



**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

The copy filmed here has been reproduced thanks to the generosity of:

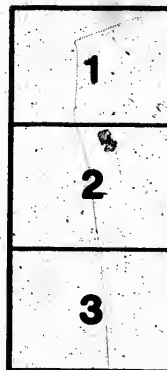
Metropolitan Toronto Reference Library
Baldwin Room

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Metropolitan Toronto Reference Library
Baldwin Room

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

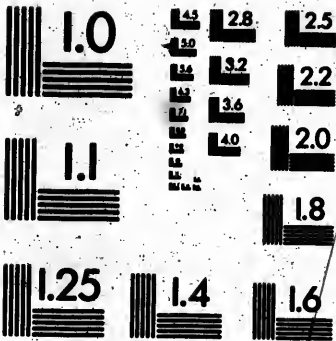
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5999 - Fax

PREFACE

TO THE MYSTERY FINISHED.

AS he has declared to his servants the prophets, that the wise know the time, and he explain it to the household in due season, and that the Lord doeth nothing, unless he warns the people of it before it taken place, that there might be a remnant saved, so we can say that the day of the Lord has come upon all the world as a snare; because they did not take heed to it. They have let the darts of this world overcharge their minds; they do not remember the Lord's words; remember Lot's wife; nor remember the signs he said would take place before that great and notable day of the Lord; so that all Churches could know, if they had the Spirit of the Lord. For the Spirit searches all things, yea the deep things of God. Now they say we can not know it, and they condemn themselves for not believing the Word; for the Word has said, when the Spirit of Truth is come, it would reprove the world of sin and of righteousness, and of a judgment. Now we see that it has done what he said it would: Rom. 14c: 11 to 14v.—“And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we first believed it.” The Advent doctrine is the same as John the Baptist's was at his first advent. It is to prepare a people for his second coming, and to shew how the Kingdom would be set up. In the days of these kings, it is written that a prophet is not without honor, save in his own country; but there is one consolation, that God is able to take the things which they think are nothing, to bring to naught things which they think are great.

THE THREE BOOKS OPENED

IN THE

DAY OF JUDGMENT.

CHAPTER I.

“The least in the kingdom is greater than John the Baptist.”

2 TIM. 2c: 15.—“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” This shows that all scriptures must be divided right, to understand. That is the reason that there is so many different kind of professions at the present day. **2 Tim. 3c: 16-17v.**—“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 finished unto all good works.” As all christians profess that the Bible is the will of the Lord, so it must reveal all things to the christian; for the Lord said in John 17c: 7-8v.—“Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and righteousness, and of judgment.” As this same spirit, or comforter, has reprov'd the world of sin this eighteen hundred years, so the time has come that it is reprov'g the world of a judgment day. **Acts 17c: 31v.**—“Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; and that man is the Lord.” See **2 Tim. 4c: 1v.**—“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.”

Now, the scriptures tell how he is to judge the world; that is by his saints. Now we will give the proof; see Matt. 13c: 52v.—“Every scribe that is instructed unto the kingdom, is like a man that is a householder, that bringeth out of his treasures both things new and old.” That is, what we bring out of the New Testament, we can bring out of the Old Testament. Now, the first we take is the New: 1 Cor. 6c: 2-3v.—“Do ye not know that the saints shall judge the world?” 1 Cor. 2c: 15.—“But he that is spiritual judgeth all things, yet he himself is judged of no man.” That is, a man in his natural state. Paul has said that they are to be judged according to my gospel; you will find it written in John 12c: 48v.—“He that rejecteth me and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.” So we see that the world is judged by the Lord, through the saints, by the word which he has spoken, by the apostles and prophets. Now turn to the Old Testament, and see if we can find the same as in the New Testament. Dan. 7c: 22v.—“Until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” Also Ps. 14c: 5 to 9v.—“Let the saints be joyful in glory; let them sing aloud upon their beds.

6v.—“Let the high praises of God be in their mouth, and a two edged sword in their hand.

7v.—“To execute vengeance upon the heathen, and punishment upon the people;

8v.—“To bind their kings with chains, and their nobles with fetters of iron;

9v.—“To execute upon them the judgment written; this honor have all his saints. Praise ye the Lord.” So we see that the saints have power to judge the world, and then have part with all the saints to execute the judgment, when he comes with ten thousand of his saints, to execute judgment upon all that are ungodly.—Rev. 2c: 26-27 v.—“And he that overcometh and keepeth my works unto the end, to him will I give power over the nation. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star.” This is the star Peter had spoken of, that we had a more sure word of prophecy; “as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts.” This is the star our Advent brethren are looking for, to come in the air, which they will never see. Heb. 9: 28v.—“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation.” That is, without a sin offering, that was his body; for we are satisfied by the offering of the body of Jesus Christ once for all. As his first advent was his humanity, that the antitype of the paschal lamb, it had to be eaten so there was none to be left; if there was, it had to be burnt in the morning with fire. So we see it fulfilling in the antitype; as our redeemer said, “you must be baptised with the Holy Ghost and with fire.” You see that there is a conjunction between, so the fire come last. As Paul said the day would be revealed by fire, and by every man's work what sort it is. That day has come, as the Saviour said it would, as a snare upon the whole earth. Heb. 12c: 15-16-17.—“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby may be defiled; lest there be any fornicator, or profane person as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.” See how this is fulfilled by the people that are looking for a body to come like themselves.

As it is written the saints shall judge the world, they must understand the time. Now, see Dan. 12c: 7-9-10v.—Rev. 10c: 5-6-7v. There the time has been sworn to in both books, that time should be no longer; and was to be sealed up to the time of the end; then it was to be unsealed. V 10 says “the wicked was to do wickedly; none of the wicked was to understand; but the wise shall understand.” Now, the wise do understand the time, and can show it with meekness and with fear. The path of the just grows brighter and brighter till the perfect day, and the perfect day has come; and if we said we did not know, we would be a liar, and no liar hath eternal life in him. Now we will show how the wise do understand. We will take Solomon, who was the wisest man. Ecc. 8c: 5v.—“Whoso keepeth the commandment shall feel no evil thing, and a wise man's heart discerneth both time and judgment.” So you see

BR(S) 220.68 B79

that the wise are to discern both time and judgment; so that they can understand, as Paul said, "ye brethren are not in darkness, so that day will come on you as a thief, because you are the children of the day."

Now we will explain some of the parables of the prophecy of the Lord, As he asked them if they understood them, we say, yea, Lord. As he said I call you not servants, but friends, for a servant knoweth not what his master doeth. Matt. 22: 1 to 14. Now we say the Kingdom has come, as it is represented in the parables. "And Jesus answered and spoke unto them again in parables and said, The Kingdom of heaven is like unto a certain king who made a marriage for his son." To make it plain we must take each verse as we go along; this son he meant himself. As the wedding in the East took place at midnight, the servants had to be sent out twice. This was fulfilled in '43 and '44. In '43 he sent out his servants to call them that were bidden; that was all professed churches, and they would not come; so he sent them out the second time: that was '44 or midnight, saying, "Tell them which are bidden, behold I have prepared my dinner; my oxen and my fallows are killed, and all things are ready: come unto the marriage.—But they made light of it, and went their ways, one to his farm, and another to his merchandise." How astonishing this was fulfilled in '44 by professors of religion. They said if we believe this doctrine our children will come to want. If they know what the Lord meant when he said, they that seek to save their lives should loose them. Now they as a body will never taste of his supper; he has come to a people professing to be his, but they have denied him. V 6.—"And the remnant took his servants and treated them spitefully, and slew them."—That was in '44, when the Churches as a people, turned them out of the churches; and then they fulfilled 1 Thess. 5: 3.—"For when they shall say peace and safety, then sudden destruction comes upon them and they cannot escape." V 4.—"But ye, brethren, are not in darkness, that that day should overtake you as a thief." You see that that day does not overtake the wise as a thief, because a wise man's heart discerns both time and judgment. Eco. 8: 5.—"The wicked shall be digged, and none of the wicked shall understand, but the wise shall understand." —"But when the king heard thereof, he was wroth: and he sent forth his armies and destroyed those murderers, and burnt up their city." This will be done at the resurrection of the just, when He shall come with all the holy angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel.—"If any man climb up any other way but through the door, the same is a thief and a robber; ye know that a robber is a murderer, and ye know that no murderer hath eternal life abiding in him." Now the churches try to serve God and Mammon; that is, they have locked arms with the world; that is their members have their names on a class paper and on a military roll, at the same time, which is false. V. 8.—"Then saith he to his servants, the wedding is ready, but they that were bidden were not worthy." That was all churches that profess godliness, when he came as bridegroom, they denied him at '44; same as the Jews did at his first advent. Thus sayeth the Scriptures, "He is to come as a stumbling stone to the Jews and Gentiles." Matt. 7: 21-22-23.—"Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them I never knew them. Depart from me ye that work iniquity." This scripture is fulfilling ever since '44. The churches are telling what great things they are doing; what great revivals they have; and how many devils are being cast out by their protracted meetings. They don't think that the Lord is telling them He never knew them; that they are blind leading the blind, and they both have fell into the ditch; that comes to his own, and his own have not received him. When he has told them in the parables how he would come, and they will not believe him, then he sends his servants into the highways, and hedges, and streets, which has been done since '44, which is fulfilling. V 9.—"Go ye, therefore into the highways, and as many as ye find bid to the marriage." V 10.—"So those servants went into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests." This has been fulfilled by a people called Millerites, started by a man called William Miller; the commencement of his second advent doctrines fulfilling the parables. When those virgins came up to '44, then the wedding was furnished with guests; so since '44 the bride-

groom comes in and sees the foolish virgins, which have not got on the wedding garment, and they are speechless; because they deny that Christ is the true God and eternal life. Now they are going about trying to buy oil and can find none, because the door is shut; that is, the Gospel age is past; and not believing that the day star is to rise in their hearts, as it is said, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him and he with me." Instead of believing that the second man, Adam, is a quickening spirit, they say that he is a human man like themselves; and denying the only Lord that bought them, and bringing on themselves swift destruction; and what they know they know naturally. V 11.— "When the king came to see the guests, he saw there a man who had not on a wedding garment." V 12.— "And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless." Now the advents that don't believe he came at '44 as bridegroom, they are speechless, and turn unto fables, as Paul said they would. Now they deny the word; it is the word that binds their hand and foot, and casts them into outer darkness, where there shall be gnashing of teeth. V 14.— "For many are called but few are chosen." That was fulfilled at '44; for many were called, but we see few chosen. Heb. 4: 12.— "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and as a discerner of the thoughts and intents of the heart." This verse is but little understood at the present time; for if it discerned a person's heart, it shows that we can discern between them that serve God, and them that serveth Him not. This is the day He said he would make up His jewels, and spare them as a man that spares his son that serveth him; this is the day the Lord said ye shall know that I am in the Father, and the Father in me, and I in you. "And he said fear not little flock, it is your Father's good pleasure to give you the Kingdom." Now we see it is a little flock that has taken the Kingdom since '44. Now, except a man be converted as a little child, he can in no case enter the Kingdom; for the least in the Kingdom is greater than John the Baptist.

For the kingdom comes not with observation, for behold the kingdom of God is within you, for the kingdom of God is neither meat nor drink, but peace and joy in the Holy Ghost; but the kingdom was never to take place, till a certain time. See Dan. 2: 44.— "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; but it shall consume all these kingdoms and it shall stand forever." Then the Saviour said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom;" and Paul said they was to have it at his appearing, so then they get it when he came as bridegroom. Then is fulfilled, in Rev. 1: 5-8.— "And, from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." This agrees with Paul, in Tim. 6: 14-16.— "That they keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show who is the blessed and only potentate, the king of kings, and Lord of Lords; who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen or can see; to whom be honor and power everlasting. Amen." Now as the Gentile time is fulfilled, now he shews that he is the king of kings, and Lord of Lords. This means that all that are his are kings; for he is king of them all. Herein have we boldness in the day of judgment; as he is, so are we in this world; as he was king in the days of the Jews, so are we in the day of judgment. As the worldly man only looks at outward appearance, that is all they know; the Jews said we know who this man is: it is Joseph's son. Now see how much the Gentiles know: "As ye have done it unto the least of these my brethren, ye have done it unto me." When Paul was persecuting one of the saints, he was persecuting the very same Jesus, because they were a part of his body. It is written that we are members of his body, of his flesh and his bones; he has got only one body, and the body is the Church. Eph. 4: 12-13.— "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 of the knowledge of the son of God, unto a perfect man: unto the measure of the fulness of Christ." This is the same measure that John gave of him in Rev. 21: 16.— "And the city lieth foursquare, and the length is as large as the breadth;

and h
breath
and fo
this a
band.
ment.

I CO
I and
price
his fir
In the
childre
that th
devil,
and off
by the
that he
offering
explain
law, a
this, th
twice a
way the
you, w
bery to
form of
A man,
wherefo
every i
Lord, t
purpose
sacrific
many o
bring o
John 6:
eat and
of this
give for
how ca
I say un
no life
will rai
not be u
war in
the bod
the bod
it. The
cedeth
water of
in the r
which b
of the tr
the Old
wards o

and he measured the city with a reed, twelve thousand furlongs. The length and the breadth, and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man." That is of the angel; this angel is Christ; for John saw the city coming down, as a bride adorned for her husband. That will be when he comes with ten thousand of his saints to execute judgment.

CHAPTER II.

"This is meet in due season."

