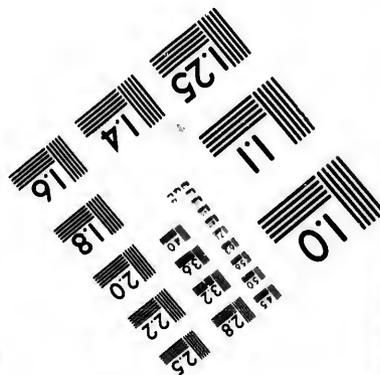
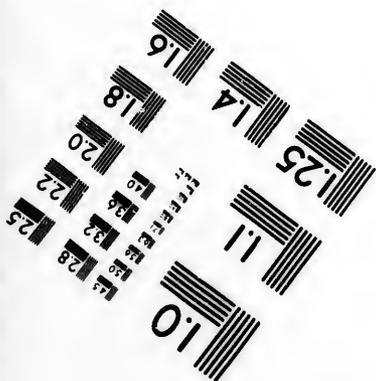
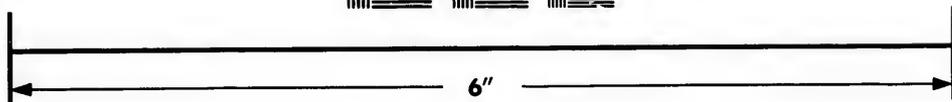
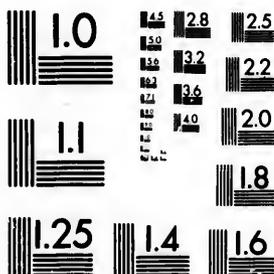


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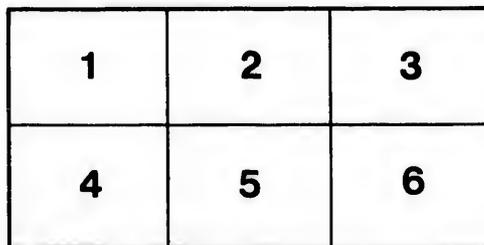
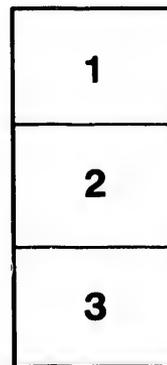
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WHERE ARE WE?

THE Christian Church may well be likened to a staunch vessel, that since the fall of man has braved the storms of persecution and the calms of prosperity. Strange as it may seem, she has suffered more from worldly prosperity than from worldly persecution, while storms have only served to show her strength and good sailing qualities. Calms, on the other hand, have hindered her onward course, like some old Indiaman that has been long becalmed in the eastern seas; barnacles and weeds have attached themselves to her bottom, and been an obstacle in the way of progress. So serious have these obstructions become that some of the officers have set to work to clear her of those ugly hinderances. Noble work! God speed them.

Another work remains to be done—that is, to examine her log-book, in order to trace her course from the starting-point to her present position, so that when she becomes free from the State the proper direction may be given her, so that she may make all sail for the New Jerusalem.

In order to answer the question started in the beginning, let us take the reflex light of our own Gospel day, and look into the past; let us look eastward, to the garden of Eden, and see those two innocent and happy beings, fresh from the hand of the good and wise Creator, happy in the enjoyment of the favour of God. Just one little commandment, "Eat not of the fruit of the tree in the midst of the garden," in order that they might show a loving obedience to the good Being whose they were, and who had given them so many blessings well calculated to win their love, and permitted Satan to tempt them, so that they might show their love by their obedience. But alas for the world, Satan had the advantage that time. Here we may observe the malice of Satan towards our parents was perhaps caused by seeing them take the place in the Divine love that he and his angels had lost by his pride and rebellion against God; and the subtle artifice he used to accomplish his purpose proves be-

yond question that our first parents, if they had continued obedient, were more than a match for Satan, consequently they were guilty ; and as they were our parents we partake of their guilty nature.

But mark the goodness of God, and his wisdom shown itself immediately. "The seed of the woman shall bruise the serpent's head." The Saviour was promised to punish Satan and redeem men. And hope must have arisen in the guilty but now penitent couple by this gracious promise. And the Lord clothed them with skins, which gives the idea of sacrifice ; and thus they were shown down the stream of time to the sacrifice on Calvary. But more clearly do we see Christ fore ordained in the sacrifice Abel offered, and which was accepted by God because he owned that he had sinned and deserved to die, but offered the life of the lamb as a substitute. In this there was humility and faith, which God always is well pleased with, and which two things were lacking in Cain ; and hence he was rejected. The spotless lamb, and the shed blood of the lamb are the only things that can satisfy Divine justice.

