken of in chapter viii., and the 1,335, mentioned in chapter xii., are to be fulfilled, and Daniel with all the sleeping saints to be raised up to stand in their lot.

What a remarkable harmony in the prophetic numbers is here presented. Can we suppose it possible for such a mighty fabric to come together with such perfect harmony unless it was designed by its Great Architect? It could not be. And now, dear reader, are you ready for that awful event? Are you prepared to say from the heart, "Amen, even so, come Lord Jesus, come quickly?" Should you love that appearing? If not, prepare speedily! We cannot be far from the hour that will reveal the Lord Jesus Christ to the view of an astonished world.—The signs of the times—the state of the world—morally—religiously—and civilly—are in character with what we are to expect just preceding that awful crisis. And now, my dear reader, rest assured, that unless you are carefully watching, that day will burst upon you with fearful suddenness. Like the lightning, it will come upon you unawares, and nothing can avert it. Oh! by the mercies of God, by the love of the Saviour, by the value of the soul, by the desire of heaven, and by all God's promises and threatenings, be persuaded to prepare for that event without delay! Just as certain as these circulations are correct, (and that they are not remains to be proved) so certain that awful, that consuming every day, will burst upon this sinful and sin-cursed world in EIGHTEEN HUNDRED AND FORTY-TWO.

A FITNESS FOR THE KINGDOM.—Without holiness no man can see the Lord. Except a man be born again he cannot see the kingdom of God. The road that leads to death is broad, and many walk therein, while the road to life is straight and narrow, and few find it. When one said unto our Saviour "are there few that be saved?" He said unto them, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

If there is any belief that will search the heart of man, and penetrate the inmost recesses of his soul, it must be a conviction that we are soon to enter the presence of the Lord—that the Judge standeth at the door—"He that hath this hope in him," saith the Apostle, "purifieth himself even as he is pure." God is too holy a being to regard sin but with displeasure, and none can hope to enter his pure presence, who are in anywise defiled with it. How important it is, then, that we who hope soon to see our Saviour, should see to it, that we do not deceive ourselves. We cannot serve two masters, neither can we gain a better world, while we set our affections on the things of this. We must feel to renounce all things for Christ, who left his Father's glory, and died for us. If there is any tie which binds us to earth, it may retain us here when our Lord shall come. We therefore need to make a free and full surrender of our all into the hands of God, who alone can sustain us, who is our Creator, Preserver, and most bountiful Benefactor. God will accept no half way devotion, no divided affections; but if we will be accepted of him, we must be entirely and unreservedly devoted to him and his service. Doubless many who are looking for the Lord, will find in that day, that they had idols in their hearts, that they had trusted more to their own righteousness of Christ, and that they have come short at last of entering his everlasting kingdom. If we would be saved, we must love the Lord our God with all our heart, and soul, and mind, and strength, and our neighbor as ourselves; we must walk soberly, and godly, and righteously in this present evil world, looking to Jesus the author and finisher of our faith; and trusting entirely to the righteousness

of Christ, as our only hope of safety. We are to be washed in the blood of Christ, and cleaned from all sin. We are to forsake arms by righteousness, and our iniquities; by turning to the Lord. We are to cease to do evil, and learn to do well. We must be purified, and made white and tried; and we have the promise of the Lord that if we will repent, though our sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.

We should set our standard of Christian character high, and should avoid even the appearance of evil. If we are truly sanctified, we shall be found sitting at the feet of Jesus, wishing that his will should be done in all things. If our righteousness does not exceed the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of heaven. How important it is, then, that we should examine ourselves in the light of God's word, and see to it that we possess that holiness without which no man can see the Lord, but which will be to us a wedding garment.

RULES OF BIBLE INTERPRETATION.

Every rule should be well studied in connection with the Scripture references, if the Bible student would be at all benefited by them.

Table with 2 columns: RULES and PROOFS. It lists 12 rules for Bible interpretation with corresponding scriptural references.

you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe, so long as one of these motives lies working in our hearts. We must believe that God will never forsake his word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, to prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its Divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and make known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known! Oh! my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

DESPISE NOT PROPHECYING, is the admonition of the apostle. It is now very fashionable to despise prophecyings; but is not that despising him who is the Author of all prophecy? It is very fashionable for these despisers of prophecy to claim that there is enough revealed for us to do our duty to God, and nothing else concerns us. True, but is there anything in revelation that is not revealed? If so, it can be no revelation; nor can that be prophecy which does not foretell future events. Again, who can say there is anything revealed in the word of God that is unnecessary for our growth in grace or our progress in sanctification? If there is any useless revelation, why is it revealed at all?

The Bible does not mark out certain portions of its contents, and require us to study such in preference to other portions; neither does it indicate that any other part of the word is to be set aside as of no, or less value. If one has a right to mark out certain portion of God's word as not essential, another surely has the same right to set aside other portions; and so on until soon there is no part of the word but some will reject. Again, if a Christian is guiltless in rejection a part of the word of God, how can he condemn those who reject it entirely, and who are the more consistent of the two?