I COR. 6: 20.—"For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." Now, it is written that we are bought with a price; we as ministers or saints should shew what that price was. Now if he came at his first advent, as a sacrifice for humanity, then his second advent will be his divinity. In the first place we will shew his humanity: Heb. 2: 14.—"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death." That is the devil. Ch. 10: 1-10.—"Above when he said sacrifice and offering, and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, by the which will we are sanctified, through the offering of the body of Jesus Christ once for all." Now we see how much Paul had to explain, and shew to the Jews in this epistle, how He was to come to fulfill all the Jew's law, which He was the antitype of all they done under the law. When the Jews heard this, they said, it is a hard saying, who can hear it? Now we see the Gentiles are twice as bad as the Jews were. Now when they are asked how he will come, they will say the same as he went away; because they are in their carnal mind. No man can say that Jesus is the Lord, but by the Holy Ghost. Phil. 2: 5-8.—"Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name." That is God. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, he was made in the likeness of men for a special purpose; that is, his body was a sacrifice for our sins. Except we eat a part of that sacrifice, we would be like Esau, who for one morsel of meat sold his birthright. How many of our Advent brethren have denied the only Lord that bought them, and will bring on them swift destruction, and many have followed their pernicious ways. See John 6: 50 to 64.—"This is the bread that cometh down from heaven, that a man may eat and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I give for the life of the world. The Jews, therefore, strove among themselves, saying, how can this man give us his flesh to eat? Then said Jesus unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Here is testimony by the Lord himself, which cannot be denied; and if anyone denies Him, He will also deny them. This has been the war in heaven, between Michael and his angels, and the Dragon and his angels, about the body of Christ; and now he is cast out into the earth and his angels with him. Now the body has to be eaten by the saints in some way. Now we show how we are to eat it. The Saviour has said we are not to live by bread alone, but by every word that proceedeth out of the mouth of God. Rev. 22: 1-2.—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Christ is the river of life; one tree is the Old Testament; and the other tree is the New Testament; and the leaves are the words on each tree; and we are healed by believing the words in each book; the



whole, not a part. That is the way it is meant to eat his body. Heb. 9: 1 to 28. V. 28.—The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure of the time then present, in which were offered both gifts and sacrifices, that could not take him that did the service perfect, as pertaining to the conscience. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was decided without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God has enjoined unto you." It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. That the patterns of things in the heavens, are the minds of the saints, or the sheep which are on the right hand of God; as Paul said, let this mind be in you which was in Christ; for we sit in heavenly places—that is, in Christ. For Christ is not entered into the holy places made with hands, which are the figures of the true; but in heaven itself, now to appear in the presence of God for us. Now the professed Christians think that heaven is a great way off, when it should be here; for Paul said, we pray you in Christ's stead be ye reconciled to God. 2 Cor. 5: 18-19.—"And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation; to wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The margin reads, "hath put in us the word of reconciliation." Now it is written; the spirit and the bride say, come. Here Christ is represented as spirit, speaking through the bride; for Christ is a quickening spirit. In another place it is written, now the Lord is that spirit; so we see it is the spirit that speaks to all churches. Heb. 9: 28.—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Inasmuch if he should have said without that body unto the redemption of ours; for it is written he has only one body, and that body is the Church. In the fulness of time all will be gathered in him, both that are asleep and awake; they that are Christ's at his coming. As there was a dispute in the days of Moses about his body, so it is now about the literal body of Christ. As Jude speaks of Moses in this case, that there would be a class of people who would deny the only Lord that bought them; now Paul tells us what Moses represented Christ in all his house—as a servant of things that were to be spoken after. Heb. 3: 1 to 6.—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." These six verses prove what Jude had reference to the body of Moses. As the Jews could not find the body of Moses, neither can the foolish virgins find the body of Christ, except they eat a part of the same, for Christ had more honor than Moses, for he built him, but he as a servant of those things that were to be spoken after. That is how his body was buried. Deut. 34: 6.—"But no man knoweth of his sepulchre unto this day," neither does any man know where Christ's body is, but by the spirit of Christ in them. That is what he himself said of righteousness. I go to my Father and ye see me in the body no more. That is the reason the foolish virgins do not know their master, because they have no oil in their vessels, and disputing about things they understand not, but what they understand naturally; in those things they corrupt themselves. Now their garments are spotted by the flesh; they are like Esau, who for one morsel of meat sold his birthright. That has been the way of thousands of our Advent brethren at the present day; because they could not have Christ to come personally they will not have him to reign over them, as King of Kings, and Lord of Lords, when the Scriptures teach us that he is to come in our hearts. By them denying him that bought them, they become twice dead; plucked up by the roots; and he will come in a day when they look not for him, and cut them wnder. Now we see that he has come as bridegroom, which they do not believe; but

blessed
eight.

Now
chapter
Jewist
brother
mercy
age, w
please

Lord a
the two
bring t
got up
was ma
tree.

of their
when C
sins of
the gon
let go!
the Lor
ousness
what if
is, what
as he w
was the

Isa. 5
as plain

our sorr
was wor
of our pe
prison a
of the la
shows th
he has n
rael. I

we being
For ye w

of your s
that his
he shall

spirit of
eth him;

leave yo
more; b

he would
said that

that I am
that he is

16.—"Th
ing of ou
light the

now can
is the ble

immortal
hath seen
see that t
fore all th

bleased are our eyes that see, which prophets and kings waited for but died without the sight.

Now to prove what is in the New Testament, we have to turn to the Old. The 8th chapter of Heb. is the same under the Gospel age as the 16th chapter of Lev. under the Jewish dispensation. V 2.—“And the Lord said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil, before the mercy seat which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat.” This mercy seat under the law is the same as our hearts under the gospel age, where Christ is to reign in our hearts richly by faith, and without faith no man can please God. V 7-8-9.—“And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.” This goat upon which the Lord's lot fell represented Christ on the cross, or a sacrifice; for he was made sin for us—for in him was no sin—for cursed is every man that hangeth on a tree. The live goat represented Christ when he arose from the dead and ascended out of their sight. As the scapegoat was to carry off the sins of the children of Israel, so when Christ arose from the dead and ascended out of their sight, he was to bear the sins of them that would believe in him according to the Scriptures. V 20-21-22.—“And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness.” Into a land not inhabited, is a land not known; or as the Lord said, I will go to my Father and ye see me no more. He said that was righteousness; without that righteousness no man can be saved. As he said in another place, what if ye shall see the son of man ascend up where he was before? Now the question is, what was he before he took the body? for he said as much that he would be the same as he was before he took the body—that is, spirit, or God—for he said when he arose he was the first and the last.

Ia. 63: 1 to 12. This chapter explains his first advent, from his birth to his ascension, as plain as any pen can write it. V 4.—“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken.” This shows that he had a generation, and how he was cut off from the land of the living. That he has no generation now, Peter said was to be a stumbling stone to both houses of Israel. 1 Pet. 2: 24.—“Who his own self bare our sins, in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.” We have showed his first advent was his humanity; now we will show that his coming is his divinity. John 14: 16 to 20.—“And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me. Because I live, ye shall live also.” In these verses he has said he would send the comforter, and that he would come which is the comforter; and he said that the world would not see him, but the saints would. At that day ye shall know that I am in my Father, ye in me, and I in you. Now that day has come that we know that he is the great God—that is his name. In this day, as Paul said in 1 Tim. 6: 14-15-16.—“That thou keep this commandment, without spot, unrebukeable, until the appearing of our Lord Jesus Christ.” Now he has appeared as the bridegroom, and brings to light the hidden things of darkness, and will make manifest the counsels of the hearts; now can every man have praise of God. V 15.—“Which in his time he shall shew who is the blessed and only Potentate, the King of Kings and Lord of Lords; Who only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen nor can see; to whom be honor and power everlasting. Amen.” Now we see that the time has come, to shew who he is, that he is the Lord Almighty. He is before all things, and by him all things consist; that he has taken to him his great power,

and has reigned as the mighty God; the everlasting Father; the Prince of Peace.

When anyone is asked how they expect Christ will come, they go to the first chapter of Acts, that he will come as he went away before the day of pentecost. It reads that it was not the disciples that saw him go into heaven, for they returned to Jerusalem and to an upper room, where they abode. Now we will show you that he came in like manner at the day of pentecost. These men were admonished for looking up to heaven; neither were they converted; neither can they tell now how he will come, except they are converted. Paul said, no man can say that Jesus is the Lord, but by the Holy Ghost. The first chapter is an introduction to the second chapter, for then they knew that he was both the Lord and Christ. The beloved disciple wrote all on the divinity of Christ, from the first of John to the end of Revelations. See 1 John 4: 14.—“Beloved believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Christ is come in the flesh, is not of God; and this is the spirit of Antichrist, whosoever ye have heard that it should come, and even now already is it in the world. Ye are of God, little children, because greater is he that is in you, than he that is in the world.” After the day of pentecost every spirit that did not confess that Jesus had come in the flesh, was Antichrist. He came then in the flesh to reprove the world of sin, of righteousness, and of a judgment; so if it reproves one it will all. V 6.—“We are of God; he that knoweth God, heareth us; hereby know we the spirit of truth, and the spirit of error.” 1 John 5: 7-8. These two verses prove his divinity; so man is without excuse. “For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one.” Now there are three in earth that prove this, and there are three that bear witness in earth, the spirit, the water, and the blood; and these three agree in one. These three bear witness in our body, when we are spiritual and not carnal. V 19-20-21.—“And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true: even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols.” Now if any man worships anything but God, a spirit, he worships an image or idol. Now we are commanded to worship not the likeness of anything in heaven above, nor in earth, nor under the earth. Gal. 2: 20.—“I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself for me.” Eph. 1: 3-4-20-21-22-23.—“Blessed be God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” That is in our hearts; for proof see 2 Peter 1: 19.—“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” This day star evidently is Christ; not as our Advent brethren are looking for him to come in a body like themselves. Eph. 1: 21-22-23.—“And every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church.” Which is his body; the fullness of that filleth all in all. Now it is written that he is head of the church, and how is he head but by the spirit; and he has only one body, and the body is the church. Eph. 2: 19-20-21.—“In whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit. That Christ may dwell in your hearts by faith.” Eph. 4: 4-5-6.—“There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Eph. 5: 30.—“For we are members of his body, of his flesh, and of his bones.” Now it is said that there is only one body, and the body is the church; and we are the members of that body, or the church. Phil. 2: 9-10-11.—“Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue

should
state
3: 20
Lord
body,
Now
Mark
them
God
and J
trauf
so as
Moses
he cha
man w
show
fashio
“Thin
memb
none
a figur
was a
them t
Many
was cr
rection
themse
of wh
“44. I
the Dev
the rea
vest wa
time of
time an
that day
that wa
tion.
now rem
when y
door.
shineth
15: 51-
be chan
pet shal
This tru
This an
will sou
voice of
finished
finished
the seco
that he
their god
Jews—t
the pres
and den
both too
of right
ever hid

should confess that Jesus Christ is Lord, to the glory of God the Father." Now it is stated in this verse that he is the Lord of all; that is the name above every name. Ch. 3: 20-21.—"For our conversation is in heaven, from whence we look for the Saviour the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like his glorious body, according to the working whereby he is able, even to subdue all things unto himself." Now this testifies that he had a glorified body; now it is for us to show when he had it. Mark 9: 1 to 9.—"And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias, with Moses; and they were talking with Jesus. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." Now this vision was to fulfill the Scripture, and to show how he would come in his kingdom; and how we were to have our vile bodies fashioned like his glorious body was on the mountain, then fulfilled. Ps. 139: 16.—"Thine eyes did behold my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." The two that appeared represented how he would come; Elias was a figure of them that would be ready at his coming; that would not die; and Moses was a figure of them that are asleep in Jesus. For we that are alive will not prevent them that are asleep; for the dead in Christ shall rise first, then we shall be changed.—Many of our Advent brethren, so called, tell us that he had his glorious body after he was crucified, which is not so; for he told his disciples to tell no man till after his resurrection. Herein they deny the only Lord that bought them on the tree, and bring on themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. This chapter is fulfilling ever since '44. In this chapter they are called false teachers; in Matt. 23, the Saviour calls them the Devil's angels; for a minister must be an angel of light, or of darkness. For he said the reapers are the angels; now if the reapers did not know when the time of the harvest was ripe, they would be poor reapers. This shows that they would understand the time of harvest: that is the end of the world—for a wise man's heart discerneth both time and judgment; and Paul said, Thes. 5: 4.—"Ye brethren are not in darkness, that that day overtake you as a thief." That day is the day of judgment; that is the day that was to be understood by the wise virgins, and not the day and hour of the resurrection. This day was to be understood but nearer at the door—this day is the door. And now remember Lot's wife, and look not behind, but escape for your life; likewise, also, when ye shall see all these things come to pass, know that it is nearer, even at the door. What is near? The resurrection; for his coming is as the lightning that shineth from the east to the west, so also shall the coming of the Son of man be. 1 Cor. 15: 51-52—"Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible: and we shall be changed." This trumpet is the last or seventh trumpet, or the seventh angel that was to sound. This angel commenced to sound at '43, by the ten virgins or Advents; this trumpet will sound till the resurrection takes place. Rev. 10: 7.—"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." The mystery that was to be finished was the time; and that was at '44. That was the second cry or midnight; or the second watch; then the day of the Lord came as a thief in the night. Now we see that the day of the Lord has come as a snare upon all the inhabitants of the earth; and their gospel has ended and it is hid from their eyes. Just the same as it was with the Jews—their gospel was ended, and they would not believe it—so it is with churches at the present day: their gospel has ended and they are going on the same form of doctrine, and deny the power that is to understand the time; when even the time was sworn to in both books; when even the Saviour said that the Spirit would reprove the world of sin, of righteousness, and of a judgment; And now they will not believe it, because it is forever hid from their eyes; for when they were bidden twice, they made light of it, now

he says they shall never taste of his supper. Now is fulfilled what was spoken of by Paul, in 2 Thes. 2: 9-10-11-12,—“Even him whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” Even him whose coming is after the working of Satan. This Satan was revealed in 1798, when Napoleon dethroned the Pope; then he got his deathly wound by a sword and did live. Even him,—this is all the protestant churches. They come now with all deceivableness of unrighteousness; now if it were possible they would deceive the very elect. Now they think that '43 and '44 is a lie, because they would not believe it. This is a delusion that God has sent them, that they will be damned: when the Scripture has said, surely the Lord doeth nothing, but he revealeth the secrets to the prophets; and the prophecy is of no private interpretation. They even say that God is a liar, for his word said, the wise shall understand; a wise man's heart discerneth both time and judgment. Well might the revelator say that they have a name, but are dead; that is in sin. Then we have another class that is twice dead, plucked up by the roots; that is them that have known the right way, and have turned away from it. 2 Peter 2: 21.—“For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.” These be they that have believed the time and deny it, and the only Lord that bought them, and say that he has to come again as a sacrifice; but the time has come to shew who is the only potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be power and glory both now and forever. Amen.

