THE RESIDENCE OF THE PARTY OF T not of ourselves, it is his gift. Not of works, lest any man should boast, Eph. m. o, 9. We behere that they who worship God, must worship h m in spirit and in truth, John iv 21. And wo also believe that the same Jesus which was taken up into Heaven, shall so come again in like manner, Acts : 11 And unto them that look for him, shall be appear a second time, without sin unto salvation, Heb. iz. 2 Hat while we have seen wickedness in high places, our hearts have then pained; for nations have drunk of the wrath of the formestion of Babelan, and a voice from Heaven is now saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, flor vani. 3, 5, 1. We have, their fore, determined to take our stand, being built upon the leangation of the Apostles and Prophets, Jesus Christ limiteif being the chief curner stone, Eph is 23. We ask our friends for means to enable us to go forword. How much of your Lord's money have von? Will you aid us in this great work? We wish to enforce on the minds of men the necessay of examining the word of God, of evering hen for an increase of wisdom, faith, and the Holy Spirit, which will lead us into all truth -Will you, indeed, come forward to our appoint. lend us your means; give us your i flornce; and, with us, carnestly invoke the obesing of God on our feeble endeavours to de good ٠,٧ . xpect soon to render an account of our stewardstop, the watchman will soon be exited from the ., then he that is righteens will be righteous still, and he that is fifthy will be filthy still May the Lord help us all to make a right impresement on what he has comm. Hed onto us

### BEAUTY OF PROPRECY

BEAUTY OF PROPHECY

There is a grandeur and beauty in prophecy, and in prophecy spinols, that is unatterable symbols are exempt from some of the objections that are brought against I wall discriptions. Prophetic figures need no translation. For in stance,—Sus, Moon, and Sawa, speak the same of time language to all nations, and sawgest the same grand emotions to every heart. A hon, leopard, bear, tempers, sea, an earthquake, &c., are types of the same ideas, and produce the same sensations in every beholder. The risiding of God is signally manifest in his choice of appropriate symbols to represent the persons and events which fill up the great drama of human existence, and diversify the prophetic chart, which God ha and diversity the prophetic chart, which God has approad out to the gate of the faithful student of

and oversay the parts of the faithful student of his holy word. As on a globe of a few inches in dismitter, the rath, with all its divariation aspects, can be presented to the eye, giving its relative proportions, whi great accuracy in an instinct, eso, by asymbile, can be grouped together and presented all he grand characteristics of an event or a nation, and so perfectly too, that more can be trained by single glainee than by the reading of a viduous A single glainee that by the reading of a viduous A single glainee that by the reading of a viduous continents, takes, including, monotonis, valley, continents, lakes, including, monotonis, valley, Co., than the careful perusal of volumes. It is so with symbolic representation. In this we are the advantage which figurative representation has over descriptive.

the advantage which figurative representation has over descriptive.

The eye of God can pieze all nature through, and behold the part, the present, and the future He, therefore, who alone knows the future, has recalled it. In the prophety of Daniel we have a grand diagramatic illustration or representation of earth's executful history, from the region of Newborkshortzur, the proud king of Assyria, down to the establishment of God's everissing kingdom.

to the establishment of God's eventsuing king-tion.

Daniel, in vision, is translated to the "Great Sea," the Mediterranean. What can be a more appropriate tepersentiation of humans society than the sea? To-day it is calm and smooth as a mir-ror—to-morton agitated by the impetuous storm, it rages and foams, and raises its mountain swells to the skies? So, the people, who to-day are calm and peaceable, are to mistrus thrown a a mighty tunult. Thus, in the symbolic propher-ley of Daniel, the winds, or passions of men-sitiving upon the great sea, produce a mighty agitation. He sees four terrible moniters rise in quick succession. God's symbol of a tyrannical a verniment has always been according with beast. The first was like a hon, with eagle a wings. The first was like a lion, with eagle a wings. How perfectly this winged lion, coming out of the sea, represents the character and fortunes of the Assyrian or Babylonian kingdom, in its rise, glory, and decline, after the dynastics of more than fourteen centuries.

The accord was like a bear, raising itself op

The second was like a bear, raising itself open one side, with three ribs in the mouth. How is it this represents the Medes and Persians Basing stelf up on one side, is in keeping with the fact of the accordancy of one ince of kings, the Persians, above the other. The three ribs in the mouth of it, represent Babylon, Lydia, and Egypt, which it overwhelmed, and troumpled in rapacity and cruelly for two hondred years. The thrid, like a leopard, with four heads and four wings, most appositely symbolities the region of Alexander—his rapid conquests—his short tweed empire of the years, raised upon the roins of the Medes and Persians, spotted with the various nations,—and the division of his empire among his four generals.