God would never have revealed anything to man without some important end in view, nor would holy men have written as they were moved by the Holy Ghost, that which man can be guiltless in treating with the slightest indifference. It is therefore our duty to be familiar with the whole counsel of God, to know his whole revealed will respecting us, that when the Lord speaks, we may hear.

These despisers of prophecy often quote "the secret things belong unto the Lord our God" as proof that the things which are revealed do not concern us. But has not the same Being said that "the things which are revealed belong unto us and to our children forever?" and the reason given is "that we may do all the words of this law." Let us not reject then that which is given to us and our children forever; but let us endeavor, God helping us, to be familiar with that which we may do all the words of God's law. "Search the Scriptures," said our Saviour; and that he had reference to the prophecies is evident, for he said "they testified of him." Peter assures us that "we have a more sure word of prophecy whereunto we do well that we take heed as to a light shining in a dark place." But how can any portion of prophecy be a sure word or a light in a dark place to those who despise prophecyings?

Those who turn a deaf ear to any of the commandments of God, or refuse to examine any portions of God's holy word, must run a fearful risk. They are liable to reject they know not what—to wonder and despise and perish. They

practically say to their Maker, that they are indifferent to the revelations of his will and his plans of mercy to a dying race. It is a species of semi-infidelity, of German Neology, which is fast spreading over our land, contaminating all within its reach. O that men would realize that the prophecies which they despise are the oracles of the living God, and that though heaven and earth shall pass away, not one jot or tittle of it will fail of its fulfillment. If then any are ignorant of these predictions, such may suddenly be overwhelmed for their unwillingness to learn of God, in the day of their fulfillment. Despair not prophesying.

"GO WORK IN MY VINEYARD." God has something for each servant of his to perform, no one has a right to be idle. God has not called all to perform the same duties. Some are competent for public lecturers and teachers, others are more accessible to the cause of truth, in going from house to house, and from heart to heart, at the domestic fireside, in the shop of busy industry, and with the labourer at his toil, as we read, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Every one has his appropriate office, his appropriate calling and work. God requires nothing more of us than he has given us the ability to perform. To some he has given ten talents, and to some, only one; each one is required to use the talents given him, and add to them other talents, and not wrap them up in a napkin. Time is short, and what is done must be done quickly. The souls which are to be saved must be plucked out of the fire ere the door of mercy is closed forever. The light which is to be disseminated, must be made to shine ere the darkness of eternity enshrouds the unconverted with despair.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN." Holy and Reverend is the name of the Lord and man should not lightly or thoughtlessly approach the presence of his Maker, or with undue familiarity speak his name. The Jews had such a reverence for his name, Jehovah, that they seldom pronounced it, but instead, made use of Adonai, which signifies, my Lord. He is called the Eternal God, the Everlasting, the High, the Holy the Living, the True, the Merciful and the Mighty God, the Lord God, the God of Israel, the God of Hosts, and the God of Heaven. He is known by the name of Emmanuel, and calls himself I AM. He is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. God is called the Word, the Amen, the faithful Witness, Alpha and Omega, the Beginning and the Ending, the Lord which is, and which was, and which is to come, the Almighty. He is called the Ancient of Days, the Prince of Princes, the King of Kings, and the Lord of Lords, the Father, the Son, and the Holy Ghost. He is the Creator, the Preserver, and the Sustainer of all things, Omnipotent, Omniscient, and Omnipresent, from Eternity to Eternity, without beginning of days or end of years. The King Eternal, Immortal, Invisible, the only Wise God.

Such is the Being we are commanded to worship, to whom we are to render the homage of our hearts, to love with all our heart, soul, might, mind and strength, to whom we are to pray in secret, as to our Heavenly Father, when we enter our closet and shut our door. How ought we then to humble ourselves before his great and holy name, and not rush heedlessly into his presence, nor take his name upon our lips in a thoughtless or indifferent manner. Who we approach him we should realize what he is, and that he is the rewarder of those that diligently seek him, and should approach him with the utmost reverence and humility. Then we shall not approach him irreverently, or take his name in vain.

ENTHUSIASM. Why is religious devotion so often branded with the appellation of visionary enthusiasm? People talk of enthusiasm for their country, enthusiasm in the cause of liberty, and yet they will not allow those who seek a better country, who are but pilgrims upon the earth, and are looking to that rest which yet remains, for them to feel enthusiastic anticipations of the state to which they are going, or to dwell with enthusiasm on the value of a liberty which shall forever emancipate them from sin and from bondage? Devotional enthusiasm will prove, nevertheless, the most unjustifiable enthusiasm. "Enthusiasm, this? Then all are weak! But rank enthusiasm in this godlike light. Some souls have soared, or martyrs after had died, who, heated by their sublimity stories, boundless interminable joy can't fight. Unraptured, or unexcited, unindignant?—Howe...