CHAPTER III.

THE PARABLE OF THE RICH MAN.

JOHN 5: 39.—“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.”

LUKE 16: 19-20.—“There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores.” Now there is brought to view two persons, the one a rich man, the other a beggar, in this parable. Now the professed churches say this parable has been fulfilled ever since his first advent, which is not so; for they greatly err, not knowing the Scriptures, the same as it was with the Jews. Now there is another class that has come out from them, called the foolish virgins; they say it means that the rich man represents the Jews, and the dogs represent the Gentiles. This also is a mistake. Now we see how they greatly err, not rightly dividing the word of truth; that is what makes all divisions. Now these parables cannot be understood naturally; for the Scripture has said, in 1 Cor. 2: 12-13-14-15.—“But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things; yet he himself is judged of no man.” That is, a man in his natural state, before he is changed from natural to spiritual. Now this parable was given to show what state the people would be in at his coming at the resurrection; that there would be rich men faring sumptuously every day, at the same time they would be dead and buried in sin. And at the resurrection the separation takes place; that is what makes that great gulf fixed between the righteous and the wicked. Then the rich men lift up their eyes in hell, being tormented in the flames. To prove this see 2 Thes. 1: 7-8.—“And to you who are in trouble, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” Rev. 14: 9-10.—“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in the forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out with mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in

the presence of the Lamb." Rev. 19: 20.—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." This states that they were to be cast alive, not dead, as the churches suppose they are at the present time. See that this agrees with Matt. 25: 41.—"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." This proves that the lake of fire, or hell, takes place when the pence is taken off the earth. Then he comes quickly, and his rewards with him, to give unto every man according to his works. Then these ministers or angels, who have not preached the gospel, will be cast out with their father the devil; like the same that was with the Jews. They thought they knew who the Lord was, but it seems they did not; so it will be with the Gentiles or pharisees. This Lazarus represents the righteous, or pilgrim, or the little flock; it shews that they are poor, and depend upon what falls from the rich man's table; that after they have worked for it, they have to beg for it before they can get it. But God has chosen the poor of this world, but rich in faith and heirs of the kingdom: The beggar is represented to be dead and buried. He is dead to the world, but alive to his master, and buried by the twenty-four elders in the truth; so that he can stand upon the sea of glass, by having on the wedding garment. These sores are hardships to get these crumbs that fall from the rich man's table, for their present wants. These dogs are men that live on these rich man's farms; that when their rent is due they have to be like a dog, obedient to their masters; and they will relieve a poor man, or give assistance, before a rich man will, because they know the need of it. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. Now you see how many receiving their good things, when the resurrection takes place they receive their evil things; but they will not believe it now. Then it will be said there was a rich man in this state of things. And now Lazarus is receiving his evil things; but when this last trumpet will be done sounding, then the dead in Christ shall rise first, and we which are alive shall be changed. Then Lazarus will receive his good things, and be in Abraham's bosom, which is the whole earth; then it will be fulfilled what was spoken by the Saviour, when ye shall see Abraham, Isaac and Jacob in the Kingdom of God, and you yourself thrust out, then there will be weeping and gnashing of teeth. Now the rich man can have Lazarus to show him the way to the fountain of water that was opened in Emanuel's side. Then he said, I pray thee, therefore, father, that thou wouldn't send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment. These five brethren represent the five foolish virgins, or the Laodicean church, or them that are twice dead, plucked up by the roots. Now if they will not believe the time that has been preached from Moses and the Prophets, they will not be persuaded, though one rises from the dead. Now to show the foolish, see Matt. 25: 2-3-4.—"And five of them were wise, and five foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." These virgins went forth in '43, the first time; then there was a tarrying time till midnight, which was at '44; then the separation took place with the virgins about the oil. This oil is the spirit of truth, which was to reprove the world of sin, and of righteousness, and of judgment. At '44 it reproveth the world of judgment. Ecc. 8: 5.—"Whoso keepeth the commandment shall fear no evil thing, and a wise man's heart discerneth both time and judgment." 1 Thes. 5: 4.—"But ye, brethren, are not in darkness, so that day should overtake you as a thief. Ye are all the children of light." Why should it not overtake them as a thief? Because they have all the prophecies of the Old and New Testaments. It is written, many were called, but few chosen; now we can see it so. Many were called at '44; but where are they now? But I have a few names in Sardis; they shall walk with me in white, for they are worthy. The Sardis church became dead in '44, yet lives; and these virgins came out of these churches. And when part of those virgins deny that they have preached, they become twice dead, as it is said in Jude. It is astonishing how all the parables and prophecies are fulfilling in this our day, and are looking after those things that are coming on the earth. But it will be as it was before the flood; as it was in the days of Lot. When even the Saviour said, remember Lot's wife. This word is an idle tale, till it is too late. They will be like

Eau; they will like to inherit the blessing when it will be too late. The great man will cry there bitterly. It will be no wonder that he wanted Abraham to send Lazarus, that he might dip the tip of his finger in water to cool his parched tongue in this flame. It is said he lifted up his eyes in hell. Question—how could a man lift up his eyes when he has no eyes? It is no wonder that they are called mystery, Babylon the great.—Rev. 17: 8.—“The beast that thou sawest was and is not, and shall ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.” This wonder is going on since ’44, they wondering why they can’t be saved in the church, or in that since ’41; for this is the time the foundation of the world took place. See Rev. 3: 14.—“And unto the angel of the church of the Laodiceans write, these things sayeth the Amen, the faithful and true Witness, the beginning of the creation of God.” We are well aware that this church did not begin at his first advent, because it was not the creation of God; but at his 2nd advent he would begin to create as it was at the creation of the world. It commenced when he came as bridegroom at ’44. Now the spirit reproves all churches, and shews their nakedness, because they have not got on the wedding garment; and they are speechless, because they are naked. For all classes of protestants that go against the time that was preached at ’44 are giving their power unto the beast that was, and is not, and yet is; because that was the time the ten virgins went forth to fulfill that parable of prophecy of our Lord and Saviour. This is the cause of them wondering, because they are bound in bundles in the end of the world. If they are guilty in one point, they are guilty of all. The leader of all that power is Napoleon III. He is the only one that supports papacy at the present time, or ever will. He is the person that was, and is not, and yet is. He springs from the church that is the bottomless pit, or hath no foundation now. We see that they are not the only church that is bottomless; for all that have got the number of the beast are just as bad as to have the mark. And he causes all, both small and great, rich and poor, bond and free, to receive a mark in their right hand or in their foreheads. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six. That is the number of bundles that was bound in the end of the world, which was at ’44. That will be the number that will lift up their eyes in hell, with the rich man that will be at the resurrection. The separation is that great gulf that will be between the righteous and the wicked. This parable was given to show what would be the state of things at his second coming; that the rich men would fare sumptuously every day, and the pilgrim would have a trying time for the present things of this world. That is what is meant by the scores. But when he is changed he will receive his good things. He was carried by angels into Abraham’s bosom. If we go to Genesis we will find that the Lord promised to him the whole earth; for he said, look eastward, northward, southward and westward; all the land I will give thee and thy seed after thee. Now that will be fulfilled, when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and you yourself thrust out. Now it is positively declared to be on this earth. Gal. 3: 7-9-29.—“Know ye, therefore, that they which are of faith the same are the children of Abraham. So, then, they which be of faith are blessed with faithful Abraham. And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.” David said the meek shall inherit the earth, and dwell therein forever. The Lord said at his first advent, the meek shall inherit the earth; that is in the future from that day. Heb. 11: 38-39.—“Of whom the world was not worthy, they wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having received a good report through faith, received not the promise.” This proves pointedly that no man gets his reward as soon as he goes into the grave. Paul said he would get his reward at that day; and not me only, but unto all that love his appearing. Now a word about the angels that carried Lazarus into Abraham’s bosom. These angels are the prophets and apostles. For proof see I Peter 1: 11-12.—“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what or what manner of time the spirit of Christ which was in them did signify: when it testified before hand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel

unto y
 to look
 the gr
 that i
 place
 he wor
 other.
 y-oted
 receive
 it unto
 of great
 which
 and he
 that th
 place v
 spirit,
 an aug
 end sh
 gospel
 except
 ding gr
 ing all
 of God,
 or of w
 in the v

REV
 the tem
 their wo
 thousand
 the judg
 that is i
 his treas
 ment, w
 book of
 that judg
 judged o
 who are
 dead in
 write. T
 know th
 churches
 the dead
 This is a
 time; th
 can deny
 made the
 meet him
 this para
 bound in
 it is the
 of the tre
 thy word
 these ang

unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, by sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." Now we see that these angels were the prophets that desired to look into those things. And in another place it is said, the reapers are the angels, or the children of the kingdom. And he said he would send his angels, and they will gather his elect from one end of heaven to the other. Gal. 4: 14.—"And my temptation which was in my flesh ye disputed not nor rejected; but received me as an angel of God, even as Christ Jesus." Now the Galatians received Paul as Christ, because Christ spoke through him; for he has said, as ye have done it unto one of the least of my brethren, ye have done it unto me. Now this parable is of great importance, and gives great light to this age; as all parables are understood now, which were given by the Lord to illustrate things that would take place at his coming, and how he would come, and how the judgment would take place. Now Peter states that the judgment commences at the house of God. Now we see how it has taken place with the ten virgins, or Advents at '44; how one part separated not having the spirit, or no oil in their vessels. And so marvel, for Satan himself is transformed into an angel of light. His ministers are also transformed as the ministers of righteousness, whose end shall be according to their works. These are ministers that do not preach all of the gospel or truth and error together. This is the way they have deceived the whole world except the little flock which is not possible to be deceived: for they have on the wedding garment, or the whole armor of God; that they can stand in the evil day, and having all done to stand, for they have need of patience that after they have done the will of God, they might receive the promise. We come not with the excellency of speech or of wisdom, declaring unto you the testimony of God, that your faith should not stand in the wisdom of men, but in the power of God.

CHAPTER IV.

THE THREE BOOKS OPEN IN JUDGMENT.

REV. 20: 12.—"And I saw the dead, small and great, stand before God, and the books were opened: and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Dan. 7: 10.—"A fiery stream issued and came forth from before him, thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." And the Lord has said every scribe that is instructed in the kingdom is like a man that is a householder, that brings out of his treasury things both new and old. That is, what we bring out of the New Testament, we can bring out of the Old. Now, as the book of Revelations is a key to the book of Daniel, so we see the same things spoken in each book. In Daniel it is said that judgment was set and the books were opened; in Revelations it is said they were judged out of those things which were written in the books. In the first place to shew who are the dead here spoken of. This does not mean when they are literally dead, but dead in sin. In Rev. 3: 1, it reads thus—"And unto the angel of the church in Sardis write, These things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name, that thou livest, and art dead." Now if the churches are dead, surely them that make no profession must be dead. Now we can see the dead, small and great, stand before God. Now to shew how the books were opened. This is explained by the parable of the ten virgins, which were to go forth at a certain time; this time was fulfilled from 1831 to 1844. To prove that we are correct, no person can deny that a class of people went forth in '43; but there was a tarrying time which made the first watch. Then at midnight behold the bridegroom comes; go ye out to meet him. Then all these virgins arose and trimmed their lamps. This proves that this parable is true. In Matt. 13, it is written in the end of the world they would be bound in bundles. The harvest is the end of the world, the reapers are the angels; so it is the angels that bind them by the word; for it is said that the axe is laid at the root of the tree. The axe is the word of God, and the tree is the person. It is written by thy words thou art justified; by thy words thou shalt be condemned. To prove who these angels are see 1 Cor. 6: 2.—"Know ye not that the saints shall judge the world?"