"Sin entered into the world, and death by sin ;" and the inspired apostle tells us that the King of Terrors reigned from Adam to Moses. Yet in these dark times a glimmering of light is seen in Enoch, who walked with God when nearly all the rest were walking with Satan. How must his heart have been grieved on viewing the scenes of wickedness going on around him ; and what suffering must he have endured from the ungodly. But we see the reward was also great, and he was not, for God took him.

In Genesis, vi., 5,—6, we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually. And it repented the Lord that he had made man on the earth, and it grieved Him at his heart."

How much these two verses contain—how completely degraded human nature had become by sin. But doubtless the greatest of all sin was the neglect of God's simple plan of salva-

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on, as it was taught by Enoch, and by Noah while he was building the ark. We are told this was a source of grief to the Almighty, and it repented him that he had made man. How true it is that God hath no pleasure in the death of the wicked, but rather he would turn from his wickedness and live. More than that, the great Creator is grieved, because men neglect their soul's best interest, and disregard the easy way of justification by faith and sanctification by grace, the way that is so plain that a wayfaring man though a fool, need not err therein; hence man is doubly guilty in disregarding it. He has sunk very low when he prefers the swine-trough to the light and easy yoke of a disciple of the Lord.

But as we have to overhaul the log-book we cannot tarry, much as we desire to do so, but come on board the ark that saved Noah and his family—that carried them safely over the ruin of a drowning world, and landed them again on firm ground. And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth." One world swept away, for we hold the world in scripture means the people; and as we follow the goings of the next world we find that as they journeyed eastward they found a plain in the land of Shinar, which plain no doubt was rich, as they settled there and built a city, and in a short time became very rich in this world's goods, but very poor, and blind, and naked with regard to heavenly things, as may be easily seen from their foolish attempt to build a tower that should reach to heaven, which directly interfered with the plan the Lord had laid down to reach that happy place. But we pass along down the stream of time to another important point of observation.

It is written Abraham believed God, and it was accounted to him for righteousness, but his was no superficial belief but a belief that influenced the actions of his life, as is shown by his willingness to obey the voice of the Almighty, even, to the offering up as a sacrifice his darling, his Isaac. Much might be said of the friend of God, and also as it

relates to the anti-type—the divine father offering up his only begotten Son on Calvary. Yet another thing concerns us as connected with that graphic scene, namely, the promise of the faithful Creator to faithful Abraham :

“ For because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is on the sea-shore ; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.—Gen. xxii. 16-18.

But, says one, why was it necessary that God should mention both stars and the sand on the sea shore ? surely the latter figure would have answered for number. Yes ; but the stars refer to the Elect, and the sand on the sea shore to those who are saved through their instrumentality : for we read, “ There shall come a star out of Jacob.” And again, “ They that turn many to righteousness shall shine as the stars, for ever. And again, Jesus says, “ I am the root and the offspring of David, and the bright and morning star.”

But we have not done with the evening stars, one of whom blessed Abraham on his return from the battle—Gen. xiv. 18, “ And Melchizedek, king of Salem, brought forth bread and wine. And he was the Priest of the Most High God ; and he blessed him, and said, “ Blessed be Abraham of the most High God, possessor of heaven and earth ; and blessed be the most High God, which hath delivered thine enemies into thine hand. And Abraham gave him tithes of all.”

In the 110th Psalm David speaks of Christ in this wise, “ The Lord hath sworn, and will not repent. Thou art a Priest for ever after the order of Melchizedek.” And our Lord says in John, viii., 58 : “ Before Abraham was, I am.” Thus scripture interpreteth scripture. The astronomers of our own day have made catalogue of the stars in the firmament, although so very distant from us : may we not in like manner try and enumerate some of the stars mentioned in holy writ ? Commence with righteous Abel, and follow down the stream of time ; mark of Enoch, Noah, Melchizedek, and