The fourth beast, which was deadful and terrible and strong exceedingly, having great iron

The fourth peak, which was discussed in the individual of the peak in the filter and which devoured and broke in pieces, and stamped the reside, with the feet of it, and was diverse from all the beasts that were before Salar Sa

4

it, having ten borns, symbolices the Roman em-pire in the fortunes connected with it, as the principal figure in the group. It positors are just about as much agreed in the mount of titres symbols, as are lexicogra-pies in defining the meaning of odnasy words. Although they may d. W. touching times and centrally set there is searrely any difference about the symbols themselves, or the objects to which they refer. refer

ney refer.

Now, the four great empires shadowed forth in minhole prophery, have in their turn filled up her place in the world's history; sud there canot be a doubt but that what was to follow the term and the minhole with in the turn and not be a doubt but that what was to follow the footh empire or kingdon, will, in its turn and fact, be faithfully brought to pass. The same West im and One potence that forefold, with such unerring accoracy, the rise, character, and destiny of Babyton, Medo Persia, Greece, and Ram, has the use in the same connection, that the next kingth is shill disting all these kingdons, and shall stand foreer.

dons, and shall stand forever According to the querting diagram which God burgiven us in symbolic painting, the world's crass is at hand. It cannot be otherwise. The act great coppre that shill be established, will be GOD'S EVERLASTING KINGDOM. Be assured, there are, that the great day of the Lord is seen "If IS NEAR, AND HASTITH GREATY.Y.

## AN APPEAL TO OFFICIAL ELERGY AND SCOFFING EDITORS OF

AN APPEAL

TO OFFORM CERROY AND SCOFFING EDITORS OF

RESPECTED FIREAGE—YOUR STATION IS ONE OF SCEAL

And bearlot responsibility; to much so, that even
Gabriel, or the highest arch-ingle that bow shefore the throne, whild trendle under it. Your
very word, deed, and thought, are giving a mould
to your own and the christers of all persons under your influence, that will cling to them during
the ceaseless foll of eternity. The apostle exc'a med, "wo be to me if I precent not the
gospel." If you are unflathful to your trust, an
andid wo will such your souls deep in the pit of
helt." CL-ist and all his aportles proached to
their hearers to "repent, for the langdon of
heaven sea thand. Many of your number do
not thus preach, and shut your pulpits and close
your columns against those that are preaching it,
and slander and persocute them to the extent of
your power. You was do thus, and provlain
Chief and country yet far oil, are charging Christ
nulls also and are amining your fellow reveals
unto vice and malicious slanders, which Christ
takes as done to himself, as he informs us in
Math 23th chapter. You are youreleves very
prominent sign of Christ's coming being now
vicen at the doors, in saving "My Lord delayeth
his coming," and santing your fellow servants
for preclaming the truth, while you are "earling
and dinnking with the dronken, ... e with
those intorcated with worldly-mindedness, and
you also are drinken with a worldly-minded,
applicative-seeking state of mind. How emplaying
all dinnking with the dronken, i.e. with
those intorcated with worldly-mindedness, and
you also are drinken with a worldly-minded,
hopelistive-seeking state of mind. How emplaying
all dinnking with the dronken, i.e. with
those motivated as walking after their own lusts,
i.e. the love of the world, its popularity and
pleasures, and ware willingly ignorant." It is
now popular to speak and preach against Mr
Miller, and even gain the applicate of a timeserving chorch, and at the same time of the
liaters of Giod, and of his truth of ev and actions: Unbelievers of every class, from the nonnal professor down to the most debared drunkard and debauchee, and the devit himself, who, no doubt, a saying, "these are the ministers and editors for me, for white they are professedly destroying my kingdom, they are in fact building at up lar mire successfully than all my older subjects on the earth put together, for they are subjects on the earth put together, for they are luiling both the church and the wicked of every class select in their sins, so that I shall get the greater past of them for my prey, ministers and all, when Christ comes like the lightning flash. Thus you are traitors to God, by leaving his service and enlisting into the devit's arm, and all his troops acknowledge you their Generals. And Christ says of all who so the devit's work, will ye do. You who are trying to occupy neutral ground, becaue it is unpopular and a cross to be an open believer in the Advent night, thear thart. "He that will be the friend of the world is the enemy of God, ye cannot serve God.