Then it is written the word will judge you in the last day. So we see it in Christ, through the saints, by the word; for the word is sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is discernor of the thoughts and intents of the heart. Now to see how these bundles are bound see Psalms 149: 7-8-9.—“Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honor have all the saints; praise ye the Lord.” So we see it is the saints that bind them in bundles; and it was the time that condemned the churches. It is written that he hath appointed a day in which he will judge all, both small and great; so then the time was to be known, according to the Scripture, and those that profess to know him said we were not to know it. That was the very word that condemned them; for it is written the wise shall understand what is the time, for it was sworn by both witnesses. It is written a wise man’s heart discerneth both time and judgment. 1 Thes. 5: 4.—“But ye, brethren, are not in darkness, that that day overtake you as a thief.” Why would it not come on them as a thief? Because they would know the time; for they put on the breast-plate of faith; for faith is the substance of things hoped for, the evidence of things not seen. Now to prove that the books are the Old and New Testament Scriptures, see John 5: 39.—“Search the Scriptures; for in them ye think ye have eternal life; they are they that testify of me.” This proves that the Old Testament Scriptures was the one book. Also in Dent. 18: 18-19. V 18.—“I will raise up them a Prophet, from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.” V 19.—“And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I require it of him.” Again in Rom. 2: 12-16.—“For as many as have sinned without the law, shall also perish without law; and as many as have sinned in the law shall be judged by the law.” When shall they be so judged? V 16.—“In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.” In Gal. 1: 11.—“But I certify you, brethren, that the gospel which was preached of me is not after man.” V 12.—“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” This plainly shows that the two books that were opened in judgment were the Old and New Testament. But it seems that some part was sealed up to a certain time, and then unsealed; for so it was to be. It tells us when the time of the end. Then says Paul, and that knowing the time; some will say you can never know the time. Now the Scripture has said we are to know the time. Just see what a lie they have given to the Almighty. Another book was open, which is the book of Life. This book was opened when he came as bridegroom at ’44. This was the angel that had the key of the bottomless pit, and a great chain in his hand. That chain was the time that bound them in bundles. In the first chapter it is said, I have the keys of death and of hell; in the fourth and fifth chapters it tells that he was the person that was found worthy to open the book and to unloose the seven seals. The first seal was opened on the day of Pentecost.—Whenever there was a seal opened there was a change took place: To prove this, there were to be seven churches from his first advent to his second; the first seal was opened by the Ephesus church; the second seal was opened by the Smyrna church; the third seal was opened by the Pergamos church; the fourth seal was opened by the Thyatira church; the fifth seal was opened by the Sardis church; the sixth and seventh seals were opened by the Philadelphia and Laodicean churches; and under this seal these two churches came out of the Sardis Church. The seventh seal was opened at ’44, which was the tenth day of the seventh month; the commencement of the day of judgment; or the end of the world; or the end of the gospel age: when there was silence in heaven above the space of half an hour. That was the time the separation took place between these two churches. The half an hour is seven days, and it was the commencement of the seventh thousand years, or the millennial age; and under the sixth seal, the great river Euphrates was dried up. This river represented the gospel age, and was ended under this seal, or sixth vial, which is the same. Now we will see what transpired under the sixth seal: Rev. 6: 12.—“And I beheld when he had opened the sixth seal, and lo! there was a great earthquake; and the sun became black as sackcloth of hair, and the

moon
eth he
as a
their p
that it
of ’44.
were d
sun wa
night;
untime
to an e
men, o
of the
that se
They s
afraid,
who is
has co
for th
underst
stand?
Lord hi
that we
not kno
come fo
the tim
gels to
have th
that is
’43 and
forth in
dom of
them w
then the
meet hi
2: 2-3
upon tal
but at t
surely c
but the
“Surely
prophet
revealed
God. A
That is
till the
I judge
no hidde
shall ev
God, and
ing and
Question
kingdom
Luke 12
and ye
wedding
Blessed
fulfilling
that they

moon became as blood, and 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; and the heaven departed as a scroll, when it is rolled together; and every mountain and island was moved out of their places." The next verse will tell what the islands and mountains are. We see that it was the kings and people of the earth who were moved out of place by the preaching of '44, which was under the sixth seal. Now if we can tell when the sun and moon were darkened, and the stars fell, we can tell when the sixth seal was opened. The sun was darkened in 1780, the nineteenth day of May; and the moon the same day or night; the stars in 1833, the 13th day of November, as a fig tree when she casteth her untimely figs. The heaven rolled together as a scroll, means the gospel age would come to an end under this seal; and the kings of the earth, and the great men, and the rich men, chief captains, and the mighty men, all hid themselves in the dens and the rocks of the mountains; and said to the mountains and rocks, fall on us and hide us from them that setteth upon the throne. These rocks and mountains are churches of different kinds. They said if the churches did not believe the time, the worldly people need not be afraid. When the sixth seal ended, it ushered in that great day of wrath; and now who who is able to stand, for the great day of wrath is come at '44. For the day of the Lord has come as a snare, as he said it would come, if they would not take heed; for the wicked shall do wickedly and none of the wicked shall understand. But the wise shall understand. What was they to understand? It was the time that was sworn to in the New and Old Testament, by the Lord himself. When the Scriptures testify that we are to understand the time, they say that we are not. Now the question arises, if the saints were to judge the world, and did not know the time, they would be poor judges, or reapers; for it is written the time is come for thee to reap. Now if a farmer had a field of wheat to harvest, and did not know the time of harvest he would be a poor reaper. It is written that he would send his angels to gather his elect, from one part of heaven to the other; these are the angels that have the everlasting gospel to preach; these were to go through the midst of heaven, that is through the midst of the churches. We have abundance of evidence to prove that '43 and '44 was the time that the earth was reaped twice, by the ten virgins that went forth in '43 and '44. In the first place take Matt. 25: 1 to 10.—"Then shall the kingdom of heaven be like unto ten virgins, that went forth to meet the bridegroom; five of them were wise and five were foolish." They went forth in '43, that was the first time; then there was a tarrying time till '44; then behold the bridegroom comes, go ye out to meet him. This was fulfilled by a people called Advents. It speaks of the same in Hab. 2: 2-3-4.—"And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it; for the vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry, wait for it; because it will surely come; it will not tarry." There is no book that hath vision with appointed time, but the book of Daniel, and at the time of the end it was to be unsealed. Amos 3: 7.—"Surely the Lord doeth nothing, but what he revealeth his secrets unto his servants the prophets; and it is written the secret of the Lord is with the righteous. But he hath revealed unto us by his spirit, for the spirit searches all things, yea the deep things of God. And he that is spiritual judges all things, yet he himself is judged of no man." That is a man in his natural state; but the saints were not to judge before the time, till the Lord come as bridegroom—this was fulfilled at '44. 1 Cor. 4: 5.—"Therefore judge nothing before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 2 Tim. 4: 1.—"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." Then he is to judge the world at his appearing and kingdom. Question—How is he to come? First answer, as bridegroom. As he has said, The kingdom of heaven is like unto a marriage which a king made for his son. Then in Luke 12: 35-36.—"Let your loins be girded about with truth, and your light burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants who when he cometh shall find them so doing." This is fulfilling ever since '44, when the wedding did take place; and they that are his know that they have on the wedding garment. Rev. 16: 12-13-14.—"And the sixth angel

poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. 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 that great day of God Almighty." There are five things to notice in these two verses; first, the sixth angel is the same as the sixth seal at the same time; in the next place, the great river Euphrates was dried up under the sixth vial,—that is the gospel age ended, or the fulness of the Gentiles' time fulfilled at '44. Now three unclean spirits we understand that it comprehended three kinds of doctrine: that is, the Grecian church, the Papal church, and the Protestant churches. All people will have to fight under these three powers, in this great day of the Lord. To shew that this great river Euphrates is the ending of the gospel age, you find it in Rev. 22: 1—"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb." All will admit that that river of water is the spirit of Christ under the gospel age; and on either side of the river was there the tree of life, and the leaves of the tree was for the healing of the nations. The one tree is the Old Testament, and the other tree is the New Testament. The Lord has said in the mouth of two witnesses, that every word might be established. Now we will see what the two witnesses doth say. Rev. 11: 3 4 5 6.—"And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with plagues, as often as they will." Now we know that this prophecy is fulfilled by Papal Rome, that it rain not. That is the gospel was a sackcloth of hair for 1,260 years, till this prophecy was fulfilled; then the Papal power got their deadly wounds by a sword and did live. Now they come up like a beast having two horns, like a lamb; now they say we are as good or innocent as you are, because they have no power to do anything; because the ancient of days has come, and the power is given to the saints of the Most High. Now their body is to be given to the burning flames. Now they have power to turn the waters to blood. So they have. Now see what the waters are. Rev. 16: 15.—"And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Now we understand what Paul said; flesh and blood cannot inherit the kingdom; be not deceived only them that are not in the flesh. If persons are not saved by these two witnesses, they are still in their flesh and in their blood. This is the way they were turned to blood. Ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you. Now if any man has not the spirit of Christ he is none of his: so if they have not his spirit they have no ruin, and are still in their blood. But James tells us, be patient unto the coming of the Lord; until he receive the early and latter rain. Now the two olive trees are same as in Zech. 4: 3 6.—"And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might nor by power, but by my spirit, saith the Lord of Hosts." So we see it is the word of the Lord, which is the sword of the spirit, which is the word of God, and the two candlesticks standing before the God of the whole earth. And if the word judge them in the last day, it stands before the God of the whole earth. Rev. 20: 13.—"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." V 14.—"And death and hell were cast into the lake of fire. This is the second death." V 15.—"And whosoever was not found written in the book of life was cast into the lake of fire."

Question—When are they to be judged according to their own works? It is written at his appearing and kingdom. It is written again, behold I come quickly; and my reward is with me to give unto every man according to his works. It is written again that the last enemy will be destroyed at his second coming, which is death. Now let us see where is hell. James 3: 6.—"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. But the tongue can no man tame; it is an

unarily
 But if
 truth
 read the
 stand to
 all the
 in flame
 devil a
 glory,
 before
 a sheph
 hand,
 from w
 is all t
 Now th
 Paul h
 separat
 Rev. 2
 bottom
 Now le
 God be
 upon th
 obone,
 it is the
 servant
 there s
 written
 at '43
 all. F
 gather
 gather
 world:
 them i
 unto th
 parable
 that the
 harvest
 tion.
 the brig
 grain o
 enter th
 preach
 sand ye
 a thous
 two-ed
 bridge
 Then t
 man in
 but litt
 and the
 angel t
 David,
 star, an
 place,
 no prop
 no priv
 church
 first th
 that is

unruly evil, full of deadly poison." This is the hell the Revelator had reference to.— But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. We read the dead are judged by the saints. Now we can see the dead, small and great, stand before God. That is dead in sin; that is what John meant we shall see. Now all the dead will receive their doom, when we shall be revealed with his mighty angels, in flaming fire; then the rich man will lift up his eyes in hell, or be cast out with the devil and his angels. Matt. 25: 31-41.—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. 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." This is all to be done at his coming. Now we are to understand how they are to be gathered. Now the professed churches believe that all are to be saved by the gospel. So it is. So Paul has said that we are all to be judged according to my gospel; so then all will be separated by the word, through the saints, who are the reapers in the end of the world. Rev. 20: 1-2-3.—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand." Now the chain is the message of '44. Now let us see who are to bind them. Ps. 149: 5-6-7-8.—"Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the heathen, and punishment upon the people." V8.—"To bind their kings with chains, and their nobles with fetters of iron." This explains it as plain as can be; that it is the saints that bind them with chains. Matt. 22: 13.—"Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness; there shall be gnashing of teeth." For many are called, but few are chosen. As it is written the wise shall understand, so then we can tell when they are bound, which was at '43 and '44; for then many were called, but we see but few were chosen out of them all. For the kingdom of heaven was to be like unto a net that was cast into the sea, and gathered fishes of every kind; when it was full they drew it to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Jesus saith unto them, have ye understood all these things? We can say yea Lord; for it is these parables, or prophecies of the Lord that give us light in this great day. All will admit that the tares of the field were explained by our Saviour; that angels were to reap the harvest, and the harvest was the end of the world. So this proves us right in our position. Now we declare that virgins have went forth according to the Scriptures, and that the bridegroom has come, and the kingdom is set up in the days of these kings, like a grain of mustard seed; and now, except a man be converted as a little child, he cannot enter the kingdom that is set up. It will be admitted that the servants are ministers or preachers, so then it is christ through the saints, by the word, that binds satan a thousand years. The preaching of the time was the chain that bound him; for he was bound a thousand years. For the word of God is quick and powerful, and sharper than any two-edged sword, and discerneth the thoughts and intents of the heart. And when the bridegroom came he brought the key of the bottomless pit, and gave it to his church. Then they have the key of David. Now they can shut and no man can open; that is no man in his natural state. Now they can open and no man can shut, because they have but little strength, and have not denied his name, for his name is above every name, and that is the true God, and eternal life. Rev. 22: 16-17.—"I, Jesus, have sent mine angel to testify unto you these things in the churches, I am the root and the offspring of David, and the bright and morning star." Now you see that this star is the morning star, and Peter said that we were to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. Now if the prophecy is of no private understanding, then we are to know the deep things of God, which the churches deny. Now we are not ashamed to tell the things to the churches. The first thing is, they all deny the time to be known, which was sworn to in both books; that is what condemned them. Now they are to serve God and Mammon; that is the

have looked arms with the world, for they have got their names on a class paper and on a military roll, which is false; then they have a form of solemnities but deny their power. Rev. 17: 16-17.—“For God hath put in their hearts to fulfill his will, and to agree, and give their power unto the beast, until the words of God shall be fulfilled.” When all christian churches deny the time, which was at '44, they then gave their power to the beast; for they should have known better. Then they say as soon as they get their reward at that day, and not me only, but unto all that love his appearing; they all obtaining a good report through faith not obtaining the promise. Rev. 22: 17.—“And the Spirit and the bride say, come; and let him that hearth say, come; and let him that is athirst come; and whosoever will, let him take the water of life freely.” He which testifieth these things saith, surely I come quickly; Amen. Even so come, Lord Jesus.