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the Father of the Faithful, and his obedient son Isaac; Jacob and his younger son Joseph; then Moses and the prophets; and some of the Judges partook more or less of the nature of Christ. And it is manifest in the Patriarch, when he made intercession to God for the Cities of the Plain. It becomes more prominent in the life of Joseph, who, like as Jesus was betrayed by Judas and slain by his own people: so was Joseph put down in a pit and sold for a slave, and for a similar reason, because God had honoured him: but instead of thwarting the plans of the Almighty they only furthered them. Joseph after he had endured temptation, not before, became exalted to the right hand of the King of Egypt. Jesus is now exalted to the right hand of God over all; and this is his proper place, until his foes become his footstool. Joseph received his brethren kindly when they came to him from the famine-stricken land to buy a little food.

Come, ye starving sons of Jacob—come to your exalted Jesus, though you have sold him into Egypt—though you have despised and rejected him, and cried "Away with him; it is not fit such a fellow should live," and nailed him to the cursed tree. Ye starving Israelites after the flesh, trying in vain to satisfy your hunger in a land where no corn is, and your thirst from the broken cisterns of Rabbinacle writings; leave the famine-stricken land you are in: like your brethren of old, bring your empty sacks and come to the land of plenty. Look at the nations around you! what has made Britain great and successful in conquering her foes without, and cultivating the arts of peace within, and sending the products of her industrious hands all over the earth, and causing the wealth of nations to flow into her coffers? Ask yourself—is it not because the name of Jesus is honoured in the land? Has he not a place beside our beloved Queen? and His Gospel is sent to every land. Look at our cousin on this side of the Atlantic! has she not become a great nation since the Pilgrim Fathers landed on Plymouth rock, leaving their homes for conscience sake, to escape the persecutions of a bigoted priesthood? They have

been joined by the excellent of the earth, until they have become a first-class power and have sent the missionary to all parts of the globe: and just so far as they have honoured Christ, so far have the blessings of the God of Jacob descended upon them. May God continue to bless the two nations with peace; and may all the earth soon be filled with the knowledge of the Lord, as the waters cover the sea? We may be nearer this happy time than we may be aware of; look at the changes taking place in Spain, lately one of the most bigoted of countries. Look, I say, at the nations around you! see how they are being benefited by the Gospel! see how the promise of God to Abraham is being fulfilled—Gen. xxii. 18: “And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.”

And will you, who have the promises of election, and whose fathers received the commandments, and handed down the oracles of God—will you still reject Him who has done all this for the Gentiles, and who is able to restore you to your own land? ponder these things. I pray you, look upon Him whom ye have pierced; trust in his blood to procure you peace with God; nothing else will. Do you each one of you keep the Law? you know you don't. Do you who are circumcised abstain from fleshly lusts that war against the soul? If you have broken the law, there is no way but to have the blood of the Lamb—not on the door-post and lintel—but on your heart, sealed there by the Holy Spirit. Then a path shall be opened for you through the Red Sea, and you must follow Jesus through the wilderness, as your fathers followed Moses; and you must be fed by the grace of God, as your fathers were fed by the heavenly manna, and this shall help you to keep the commandments; and you must pass over Jordan with him if you would win the election. Jesus says, “I am the way, the truth, and the life; no man cometh unto the Father but by me.” First come to Jesus, as the slain Lamb; trust in his shed blood to procure your pardon and buy your peace with God. Be bap-

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tized in water, and wait until the Holy Spirit bring you the assurance that your sins are forgiven and seal you. Then, like as he died unto sin and was buried, so seek daily the grace of God, that it may kill sin in your members, just as your fathers were fed in the wilderness by the heavenly manna, until you be dead unto sin, like as Christ died once unto the world's sin, that was laid upon him by the Father, that we might be made the righteousness of God in him. - So be ye dead and buried unto sin; and God, who raised up Jesus from the dead, shall also quicken your mortal bodies, and this shall be to you as the crossing of Jordan was to your Fathers, and bring you to the promised land; you will then be born of God. The man that was made of the dust of the earth will then be dead and buried, and the new man, which is the Lord from Heaven, will take his place. Then shall ye be really and truly elected kings and priests to God, delighted to do his will. Love will be the power that shall make your willing feet in swift obedience run in the way of his commandments. I write this to you because I love the Jew for the Father's sake, for by your rejecting the Gospel, salvation flowed down to the Gentiles; and I, a Gentile, having become a Jew, by the grace of the Lord Jesus Christ, would direct you to the same Jesus, that you, as a people, may be gathered to your own land.