world is the enemy of God, we cannot serve God and mainmon, he that forsaketh not all that he hath, cannot be my disciple." "And he that word is the enemy of Goo, ye cannot serve God and mammon, he that forsaketh not all that he hath, cannot be my disciple. "And he that taketh not up his cross duly an followeth after me, cannot be my disciple. He that is not for me is against me, and he that gainereth not with me acatterech abreod. Hence, onless you come out boddly for Christ, he marks you his enemy, and all the opposers clain you on their side. God calls you to come out of Babylon, and faithfully rebuke the time-serving, proud, and popularity-seeking church. Oh, all ye professed watchmen on the walls of Zion, how can you neglect, your great dutes, and bow down worshippers at mammon sellar. All the honors, wealth, and pleasures of carth, would not even for a moment attract an angel's gize, but a single sinner, however obscure, seeking the pardon of his sins through the bloed of Christ would fill, his heart with a thrill of the most intense toy and interest. through the blood of Clurat would fill, his heart with a thrill of the most intense joy and interest. Oh turn away from the fear of man; and those traffes of earth that have so long absenbed your this cursed earth, and engage in good earnest to the cursed earth, and engage in good earnest to remedy. The cursed earth, and engage in good earnest to remedy. The cursed earth, and engage in good earnest to remedy. The cursed earth of the real way to the cursed earth, and engage in good earnest to remedy. The cursed earth of the real way to the cursed earth, and engage in good earnest to remedy. The cursed earth of the real way to the cursed earth, and engage in good earnest to remedy. Your worldliness will soon have an end. Judgement seat of Christ, and O, if then you are struction.

weighed in the balance and found wanting, and the souls lost by your influence and neglect of duty, are swift witnesses against you, what a feefful door must yours be. Traitors to God and man, the lowest hell will be yours, derits with distant you, and those you from the same of th weighed in the balance and found wanting, and the souls lost by your influence and neglect of

#### VOICE OF WARNING O CILEWISE SP, WHEN SP SHALL SEE ALL THESE THINGS, THEN ADOW THAT IT IS SIGH, I VLS AT THE DOORS.

Benot o He covern with codes, AND EVERY EVE STAND LIFE CO UNION OF THE COLOR OF THE CODE O

Jesus Christ, "the Son of God," has plainly ned originated and the sound tood, mas plainly and unequivocally declared, that when certain specified signs should to seen, has people might know that has second coming was sign, kee. At the book.

These foretold signs are now foliated. The Sun has been darkened—the Moon has withheld

These forefold signs are now fulfilled. The Sun has been darkened—the Moon has withheld her light—the stars have fallen from heaven—and the powers of heaven have been shaken Matt. zive 29, 33. The perids—self-shieses—pitde—imperly—blasphemps—incontinency—wast of confidence—hypotrisy—deception—&c of the last times, are shooting the world 2 True. The true of the last times, are shooting the world 2 True. The true of the last times, are shooting the world 2 True. The prophetic of the world 1 Thisse with the length and hereafth of the world 1 Thisse with the results of the world 1 Trues with the length and hereafth of the world 1 Trues 2 Pet. in. The prophetic numbers all expire with the year, A D. 1813. This year brings is to the Worden S criss. The next great even now to be looked for, is the Coming of the Son of Man in the clouds of heaven, to gather his elect from the four quarters of the exc., and by the brightness of his coming, to DESTROY THE LARTH.

O' Reader, are you waver how near you cre to "true and or all. ARTH.

O' Reader, are you waver how near you cre to "true and or all. ARTH.

O' Reader, are you waver how near you cre to "true and or all. ARTH.

O' Reader, are you waver how near you cre to "true and or all. ARTH.

O' Reader, are you waver how near you cre to "true and or all the times clearly prove this. And if you do not so ree it, it is high time that you wave from your slumbers, and commence, in good earnest, a prayerful investigation of the evucences of this

your sumbers, and commence, in good earnest, a prayerful investigation of the evidences of this unutterable truth. We are living in an important period—a time of the completion of all the prophecies concerning this sim-political world like long career of corruption, apestacy, and blood, will soon close

prophecies concerning this sim-polluted world list ling career of corruption, apostacy, and list ling career of corruption, apostacy, and blood, will soon close

Now, reader, if you are not ready, let it be your first work to prepare for this great event Your gnotance of it—your indifference to it—your undefice—reducine—opposition—and unreadiness for it, will not prevent its coming. Oh, then, do not waste the fire precious moments wet should be a supported by the first precious moments wet should be for it in a little while He that is to come Will. COME, and Will. NOT TAIS.