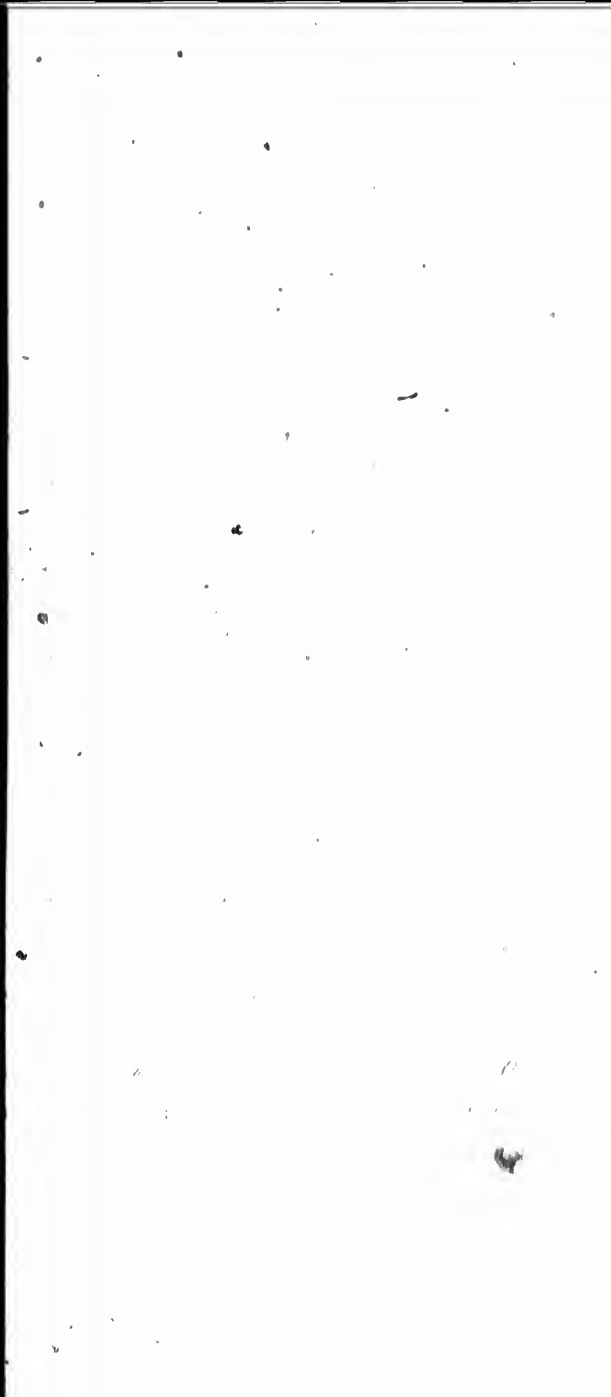
CHAPTER V.

Matt. 24: 45 —“Blessed be that servant when he cometh shall find him giving meet in due season.”

REV. 14: 3 —“And they sing a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.” Now we will give a history of the Advent journey from 1831 to the present time, which was spoken of before by the holy prophets, and of the commandment of the Apostles of the Lord and Saviour; knowing the first, that there shall come in the last days scoffers, walking after their own lust. In the first place we will notice who they were that sang a new song. It commenced to be sung by William Miller, and followed on by others who believed the song. Now, can any one but confess that it seemed as it were a new song? Did not all the professed churches say what new doctrine is this? but could not say anything against it, until '44 passed; then they made light of it, and began to preach peace and safety. Now sudden destruction is coming upon them, and they cannot escape. V. 4 will explain it so any will not be mistaken. “These are they which are not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruit of the Lamb;” It is written here they are not defiled with women; that is, they are not under the control of churches, for they came out of all kinds of churches; they are virgins; this is a witness to the 25th chapter of Matthew. The kingdom of heaven was likened to ten virgins, that went forth from 1831 to 1844; for they followed the Lamb whithersoever he went, and said that they would stand for the truth, let come what would. There was no happier people on the earth. Well might the Revelator prophecy of it, fly in the face of heaven or churches. There was no stopping for want of money; and in the end of the world found no guile, for they are without fault before the throne of God. The number of the hundred and forty thousand is a complete number up to 1844 of the body of Christ; the full number of the bundles of the body of Satan up to 1844; which were bound a thousand years, and now some of the bundles are being kindled, or ripe for destruction. Rev. 14: 3-4-5. These three verses were fulfilled from 1831 to 1844; for the advent doctrine was the antitype of the Children of Israel. When they left Egypt there were six hundred thousand; started for Canaan, and there were only two that got there. Now see how many were called at '44, and see how few that know they are in the kingdom. To prove this, see 1 Cor. 10: 1 to 12. “And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness.” Now these things were our examples; to the intent that we should not lust after evil things, as they also lusted. Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world have come. Now we can say that the ends of the world have come upon us; that Christ came in the end of the world, at his first advent, which you will find in Heb. 9: 26. Then he has promised to be with his people, even to the end of the world, or the gospel age, which took place at '44. And now we see that the Advents have done just the same as the Children of Israel, only

twice
another
Rev.
“An
n. rai
lare o
ees,
Now
first s
Chris
perfor
of a
fall h
That
weddi
found
of life
“I. Je
it reat
not lik
to the
when
strong
wisdom
are the
would
tend y
the de
we see
has the
myste
the L
the ch
thunde
a red
were
the an
heave
that th
ate it
belly
'43, w
that is
fulfill
people
spoke
they a
Miler
Paul.
and th
church
thy nar
ful wo
that w
the ju
ungod
angel
in thy
earth i

twice as bad; for many are twice dead and plucked up by the roots. Now there is another prophecy which was fulfilled at the same time when they sung the new song. Rev. 10: 5-10. This whole chapter has been fulfilled by the Second Advent. V 1.—“And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth.” Now these angels are messages which were to be fulfilled by the churches from the first advent to his second coming. It was sent to John by visions—the revelations of Christ. This first verse was a mighty message, because there was a mighty work to perform—the second advent of our Lord. He was clothed with the same kind of a cloud as Paul was,—a cloud of witnesses. He and time would fail him to count them; and now see the witnesses there are from Genesis to Revelations. That is a garment that will cover a man all over like the robe of righteousness, or the wedding garment; so a man will not be found naked. Now to see so many that are found naked in this great day, shall wonder whose names were not written in the book of life. To prove that these messages are a right understanding, see Rev. 22: 16.—“I, Jesus, have sent mine angel to testify unto you these things in the churches.” Now it reads here that there are some things to be testified to the churches, and that they do not like to hear what the spirit and the bride have to say, because it comes with thunder to their ears; that the hour of his judgment has come, and who shall be able to stand, when they are naked. His face was as the sun;—it means that this brought the whole strength of the gospel, for the gospel is the power of God unto salvation, and a man's wisdom maketh his face to shine. And his feet as pillars of fire;—the feet are the same as the last end of the gospel; that it would be revealed by fire, and the fire would try every man's work what sort it is. There are a good many sorts now to contend with; Paul gives good advice, to take the whole armor so we can stand the wiles of the devil. And he had in his hand a little book open, but in Daniel it was sealed. Now we see the Revelations are like a key to unlock. So it is the Philadelphia church that has the key of David, so that they are the only church left in heaven, to unlock the mysteries of the kingdom in the days of these kings. So this little book was opened by the Lord, through William, when he set one foot on the governments, and the other on the churches, which was the earth; for they became dead like the earth. The seven thunders are the same as the seven spirits; the thunder means power, or to rule, as with a rod of iron; the seven spirits mean perfection, or the whole armour of God. Why were they not to write the things that the seven thunders had uttered? The reason is, the angel had put one foot on the sea, the other on the earth; had lifted up his hand to heaven, and swore that time should be no longer. Now they have the boldness to say that there is no time. V 10.—“And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” See how this proves the Advent doctrine; when they preached in '43, it was sweet as honey, but as soon as it passed by, in their minds it was bitter; that is, it did not come as they expected, if it had, the scripture could never have been fulfilled. V 11.—“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” This was the preaching at '44, that vision spoke and did not lie, as some thought it did. Now the day of the Lord has come, and they are all caught in a snare. The churches all said when '44 had passed that the Millerites were false prophets; but that was not so; then was that fulfilled spoken by Paul. They preached peace and safety, and sudden destruction shall come upon them, and they cannot escape. Matt. 7: 22, is fulfilling ever since '44 by all Protestant churches. “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I confess unto them, I never knew you: depart from me ye that work iniquity.” How is this to be professed unto them? Only by his saints, which the judgment was given to. For the wrath of God is revealed from heaven against all ungodliness who hold the truth in unrighteousness. Rev. 14: 15-16.—“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the



earth was reaped." As the earth was to be reaped twice, just the same as there is two harvests; barley harvest is called the spring harvest, and wheat harvest is called the fall harvest; so at '43 was in the spring, and '44 was in the fall. That proves this prophecy to be true. In Matthew the virgins went forth twice, that they should be a tarrying time, the same as in the Old Testament. Hab. 2: 2-3.—"And the Lord answered me, and said write the vision; and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Now this agrees with Matthew 25; there is tarrying in both books the same. Now Peter said it would be better for a man never to know the way of righteousness, than after he has known it, to turn from the just commandments that were delivered onto him. The second verse says they were commanded to write the vision, and make it plain upon tables, that he may run that readeth it. Now this was fulfilled at '43 and '44, which the vision spoke and did not lie at '44. Was not this message of '43 and '44 with a loud voice? It was to him that sat on the cloud. This cloud represented the people and him that sat on it was Christ. To prove the cloud, see Heb. 12: 1.—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doeth so easily beset us, and let us run with patience the race that is set before us." James has said, take the patience of Job; and Paul said, ye have need of patience, that after ye have done the will of God, ye might receive the promise. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another came out from the altar, which had power over fire; and cried with a loud cry to him that hath the sharp sickle, saying thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. This was the second time the virgins went forth to meet the bridegroom; that brought the day of judgment. Then it was revealed by fire; as it is written the day will be revealed by fire; and the fire shall try every man's work what sort it is. That fire is no less than the Lord, when he came as the bridegroom, or the spirit of truth. This is the morning star that was to rise in our hearts, when he appeared as bridegroom at '44; when the kingdom was set up like a grain of mustard seed, or when he gave the little flock the kingdom. And now if a man is not converted as a little child, he can not enter the kingdom of heaven. Now if any man love this world the love of the Father is not in him; but God has chosen the poor of this world, but rich in faith and heirs of the kingdom. We are commanded to seek the kingdom first and its righteousness, then we will know how much we want of this world's good. Rev. 14: 7-8.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto 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 judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." First place to notice, an angel flying in the midst of heaven; showing how quick this everlasting gospel was to go. This everlasting gospel is the kingdom that comes not with observation. Now it tells what they had to say; the message was saying with a loud voice, Fear God, and give glory to him; for the hour of judgment is come. How would they say the hour of his judgment is come, if they had not known the judgment had come? But the wise shall understand, and none of the wicked will understand; but a wise man's heart discerneth both time and judgment, so they can know both. Now is the time we can discern between them that serve God and them that serve him not; this is the day that he said he would make up his jewels, and spare them as a man spareth his son that serveth him. Rev. 2: 10.—"Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." This has been a trying time with them, that have not believed the time. Ps. 37: 28-29-30.—"The Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay tree: yet he passed away, and, lo! he was not; yet I sought for him, but he could not be found. Mark the perfect man and behold the upright: for the end of that man is peace. But the

only
 again
 "An
 were
 voice
 elevi
 Now
 with
 habu
 they
 neig
 reac
 doub
 men
 Ag
 a to
 Now
 mea
 dom
 king
 ente
 Now
 Sou
 body
 geth
 vere
 Chr
 body
 self
 are
 any
 R
 lasti
 kind
 7.—
 the
 the
 1831
 voice
 pres
 or ch
 judg
 have
 not c
 need
 end
 great
 is w
 of th
 how
 call
 God
 That
 men
 smar
 men
 are y
 affic
 this

salvation of the righteous is the Lord; he is their strength in the time of trouble." I assure you that this is the commencement of Daniel's great time of trouble. Rev. 14: 8. "And there followed another angel, saying, Babylon is fallen, is fallen." Now the word Babylon signifies confusion. Rev. 18: 2.—"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." Now the earth was enlightened with the glory of the Advent doctrine at '44. He cried with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils. It is a hard saying to pronounce against all Protestant churches, that they live in such a habitation as this verse reads; but we must tell the truth to our neighbor, and say come out of her that ye be not a partaker of her sins, for her sins have reached unto heaven, and God hath remembered her iniquities. Now she is to have double according to her works. God has remembered her, because she has not remembered Lot's wife, but became carnal; that is trying to serve God and Mammon. Again they are trying to climb up some other way; it is written the same is a thief and a robber. But he that is an hireling careth not for the sheep; for he is an hireling. Now we can see the sheep on his right hand, and the goats on the left. This is strong meat; but strong meat is for them of full age, or spiritual, or well instructed in the kingdom that is now set up in the days of these kings; for the least that is now in the kingdom, is greater than John the Baptist. Now we see how many have been trying to enter the kingdom, and are not able; for many were called at '44, but few chosen. Now heaven is a place which God prepared at his first advent, by the sacrifice of his Son on the tree; for he said ye are bought with a price, therefore, glorify God in your body, and in your Spirit, which are God's. Eph. 2: 22.—"In whom ye are builded together for an habitation of God, through the spirit." Phil. 3: 20 21.—"For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Rom. 8: 8-9-10-11.—"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."