Having said this much for the love I have for you, I shall continue my course down the stream to the next bright evening star, Moses, who preferred to suffer affliction with the people of God rather than be called the Son of Pharaoh's daughter; like his divine anti type, he was filled with compassion for the sufferings of his people, and therefore was chosen or elected by the God of love and compassion to lead his people out of Egypt and through the Red Sea, and across the wilderness, into the promised land. How well he fulfilled his mission the scriptures testify. Speaking of Christ, he says, "A Prophet shall the Lord your God raise up unto you like unto me; Him

shall ye hear." It was said of Moses that he was the meekest man in all the earth; and do we not see Christ manifest in his intercession for the people, after they had sinned by making a calf and worshipping it; here are his words, Exodus xxxii., 31-32:

"And Moses returned unto the Lord and said, This people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive them their sin—and if not, blot me, I pray thee, out of thy book which thou hast written."

Thus willing himself to suffer in their stead, the just for the unjust, that he might obtain their pardon. See the great law-giver coming down from the mount, his face shining so that the people could not look upon him—shining from his close communing with the Father of Light. He was very like Christ, having his grace so that he was the meekest man living; having the love of God so that he was willing to die for his people—and having the communion of the Holy Spirit, so that he could look into the past, and see the future. Moses seems to have been to the Jews what Christ is now to the whole world—life and immortality—known only to the Jews then, and was kept in the dark as far as the Gentiles were concerned. But life and immortality is brought to light by the gospel. Moses and the evening stars were the foundation of the Jewish church; but the offspring of David, Jesus and his apostles, are the foundation of the world.

The apostle Peter alludes to this in his First Epistle, chap. i., v. 20, speaking of Jesus he says, "He was a Lamb without spot, who verily was fore-ordained before the foundation of the world."

And so He was. He was fore-ordained in Eden by Abel's offering, and more clearly at the institution of the passover. This was before the world's foundation, and the chief corner-stone of the world's foundation was laid on Calvary. We date our years from the Birth of Jesus. Time begins again with the Lion of the Tribe of Judah;

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therefore it is evident that the world's foundation is laid, and the work in hand is to get the world upon it. That is just what Jesus told his disciples; "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved: He that believeth not shall be damned."

BAPTISM : WHAT IS IT.

In the scriptures are two places where baptism has been used—both in the Old Testament and in the New.

In the Old Testament the Red Sea is one which signifies the baptism for the remission of sins; the other, the crossing of Jordan, which signifies the new birth, or being born of God. In the New Testament, when the three thousand were pricked in the heart, and said, "Men and brethren, what must we do?"

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the Remission of Sins, and ye shall receive the gift of the Holy Ghost".—Acts ii., 38.

Now turn to Acts xix., from the 4th to the 7th verse; "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe in Him which should come after him—that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve."

How beautiful does the New Testament adapt itself to the Old. As to the mode of baptism, the Bible does not clearly specify. It is clear that John the Baptist baptized in Jordan. It has been said by an opponent of immersion, (Rev. E. B. Harper) that the River Jordan has more than two banks, and in certain seasons of the year, the water rises several feet to its upper banks, and of course falls again to

its lower banks, so that when the water is low, a person standing at the water's edge, may be said to be standing in Jordan. We may admit this, although it is open to objection : because it is evident that Jesus did not stand at the water's edge and have John the Baptist dip his hand in the water and dash a little on His head, for we read in Mark's Gospel, first chapter and tenth verse :—
 “ And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon Him ; and there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased.”

So then, as Jesus came up out of the water, He must have gone down into the water. But mark the result : the descent of the Spirit like a Dove—the emblem of Peace. There are several cases mentioned in Scripture where the Holy Spirit has been given in connection with Baptism of water ; but never in this form. Here, then, we have the manifest union of the Father and Son—the Godhead in bodily form united to the offspring of David.

“ And there came a voice from Heaven, saying, Thou art my beloved Son.”

Moses was familiar with this voice. David, when in difficulty, could enquire of God. Paul, as a son, knew the voice of his Heavenly Father,—he could tell us of the last days ; and John writes of matters down to the end of the Covenant of Grace.

We need not, however, give a list of God's dear elect children : those holy men of old who wrote the scriptures ; those tried stones upon which the superstructure rests.