NY Are you prepared for the fearful events which God is about to bring to pass. Do you feel ready to see Christ in the clouds,—the heavens rolling together as a scroll, and passing away with a great noise,—the duents melling,—tho earth and the works thereof burning—all faces turned into palents,—the dust of the earth becoming brunstone, and the streams pitch, and the land becoming burning pitch,—the propic te coming set be burning of lime, and the thorns cut up, being burned in the fire? "Can think day when God shall thus deal with thee?" Thus sait that look God; Houly e, Wo worth the day for the day is near, even the day of the Lord is near." Erchiel xxx 2, 3.

Are you an oppressor, keeping back by fraud, the hire of the labourers that have reaped down your fields? Remember, the circs of them that have reaped are entered into the cars of the Lord of Sabaoth,—and that his high command is, "Deliver the spoiled out of the hand of the oppressor, lest my fury go forth lich for, and burn that none can quench it, because of the circ of your doings."

That fire will be kindled soon.

"Are you a scoffer, saying, Where is the promise of his coming." We are forefold that there shall be such as you in the leaf days. You sland the thing as indeed at hand," Beware!

Are you a stoffer, saying, the fire of the lord that had," Beware!

Are you a stoffer, saying, the fire of the land of the coming of t

Are you one that trembles as you think of the approaching terrors of the Lord & Ree: there is Ciriest, who died that you might live. Confess all your guilt, put away all your sins, throw yourself into his arins. "He will in no wise east you out. Take him, as ho is of God, made unto you wasdom, and rightcowness, and sunstification, and REDERFION. Then lear not. Confess him as your Saviour now, and he will confess you believe his Father and the angels, when he appears. O, slay not,—lissie,—liaste, lest thou be consumed. Itemember Lots wife. Look not behind thee.

The wind time of the county. Do you not give Christ the he?

We will see presently who "gives the he" to mepusition, see or our opponents. Our Lord says—"Of that day and from no man knoweth, fin the present tears, not "near shall know."!

But let the objector be true to his principles. If he means shall, "Our Lord's words authorize him in saying "no man shall exerchance anything, about Christ's appearing this nexturally comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ himself will next know engiting about it till he finds himself see 'I or out Lord says, Mark xin. 32, "Of that day and hour sneweth no man, no, not the angels in heaven, NLIT HER THE SON. If the objector is now affaid to follow out his principles, let him for our Lord asys, Mark xm. 32, "Of that day and hour snewth in man, no, not the angels in heaven, Natl HERTHESON. If the objector is now faired to follow out his principles, let him sexhowledge he is mustaken in his interpretation of the words, "no man knowth," for, if it is true, that no man ever shall know it is equally true that the "San" never shall know it is equally true that the "San" never shall know it is equally true that the "San" never shall know it is equally true that the "San" never shall know it is equally true that the name," for it is the "San J. Van Tust is to appear "in the clouds of heaven." The fact is, the time of the end of the world was given in the book of Daniel, but he was commanded, chap, xii 4, "Shui up the words, and weat the book to the first of the end;" and at the must verse Daniel is told, "The words are closed up and seeled till the time of the end;" and then it is added, verse tenth, "Many shall be purified, and made white, and true! but the wicked shall do wickedly; and wone of the wicked shall do wickedly; and wone of the wicked shall do wickedly; and wone of the wicked shall understand; but the vise shall understand; but the vise shall understand; "when? In "the time of the end." That true has come.

The word of God must be fuffilled. "The

and shall understand; but the usize shall understand—when? In "the time of the end" That time has come.

The word of God must be fulfilled. "The wise shall understand" Do you ask who are the wise shall understand" Do you ask who are the wise. Let the Lord himself reply. "The first of the Lord is the beginning of wise on." "The of the Lord is the beginning of wise on." "The or the lord watch were the eimple."

Our Savour 2232—"When yo see all these things, tviz, the signs he had given them, KNOW that it is near, even at the doors." Now, as he gives "Christ the lie," we, who have see all the signs, and hence believe our Lord's words, and "Inwe it is at the door," or oar opponents, who declare we can know nothing choute?

But let the objector mark well the verses which follow the one he eo much delight to quote.

I'erres 30 and 41. "Then shall two be in the field the one shall be taken, and the other left."

In Luke xvii 34—26, it is asid—"I tell you, in that night there shall be two in one chall be taken, and the other left."—Two shall be taken, and the other left."—Two shall be taken, and the other left."

Thus it appears it will be night in some parts of the cattle and day in others.

# advertisem unt

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