Rev. 14: 16.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Now it tells what the force of their gospel was. V 7.—"Saying with a loud voice, Fear God, and give glory to him,"—for what?—"for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This chapter explains the Advent doctrine from 1831 to the resurrection. The commencement of this doctrine at '43 came like as the voice of a great thunder, or amazement to the churches of the world; when '44 was preached that was the fulfilling of the message of the angel, fly in the midst of heaven, or churches, and it was with a loud voice surely. Now we can say that the power of his judgment is come, and who can stand before the spirit and the bride? Only them that have got on the wedding garment. It is written that the man was speechless who had not on the wedding garment; and he was bound hand and foot and cast into outer darkness. This is fulfilling ever since '44 by the foolish virgins, after the door is shut, or the end of the gospel age. Now they are going about trying to buy oil; that is going to the great learned men, who understand Greek and Latin words. They have forgotten what is written; He takes the wise in their own craftiness, and again, he knows the thoughts of the wise that they are vain. 1 Cor. 1: 26-27.—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." That he would take men that were not esteemed to bring to naught these great learned men, who think they are something, when they are nothing. Now they are caught in a snare, and what do they know? Why they don't know as much as the high learned men among the Jews, that no flesh should glory in his presence. V 30.—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." So we see that Christ is the wisdom and power of God; this is the sure word of prophecy that was to arise in our hearts. That is the morning

star, that enables us to look up and lift up our heads, for our redemption draweth nigh. And he has said of righteousness, I go to my father, and ye see me no more. This is what he called righteousness, still they look for him to come back as he went away; though we have known him after the flesh, but now henceforth we know him no more. So we see the inscription put up at '44 to the unknown God, when the foolish virgins held a confederacy at Boston; that they would not have Christ as the true God, as he is, but a man like themselves. In this they became foolish. That is a God not known according to the Scripture; for it is written when he comes the second time he will come without sin unto salvation, or redemption; that he is the Lord Almighty. It is written he has a name above every name, that is God; and again it is said the second man Adam is a quickening spirit. This is ment in due season, to know that Christ is the true God and eternal life. Heb. 5: 11-12-13-14.—“Of whom we have many things to say, and hard to be uttered, seeing ye are full of hearing. For everyone that useth himself unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Heb. 4: 12.—“For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even unto the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” Now is the time that we can discern between them that serve God and them that serve him not, because we can try them by the word, for that is a discernor of the thoughts and intents of the heart. Heb. 6: 4-6.—“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” That is what the Advents have done since '44; they have done despite to the spirit of grace, and put him to an open shame. Now it is written that judgment is commenced at the house of God; and if it first begins at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? The Advents as a people came up to '44 alike; then the separation took place. Then we see that judgment took place at the house of God, according to the Scriptures. Jude 5: 19.—“These be they who separate themselves, sensual, having not the spirit.” This they cannot deny, for they deny that the Lord is a spirit, and deny the only Lord that brought them, and bring on themselves swift destruction. See how they fulfill this. V 16.—“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage.” This is fulfilling to a letter. They heap unto themselves teachers having itching ears, and turn from the truth and are turned unto fables; for the time has come that they will not endure sound doctrine. When they have meetings their speakers foam out of their own shames, because they are naked, and blind, without a wedding garment, and they are speechless. They think they have the advantage when men and women gather unto them; that is the way they are deceived. As Jannes and Jambres withstood Moses, so do these also resist the truth. Men of corrupt minds (reprobate concerning the faith) or of no judgment. But they shall proceed no farther, for their folly shall be manifest unto all men, as theirs also was. These first nine verses are fulfilled by a class who call themselves Advents, or foolish virgins; they seem to be fierce despisers of those that are good, having a form of godliness, but denying the power thereof. From such turn away, for Christ is the power of God; and Jude said that he was the only wise God. Now the everlasting gospel lasts as long as the everlasting punishment,—that is one thousand years from '44. Now we are under the voice of the seventh angel, and the mystery is finished which he has declared to his servants the prophets. This is the last trumpet that will ever sound till the resurrection takes place. After the angel said that Babylon is fallen, is fallen, that was the message of '44; then there was a third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. We are now under the voice of the third angel; this commenced at the third watch, when the

Uay
his
the
gals
thei
be
has
mis
two
Adv
but
few
end
Goi
Wel
brit
nity
took
five
vent
how
chap
reth
ther
The
At
othe
spiri
the v
all el
come
mid
Jew
The
Ps, I
roy
was
night
midn
not b
and
shin
so the
shall
the fi
wise,
fills
are a
while
him t
had e
up by
know
but b
the ti
say co
to say
into a
His g

Day star arose in our hearts. Now if any man receive his mark, or the number of his name, the same shall be tormented with fire and brimstone. This takes place at the resurrection; when the Lord shall be revealed from heaven with his mighty angels; then the rich man will lift up his eyes in hell. Now they are receiving their good things, and Lazarus his evil things; but when he is changed then he will be comforted, and the rich man will receive his evil things. The Advent doctrine has been fulfilled like the journey of the children of Israel from Egypt to the Promised Land. There were six hundred thousand that started, and there were but two that got there because of their unbelief. Now the same is going on with the Advents. There were twelve spies that went to view the Promised Land; there were but two that brought back the truth. See how many were called at '43, and see how few but what deny his name, as all churches except one commenced in the spirit and ended in the flesh. "But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.— Well might Peter prophesy of so many false teachers in the last time; or us natural brute beasts, made to be taken and destroyed, for they are not afraid to speak evil of dignity. Matt. 25: 1.—"Then shall the kingdom of Heaven be like unto ten virgins that took their lamps and went forth to meet the bridegroom. Five of them were wise, and five were foolish." This prophecy, or parable of our Lord has been fulfilled by the Advents in every point that can be; and is a stake set that no man can move, although how few that can believe it. Just as it was in the days of Noah, so it is now. This chapter is all fulfilled, except the 41st and 46th verses, which will take place at the resurrection of the just. Now to shew how this has been fulfilled, can any one deny that there was a class of people that went forth at '43 to meet the bridegroom, and did not? Then there was a tarrying time till '44, then those virgins arose and trimmed their lamps. At '44 we see two classes,—the one class know that the bridegroom has come, and the other believe it not; the one had oil in their vessels, the other had no oil. That is no spirit in their body; that is, all they know is what they know naturally. V 4.—"But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him." This was the cry that was at '44, and this was the midnight cry given to all churches, the same as the cry of John the Baptist was given to the Jews; as it is written, the least that is now in the kingdom is greater than John the Baptist. Then all those virgins arose and trimmed their lamps. To prove what the lamp is, turn to Ps. 119: 105, and Prov. 6: 23.—"Thy word is a lamp unto my feet, and a light unto my path." So we see that the word of God is the lamp spoken of. Question—What was the reason they took lamps? Because the gospel age had come to a close; the night that Peter had spoken of had come; and that day of judgment had to take place at midnight. It is written, ye are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. We are commanded to let our light shine, that all the foolish virgins may be constrained to believe the truth, and be saved; so they may not be bound hand and foot to be cast into outer darkness, where there shall be weeping and gnashing of teeth; that some might be saved pulling them out of the fire, hating even the garments spotted. V 16.—"And the foolish said unto the wise, Give us of your oil, for our lamps are gone out (or going out)." This has been fulfilling ever since '44 by them that say, my Lord delayeth his coming. Now to dig they are ashamed. But the wise said, go to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. The door that was shut was the gospel age had ended, and they will not believe it; that is what makes them twice dead, plucked up by the roots. And now they are saying, Lord, Lord, open to us; now he says, I know you not; now he tells them if they had watched they would have known the day; but being they were foolish they would not know the day. But the wise do understand the time that the Son of Man would come as bridegroom. Now the spirit and the bride say come, to all that have got ears to hear, and hear what the spirit and bridegroom have to say unto the churches. V 14.—"For the Kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." His goods are truths contained in the two books; or he that keepeth these sayings of

mine, I will liken unto a wise man that built his house upon a rock. Paul has said that Christ is a son of his own house, whose house are we. In Luke it reads like this: 19: 12.—“A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” These ten servants represent the ten virgins that went forth to meet the bridegroom, and they were commanded to trade and get more; that is, not to stand still, but to search the Scriptures, and to believe them all, not a part. Because the path of the just grows brighter and brighter unto the perfect day, and said unto them, Occupy till I come. That is, till he would come as bridegroom; then he would give the kingdom to the little flock, then he began to reckon with his servants, because the judgment commenced at the house of God: that was the Advent of '44. Now it reads his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us; that is we will not have Christ to reign over us without he will come personally. Does not the Scriptures tell us now he is to reign over us? To reign in our hearts richly by faith. Does not James say, Be patient, therefore, brethren, unto the coming of the Lord? For what? Till we receive the early and latter rain. For the coming of the Lord draweth nigh. Then he tells us not to grudge one against another, brethren, lest ye be condemned. Behold the judge standeth before the door.—How does he stand before the door, if it is not the door of our hearts? As it is written, Rev. 3: 20.—“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” How would he come in to a person, except into his heart? And James said it was the judge. Now you can learn how the judge has come to his bride. Rev. 19: 9.—“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell down at his feet to worship him, and he told me not to worship him, but worship God, a spirit.” For the testimony of Jesus is the spirit of prophecy. Now if we know the testimony of Jesus, then we will have the spirit to understand the prophecy. Now see if we can find his testimony, which the prophets and apostles gave of him. In the first place we will go into the prophets. In one of the 10 commandments given by Moses we find, “Thou shalt not worship the likeness of anything in heaven above, nor in the earth beneath, nor under the earth. Be ye holy, for I am holy.” Isa. 9: 6-9.—“His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” Isa. 44: 6-8.—“Thus sayeth the Lord, the King of Israel, and his redeemer the Lord of Hosts, I am the first, I am the last, and beside me there is no God. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yes, there is no God.” I know not any. Titus 2: 13.—“Looking for that blessed hope, and the glorious appearing of the great God. These things speak and exhort; rebuke with all authority; let no man despise thee.” Col. 2: 9.—“For in Christ dwelleth all the fulness of the Godhead bodily.” Phil. 2: 6-9-11.—“Who, being in the form of God, thought it not robbery to be equal with God. Wherefore God also hath highly exalted him, and given him a name which is above every name. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Then if you believe in God, believe the same in me. To deny that Christ is the true God and eternal life, is what binds the foolish virgins hand and foot. This is what is going on since '44. Now he is reckoning with the virgins, and finds that the foolish virgins are burying there one talent in the earth, that they will not trade but stand still. Now he is taking the one talent and giving it to him that hath ten, and he is cast into outer darkness. And they that have ten talents have got the key of David, so they can unlock the mysteries of the Kingdom, which is the Philadelphia Church: that is brotherly love.

CHAPTER VI.

REV. 2: 7.—“He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Now this text is taken to show the state of all churches at the present day; which was given to John by revelation. Blessed is he that readeth, and they that hear the words of his prophecy, and keep those things which are

writ
and
fir
to h
chr
day
spir
the
pet,
Chri
hast
tion
stars
seve
saw
will
mine
of D
send
vere
“An
let h
This
the n
the n
that
unto
day
at t
my
me.”
that
mid
earth
ange
thing
wh
Eph
who
the c
wh
plac
thing
It is
his c
him,
sets
Eph
and
thou
How
some
were
chor
and
agd
com
is th
that

written therein: for the time is at hand. It is written, Blessed is the person that readeth and heareth the words of his prophecy; for what reason? For the time is at hand. The first three chapters of this book gives a history of the churches, from his first advent, to his second; now, he that hath an ear let him hear what the spirit saith unto the churches. We know that at his first advent, there was but one church in the apostle's day; so then, to fulfill this prophecy, there must be more after their day. So it is the spirit that reproves all of them, and that spirit is the Lord. Now, John said he was in the spirit on the Lord's day, and he said he heard behind him as a voice of a great trumpet, and what did it say? Saying, "I am Alpha and Omega." This proves that Christ was the first and he is the last. Rev. 1: 19.—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Question—What things that were to be hereafter? Answer—"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches, and the things which shall be hereafter." Now we will see what things are to be spoken: hereafter. Rev. 22: 16.—"I, Jesus, have sent mine angel to testify unto you these things in the church, I am the root and the offspring of David, and the bright and morning star." Now in this verse it is said that he would send his angel to testify to the church the things that condemn them. The seventeenth verse gives us the chronology when we would testify these things to the churches. V 17. "And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come: and whosoever will, let him take the water of life freely." This was fulfilled at '44, when he came as the bridegroom: It is in verse sixteen he was the morning star. It is written that he who keeps my works unto the end he shall rule the nations with a rod of iron; and I will give him the morning star. This is the star that was spoken by 2 Peter 1: 19—"We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." This day star is the judge that standeth at the door. Rev. 3: 20.—"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This was the mission of the angel that he sent to the church, to testify the things that have reached unto heaven. Rev. 14: 6-7.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The mission of this angel, was, "Saying the hour of judgment is come." So if the angel was to testify the things to the churches, it seems to be more than one church; so we will try to shew when the first church commenced. Rev. 2: 1.—"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Who is it that walks in the churches, but Christ? For proof, see Eph. 1: 20-32.—"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all." So, then, it is Christ that reproves all churches of the sins they are guilty of in every age; and at his coming he reproves all churches. For he has come, and all nations stand before him, and he is separating them as a shepherd divideth his sheep from the goats, and he sets the sheep on his right hand but the goats on the left. To shew that the church of Ephesus was the church in the apostle's day, see the second verse, "I know thy works and labor, and thy patience; and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars." How many Paul met with, that were false brethren, and found them liars, so then he had something against this church. The reason was, they had left their first love: they were commanded to do the first work over, or else he would come and remove the church out of its place. And then it goes on to the second church, which was Smyrna; and this church had great tribulation, distress of every kind, sawn asunder, persecuted, and put to death in a thousand different ways; and fear none of those things that shall come upon you, but be faithful unto death; and I will give you a crown of life. When is that? At that day when he comes with his reward to give unto every man; and that is at the door. Now every man that hath an ear let him hear what the spirit saith

unto the churches, because we must testify unto every church, where they are wrong, and if they are guilty in one point they are guilty of all. V 12.—“And to the angel of the church in Pergamos, write, These things sayeth he which hath the sharp sword with the two edges.” This church is the Papal or Roman, where Satan’s seat is, was in Italy where the Pope resides, trying to shew that he is God to forgive sins. In those days they held fast to the true doctrine thereby many were put to death, and martyred and slain among them. Where Satan’s seat is. V 14.—“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balaam to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” The Papal church, which is so called by themselves, but not the scriptural. The scriptural name is Pergamos. This church we know have got idols in their churches, that they bow their knee to, instead of to God. To explain Balaam and Balaam, read Num. 22: 7 to 37. When the ass spake with a man’s voice he forbade the madness of the prophet. And commit fornication. As Paul has said, no fornicator shall inherit the kingdom. Be not deceived. V 16.—“Repent or else I will come unto thee quickly, and will fight against them with the sword of my mouth; so we see he wanted them to repent, or else he would fight with the sword of his mouth; so we see this church has not repented of her idols unto this day; only she got her deadly wound and did live, ready to be given to the burning flames. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone a new name written which no man knoweth, saving he that receiveth it. This stone is Christ, and the new name is New Jerusalem. The next church is the Thyatira; that is a tyrannical church. This is what goes by the Church of England. To shew that we are correct, see verse 19, “I know thy works, and charity, and service, and faith, and thy patience, and thy works: and the last to be more than the first.” The charity is, they gave bibles by ship loads, so that a person could have a bible at their own price; the service was that they had the bibles printed in one hundred and fifty languages,—that they done more after they fell than when they were in their perfect state; and they eat things sacrificed unto idols. And gave her space to repent of her fornication; and she repented not. She was reproved by John Wesley to repent.

Rev. 2: 22.—“Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.” As this church was cast into a bed, that is in a dead state, as soon as the church and state were joined together they became carnal or dead in sin. Now you can see the Church of England have only a form of religion; their head members are full of adultery, drink and curse, and do not care what they do. And see what great tribulation, that is wars and tumults, and perplexity with other nations; but when she came out by Luther, she was a pure church, but soon fell from that state, and became dead to the truth. V 23.—“And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I give unto every one of you according to your works.” As it is written in 1 Cor. 3: 13.—“Every man’s work shall be made manifest, for the day shall declare it.” Because it shall be revealed by fire, and the fire shall try every man’s work of what sort it is. It reads that this church would be on the earth when the day was revealed by fire, which would try every man’s work what sort it is; and that day has come, and the fire is trying every man’s work, and that fire is the spirit that speaks to all churches, because they become carnal, for a carnal mind is at enmity with God, it is not subject to the law of God, neither can be. But that which ye have already, hold fast till I come. They were to hold fast till he would come as bridegroom, then he would give them the morning star. This morning star is the bridegroom. See Rev. 22: 16. “I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” And Peter tells us how this star would rise. 2 Peter 1: 19.—“We have also a more sure prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place; until the day star arise in your hearts.” This is what the Advents, or foolish virgins have overlooked; they are still looking for a star to appear in the air like themselves. As it is written we must add to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgot-

ten that he was purged from his old sins. They are barren, when they deny the only Lord that bought them on the tree, as a sacrifice, and say he must come again the same as he came at his first advent. When they are carnal, they are unskillful in the work; for strong meat is for them that are of full age; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Now that kingdom is set up like a grain of mustard seed. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. That was when he came as bridegroom at '44. We have not room in this work to explain what ought to be. He that hath an ear, let him hear what the spirit saith unto the churches. Rev. 3: 1.—“And unto the angel of the church in Sardis write, these things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name; that thou livest, and art dead.” The reason this church is dead is, because they are not found perfect before God. This church was in the age that they might have had seven spirits, but they refused the truth that they might be saved. This church was first established by John Wesley. Then it was in a perfect state, but it soon became popular and proud, and began to climb up so many different ways, that they became carnal, like the Corinthians in Paul's day. Look back since 1831, and see how many splits there have been in the Methodist Church; that is the way they became dead—that is, in sin—for her sins have reached unto heaven. V 3 says “Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.” Now we see they have not watched; therefore, the day of the Lord has come as a snare upon all churches, for the spirit reproves all. Now if any man climb up any other way but through the door, the same is a thief and a robber. Luke 21: 34-35-36.—“And take heed to yourselves, lest at any time your hearts be overcharged with suffering, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.” Now this prophecy shews that if the churches took heed they would know the day, or watches that were given by the Saviour; or if they were brethren of Paul, they would know the day, for he said, ye, brethren, are not in darkness, that that day should overtake you as a thief. Now that day has come as a snare upon all the earth. Now we see that it proves that they have been drunken with the spirit of this world; for they that are drunken in the night. According to Rev. 3: 1, they be came dead drunk. See 1 Thes. 5: 1 to 7. It says that he had no need to tell us of the times or seasons, for we could know it without; that we would know it perfectly; that it would come as a thief in the night. See how all the churches cried out peace and safety; now we know that sudden destruction is coming upon them, and they cannot escape. Because they would not believe the preaching of '43 and '44, God has sent them strong delusion that they might believe a lie, and all be damned who believed not the truth, that they might be saved. Now the mass of churches pretend they have got faith; it proves plainly that if they had faith, they would have known the time. For it is written in Heb. 11: 1.—“Now faith is the substance of things hoped for, the evidence of things not seen.” Now we can obtain a good report. Rev. 3: 4.—“Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white for they are worthy.” So then there are a few to come out of this church. See how true this has been fulfilled by the Advent doctrine since '43 and '44. There were some that came out of all the churches; then was fulfilled this prophecy, for many were called, but few chosen. When the Sardis church became divided, they became as Babylon. Now is fulfilled Rev. 18: 2. At '43 the earth was enlightened with his glory; then at '44 the message was 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 foul spirits, and a cage of every unclean and hateful bird. Now we are to say, come out of her, my people, that ye be not partakers of her sins; for her sins have reached unto heaven, and God hath remembered her iniquities. See how this church hath glorified herself, and lived deliciously. So much torment and sorrow give her; for she saith in

her heart, I sit a queen, and am no widow, and shall see no sorrow. Now they are fulfilling Matt. 7: 21-22.—“At that day many shall say, Lord, Lord, have we not cast out devils in thy name?” These great things they are doing, is in these revivals. They think they are doing great things, when they are fulfilling Hab. 2: 13.—“Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?” This is what they are wearying themselves, that is making proselytes after their gospel is ended. Then will I profess unto them; I never knew them: depart from me ye workers of iniquity. Ecc. 9: 17-18.—“The words of wise men are heard in quiet, more than the cry of him that rules among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.” Ch. 12: 9-10.—“And, moreover, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, set in order, many proverbs. The preacher sought to find out acceptable words: and that which was written was upright even the words of truth.” 2 Tim. 3: 15-16-17.—“And that from a child thou hast known the holy scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus. All the scriptures 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.” Rev. 3: 6-7. “He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church of Philadelphia write, These things saith he that is the holy, he that is true, he that hath the key of David, he that openeth, that no man shutteth, and no man can shut it; for thou hast a little strength and hast kept my word, and hast not denied my name.” This has been the great dispute since ’44, is his name; and Paul has said it is above every name. The Philadelphia and Laodicean churches came out of Sardis at ’44; now every church has to hear what the Spirit saith. This Spirit is Christ, the quickening spirit. In Rev. 22: 16, it tells us who sent these angels or messengers. “I, Jesus, have sent mine angel to testify unto you these things in the churches, saying, I am the root and the offspring of David, and the bright and morning star.” The Philadelphia church has the key of David, that is the key that openeth the mysteries of the kingdom; and they have a door open which no man can shut, that is a man in his natural state or carnal mind. The door that is shut is the gospel closed or ended; and another door is open, that is the third heaven or third dispensation, when the Judge standeth at the door and knocks; if any man hear his voice, and open the door, I will come in to him, and sup with him, and he with me. This is the church that saith, the spirit and the bride say, come; and whosoever will, let him take the water of life freely. This verse is fulfilling ever since ’44, to the resurrection, as he has sent his angel to testify these things to all churches. As he said, the harvest is the end of the world, and the reapers are the angels of the kingdom; and they know the time to reap; for they were wise virgins; and they have put in the sickle, and the earth is reaped, for the time has come for thee to reap. Now one that is instructed in the kingdom can chase a thousand, and two can put ten thousand to flight that have got a false doctrine. Now we can rebuke with all authority. V 10.—“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take the crown.” Can any church say this was fulfilled at his first advent? Paul said he was to get his crown at that day; and not me only, but unto all that love his appearing. Now he has appeared, and who loves it? Rev. 3: 13-14.—“He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God.” Now this church commenced at the creation of God, or when the everlasting gospel commenced at ’44. These two churches represent the ten virgins; this church was not right when it started. “I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So, then, because you art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked.” Now, the foolish virgins are blind and naked, because they have not got on the wedding

garment, for they deny that he came as bridegroom at '41; so they are speechless, bound hand and foot, and cast into outer darkness; there will be weeping and gnashing of teeth. Now this is the same class spoken of in Jude, feeding themselves without fear. They are clouds carried with every wind of doctrine and fables; two dead plucked up by the roots. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. This is what he meant when he said, I will not eat any more with you, until I drink it new in my Father's kingdom, because the dispensation is changed. He now is Judge, and standeth at the door, and the foolish virgins will not repent. They have to repent as a little child, or they can never enter the kingdom.

Heb. 12: 6-7-8. Here Paul speaks the same as in Rev. 3: 19. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Now we see many Advents that say they are Jews, and are not, but do lie; for they should be Jews inwardly, and their circumcision that of the heart. Prov. 2: 7.—"He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea every good path." Ch. 1: 25-26.—"But ye have set at naught all my counsel, and would none of my reproof. I will also laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 15: 23.—"A man hath joy by the answer of his mouth; and a word spoken in due season, how good it is." Prov. 28: 1.—"The wicked flee when no man pursueth; but the righteous are bold as a lion." V 5.—"Evil men understand not judgment; but they that seek the Lord understand all things." Matt. 10: 27-40.—"What I tell ye in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." This is what is meant by Paul, Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God. The house-tops means that everything is made plain to understand. He that taketh hold of the plow and looketh back, is not fit for the kingdom. That has been the way with our Advent brethren since '44, for they deny what they have preached, and look back like Lot's wife. Luke 9: 60.—"Jesus saith unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." As the Jews were spiritually dead, so are the Gentiles dead also; for by their traditions they have made the word of God of no effect. Matt. 12: 36-37.—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." As it is written in another place, Thou slethful servant, I will judge you out of your own mouth; so we see that a man can be justified by his own mouth; or condemned; for out of the fullness of the heart the mouth speaketh. 1 Peter 3: 10 to 15.—"For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and pursue it. But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts; and be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Now it is written that this hope is to be in us, which is Christ in us the hope of salvation; and Paul has said he is the author and finisher of our faith. As he has been the author of our faith, now we can look up, and lift up our heads and know that our redemption draweth nigh; that is, he will finish it. We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation. In the first place we believe that Christ is now the true God and eternal life; that he is not the likeness of anything, for the Scripture proves that he is a quickening spirit, and a spirit has not flesh and bones as ye see me have; that he gave his body for a sacrifice, and at the resurrection he will come in the saints which is his body, for Paul has said he has only one body, and that is

the church; and when a righteous man dies the spirit goes to the God who gave it, and the body returns to the earth as it was; and the wicked man, his spirit goes to the power of the Prince of the air, that now worketh in the children of disobedience; and they know nothing until they are resurrected, either good or bad, and then they get their reward or doom; and that his first coming was to prepare all that would be saved for him at his second coming; and his second is to restore man, and everything else, to the same state they were in before they fell, that is before Adam had sinned; then they will remain on the earth for ever and ever. There are but two spirits—the good and evil—and each has a body; the Lord's body is the saints; and the devil's body is the trees or goats—that is the children of the wicked one. Now when this is the case, who could be for the devil any longer? If the Lord is for us, who can be against us? for no man can serve God and Mammon. The wages of sin is death, and Christ is to come to destroy him that had had the power of death, that is the devil. And will they not then be burnt up, root and branch, as it is written? Now we preach the everlasting gospel, which is good news to the saints, saying, The hour of his judgment is come, and who now is able to stand? And now you will find all stand before God, justified or condemned; this we rebuke with all authority, and let no man despise us for the truth, for the prophet has said the Lord would do a strange work, though a man declare it unto you. It is my will to love my neighbor as myself, and to publish more of the mysteries that are now revealed, to show them unto the world. Would I had the means to do it, as we are not greedy of filthiness, but are of a ready mind, and go wheresoever the Lamb leads us. We wish to let no man cast a stone at this, without he is free from sin, or the beam is out of his eye, so that he can see clearly; then he will be spiritual, and is allowed to be a judge, for he that is spiritual judgeth all things, yet he himself is judged of no man—that is, a man in his natural state. He that has on the whole armor can stand before a thousand; for a prophet is not without honor save in his own country, and a man is not crowned except he strives lawfully. And now we say, the spirit and the bride say come and partake of the water of life freely; and they can stand upon the sea of glass, and sing the song of Moses and the Lamb—that is the truth of the Old and New Testament—for it stands before the God of the whole earth. Now remember Lot's wife, for all the signs are fulfilled but the resurrection. Then it will be too late; they will all be like Esau; they will be as stubble. He that hath a dream, let him tell a dream; for all the hath my word, let him speak it faithfully. Now we would add and say, Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist wherof ye have heard that it should come; and even now already it is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. 2 John 1: 7-9.—“For many deceivers are entered into the world, and confess not that Jesus Christ is come in the flesh.” This is a deceiver antichrist. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.” Now he that abideth not in the doctrine of Christ, hath neither one. At the day of pentecost many would not believe that the very same Jesus had come in the flesh, that is, in the saints; for that was the comforter that was to guide them in all truth, and show them and us things to come. That is the spirit that speaks through the bride to the churches, the sins that have reached to heaven. Now we will enumerate some of them: that is they rejected the time that was sworn to at 43 and 44; the fulfilling of Matt. 25; Hab. 2: 1-3-4; then taking up the sword to defend their property, when they are commanded not to; then, when any one dies they get their reward, either good or bad, which is false, for they get their reward at the day of judgment; and not believing that the saints shall possess the whole earth, when the Savior said the meek shall inherit the earth, and again he has said, fear not, little flock, for it is your Father's good pleasure to give you the kingdom which was prepared from the foundation of the world. All the professed churches have grown up in pride and popularity, so that they have lost sight of the truth, they have become dead in sin, yet live; and are seeking to save their lives, and have lost it, for many shall seek to

enter into the kingdom, and shall not be able. As everything was created good, so his second coming is to restore all things to the same state; that will be the restitution of all things spoken by the mouths of the prophets and apostles, and the Lord and Saviour.

CHAPTER VII.

"I stand at the door and knock."

REV. 3: 6-7.—"He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth." As this book is the key to unlock all books, or dispensations; the sixth verse states that the churches were to hear what the Spirit had to say. Paul has said, now the Lord is that Spirit. 1 Cor. 4: 5.—"Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." This shows that it was the day that Paul said God had appointed to judge the world in righteousness. Then it was given to the Philadelphia church the key to unlock; then it appears it was something that had been locked or sealed before. Now see what was sealed. See Dan. 12: 7-8-9.—"And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end." Now there is two things to be noticed: the work that Peter had to do, and John; Peter's work seems to be the first, and John's was to tarry till he come. But the Lord told Peter, three different times; first he was to feed the lambs; then, he must feed my sheep; the third time, my sheep. This represents three dispensations; that is, the Mosaic, and gospel age, and the third dispensation, or the day of Judgment. Now we see that Peter has to be carried whether he would or not; that is that grace that is spoken in 1 Peter: 13.—"Wherefore, gird up the loins of your mind, be sober, and hope to the end (or age), for the grace that is to be brought unto you at the revelation of Jesus Christ." This is what was to be carried whether he would or not; that is the grace here spoken of; that is, we have to carry it for him, but he tells us when it would be carried, namely, at the end or age when the revelation would take place. This grace is the last half of the gospel. James and Paul explain it in two other ways, James called it the early and latter rain; he tells us that we would get the latter rain at the coming of the Lord, as the bridegroom. Now Paul explains the gospel in Rom. 1: 16-17-18. He tells us that the gospel was the Power of God, and how it was to be revealed, from faith to faith; that is two faiths, and that the last faith would reveal the wrath of God, what ungodly men would hold unrighteousness. Now we see that the Lord gave Peter the keys of heaven; that is the knowledge of the gospel to the Jews first, and then to the Gentiles. Then, as John was the beloved disciple, he was to tarry till he come; that is his works would reveal Christ. Peter had two keys, and John has but one; this shows that the third dispensation needs but one key, or the bridegroom, that is what Wesley said, Christ himself the key." Heb. 2: 28.—"Now, little children, abide in him, that, when he shall appear, you may have confidence, and not be ashamed before him at his coming." Now this proves that he is to appear before he comes at the resurrection. 2 Tim. 4: 1.—"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." No one can deny but what he is to appear before the kingdom is set up, then the Lord said, the least in the kingdom would be greater than John the Baptist. All will admit that John was a forerunner of his first advent; then the least in the kingdom will be a forerunner of his second coming.

The first six verses of the first chapter is the preface of the whole book of Revelations. V 1.—"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant John." First, he shows it to his servants, then he signified it to John to show to all his servants in every age. V 4.—"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before the throne." John to the seven churches; this shows that it was shown to John in what state every church would be. The key was given to the Philadelphia, because that church had compassio

on all the other six, that was lame or had some fault. The very name of this church is brotherly love to all; as Bro. Paul said, let not that which is lame be turned out of the way, but rather have it healed. Now, if every church loved each other like themselves, would they not all be alike? which they all will have to be, to fulfil James 2: 8.—“If ye fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well.” So a man cannot do well till he will do it. Paul said that love did not do ill to his neighbor; therefore, love fulfils all the law. He that dwelleth in love dwelleth in God, and God in him, for God is love. It was given to the Philadelphia, the power to shut and to open to all churches the mysteries of the kingdom, and show the end of the world or age. When the servants went out the third time they had power to bind hand and foot all that had not on the wedding garment, because they were speechless. This church brings in the everlasting gospel, because its message was, “The hour of his judgment is come.” No person can say that this gospel was preached at the day of Pentecost. Everlasting gospel, the last part of the gospel of the world; when the Spirit and bride say come; or when he stands at the door and knocks, if any man hear my voice, and open the door, I will come in and sup with him, and he with me; but under the first part of the gospel age, if any man knock it shall be opened to him. This is well understood to all christians; but no person will ever come in in the third dispensation except they do the first principle, or which constitutes the first faith. And Peter has layed down the rule by which all christians have to go to be saved; that is, they have to have faith, then add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; now, he says, if they have these things, they shall never be barren in the knowledge of our Lord; and if they lack these things, they are blind, and cannot see afar off, and have forgotten that they have been purged from their old sins. John 10: 1-10. Now if any man climbs up any other way, he is a thief and a robber. This shows that there is but one way for us all. The Lord said, I am the truth, the life, the way; no man cometh unto the Father but by me. As John was the beloved disciple, it was for him to shew all churches that they could come into the kingdom by either gate. There were three gates on either side, that represented the twelve Apostles; the twelve Prophets were the twelve foundations. Now, if we enter through one of the gates, it tells us that we have to love our neighbor as ourselves, then we shall do well. This looks a great many in the face; but John has said if we love one another, then God dwelleth in us, and we in him, for God is love. Then it tells us that we will have works; that if our brother or sister is destitute of earthly things, we will give them, or lay down our lives for them; then he will bring forth our righteousness as the light, and our judgment as the noonday. Then the righteous will be like a shining light, that grows brighter and brighter unto the perfect day; and that is the day the Lord said would come as a snare, if they would not take heed to it. This is the same day that Paul said would not overtake them as a thief; this is the day that Peter said they were to take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Now, if no one knew the day, how could any one know the time the day star would arise in their hearts; but John was the one to shew the churches the change of the dispensation. Rev. 3: 20.—“Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” But under the gospel dispensation, if any man knocked, it was to be opened to him. Luke 12: 2-3.—“There is nothing that is covered, but what shall be revealed; therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.” This shows that there were some things spoken in darkness in their day, that was not understood. Now John tells us when we were to know it.—Rev. 10: 7.—“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished; as he hath declared to his servants the prophets.” This is the mystery, or things in darkness, that is in their age. But Paul tells us of a certain day that would be revealed by fire, that would try every man's work, what sort it is; he well knew there would be a great many kinds on the earth at the end of the world or age. The harvest is the end, and the reapers are the angels. Then he tells them first to bind the tares in bundles; these bundles do not mean the sinners that do not profess anything, but the sinners in Zion. Isa. 33: 14.—“The sinners in Zion are afraid: fearfulness hath surprised the hypocrites. Who among us shall

dwell with
verse toll
the gain
hearing o
fence a
eyes shal
shall mee
towers? I
not been
a christi
built up
stone; I
in whom
that eve
then to l
lions, w
and to v
patience
if any on
the first
do these
fulfils al
as these
that Pa
Love is
all the
accordi
themsel
then be
and wo
kingdom
straight
Then if
will no
Feb. 12
that we
the aut
will det
rule ov
world,
Allelu
and it
the no
receiv
that w
they w
phcey
called
horse
horse
and tr
we can

1.6), D
L O
L W
Wher
May r

0), D
An
Wh
Wh

This
No so
No d
Belor

dwell with the devouring fire? Who among us shall dwell with everlasting burnings? The 15th verse tells us who can. "He that walketh righteously, and speaketh uprightly; he that despiseth the gains of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?" It is the scribes that should count the towers, and if they can't, it is because they have not been instructed unto the kingdom. Now we can count the towers; a tower is a defence; then a christian's towers are brought to view by Paul as a foundation. Eph. 2: 20-21.—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Now we see that every workman is not fit to work on this spiritual building, without he has the first principles; then to know the principles, they would have to be rightly divided, and we go to one of the foundations, which is 2 Peter 1: 5-7.—"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Now if any one have not these qualities, they must confess that they are not christians, or have not got the first principles of religion. If any one have these principles, they can never fall as long as they do these things. Now we come to the time that love worketh no ill to his neighbor; therefore love fulfil all the law, because God is love; then James says that the royal law is to love thy neighbor as thyself, then we all shall do well. Now there is no one but wants to do well; that is the charity that Paul said would live when faith and hope would end, which is love, or God, for God is love. Love is the fire that now tries every man's work, what sort it is. Now if any man will throw away all the hay, wood and stubble, he can be saved by fire, that is love; or any principle which is not according to the bible or sound doctrine. Then you will see that they will love their neighbor as themselves; then they will have the key to let them into the kingdom, which is love. No one will then be self-righteous, nor despise anyone; for God is no respecter of persons; he that fears God, and worketh righteousness, will be accepted, no matter what denomination he belongs to; for the kingdom is like a net that was cast into the sea, and gathered of every kind. Now if we make straight paths for our feet, we will not turn them away that are lame, but rather have them healed. Then if we have all the charities of a christian, we will have on the wedding garment; then we will not be found naked, nor barren in the knowledge of the Lord. Then we will be like Paul in Heb. 12: 1.—"Wherefore, seeing that we are compassed about with so great a cloud of witnesses, that we should lay aside every weight, and the sin that doth so easily beset us, looking unto Jesus the author and finisher of our faith." Now that sin that doth beset us is, no faith, or unbelief; that will destroy thousands on this earth at this age of the world, for this is the time that no man can rule over another to his own heart; or the time that the good man is or will be perished out of the world, so we should be very careful how we hinder the truth. Rev. 19: 3.—"And again they said, Alleluia." This shows that it was spoken before. The time that it was spoken before was 1843; and it was spoken again in 1844. This shows it was the commencing of another dispensation; or the setting up of the kingdom; or the preaching of the everlasting Gospel. As Paul says, we are receiving a kingdom that cannot be removed, for our God is a consuming fire. That is the fire that will burn up the chaff with unquenchable fire; but that is not the desire of any christian, as they want them to be saved. Rev. 19: 10-11.—"For the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." Now this white horse is represented as carrying somebody, and the one it carried was faithful and true. By the horse is meant the person, and he that sat on him was Christ, and what he speaks is full of faith and truth; and his name is called the Word of God, and that is Love out of a pure heart. Now we can say, come Lord, and come quickly; for it is the spirit and the bride say come.

10. DOWN IN THIS BEAUTIFUL VALLEY.

LO, down in this beautiful valley,
Where love crowns the meek and the lowly,
Where loud storms of envy and folly
May roll on the billows in vain.

CHORUS.

O, there, there, the Lord will dwell,
And souls drink this beautiful river,
Which flows peace forever and ever,
Where love and joy do always increase.

This low vale is far from contention,
No soul there can harbor dissension,
No dark wiles of evil invention,
Belong in these regions of peace.

The low soul, in humble subjection,
Shall there find unshaken protection,
The soft gales of cheering reflection,
The mind soothes in sorrow and pain.
We'll soon leave this beautiful valley,
For joys far surpassing in glory,
And dwell with the meek, pure, and holy,
Where sin, death, and raging storms cease.
O, there, with the King in his beauty,
We'll drink wine, and eat hidden manna,
And praise God forever in glory,
While love and joy will always increase.