Jesus answered, “ Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

This answer to Nicodemus, recorded in John's Gospel, third chapter and fifth verse, shows the importance of water being used in connection with the Holy Spirit. There is something in the voice of the water that teaches the language of the Holy Spirit. But we must first become

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dead unto sin before we can be alive to God : and observe the command—" be ye holy, for without holiness no man can see the Lord." We give these few hints to show the importance of baptism as connected with the work of the Holy Spirit. David said :—" As the hart panteth after the water brooks, so panteth my soul after Thee, O God ;" and Our Lord, at the well, speaks of the Holy Spirit as living water. Therefore Baptism is important, as teaching us the operations of the Holy Spirit. In the first case, the remission of sins ; in the second, the new birth ; in the one case, the evidence of forgiveness ; in the other, the spirit of adoption and constant communion ; and the water should be used to plunge in and the blood sprinkled. Men of superior intelligence hold that Circumcision is abrogated and baptism takes its place, hence the sprinkling of infants. If so, why was Jesus circumcised on the eighth day instead of being sprinkled ? He gave us rules with regard to ordinances for our guidance from the eighth day in his own life. How, then, can circumcision be abrogated at all ? The Jews who embraced the truth were zealous for the rite after they became Christians, and the Apostle Paul was roughly handled at Jerusalem because they fancied he had been remiss in this respect ; and yet Paul, although he cared nothing for the external rite, preached the circumcision of the heart. Read Collosians, second chapter, 11th, 12th & 13th verses ; read also, the seventh chapter of Romans, and first verse of the eighth chapter. :—

" There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

If you reach that happy state, go and read the twelfth chapter, and look well to the first verse, and you will see the Apostle Paul preached Circumcision if he did not observe the external rite, and remember, he was teaching Gentiles and not Jews. Again, we ask, how can circumcision be abrogated and infant sprinkling substituted ? Females were baptized as well as males,—they never were

circumcised. If you wish to know the benefit a boy would get from circumcision, consult a good physician. The writer of these lines heard a good sermon from the Rev. Mr. Macauler, when he started this question: Have we a liar here? I'll tell you who your father is—the devil. Infant sprinklers, I'll tell you who your mother is—the Mother of Harlots, the Church of Rome.

The Counsel of Miletus condemned as heretics all who objected to the baptism of infants. An objection may be started against these views because they advocate two baptisms, for the Lord Jesus was only baptized once. This, however, only establishes a well-known fact which all admit, namely, that He never sinned, and consequently the baptism for the remission of sins was omitted. Methodism has been instrumental in doing a vast amount of good *until late years*, and good men have felt the need of something, when the truth has brought conviction to the sinner. But instead of baptism for the proof of humility on the sinner's part, the penitent bench has been substituted—a modern invention—and there is an antagonism towards the ordinance instituted by the Lord Himself only to be accounted for by laziness, pride, or by Satan himself.

There may be sometimes hindrances of a local nature to prevent the administration of this ordinance, but they are of rare occurrence. Palestine is not noted for its abundance of water, yet we never read in the New Testament of any difficulty on that score. On the contrary, we always find the early Church observing the divine command, not only preaching the Gospel, but also baptizing, not to infants, but to those who could understand; infants could neither understand the one or the other, and they needed neither. "Despise not ordinances," says the apostle, and we say, observe them wherever possible. Honour God and He will honour his servants and bless their labours.

Pardon me, my friends, for leaving the evening stars, but there is most attraction for me in the Morning Star. But we must notice Joshua—and he it was that led Israel

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across Jordan. How sad, to think there was no more than two of those that left Egypt entered the promised land, Joshua and Caleb. What a terrible enemy to man is unbelief! Only two entered Canaan! let us take heed that we fall not into the same example of unbelief. Let us be like Joshua and Caleb—follow the Lord fully; and like Joshua say, “Let others do as they may; as for me and my house, we will serve the Lord.”

We come next to the Judges, but we need not dwell on these. We see how God was justly angry with Israel, because of their sins, and to punish them He permitted their enemies to spoil their land, to bring them to repentance, when He would raise up a deliverer in a Gideon, or some one like him in humility, Next, good Samuel, with whom they were discontented, and desired a king. Next King Saul; his disobedience and miserable end. Then David, a man we cannot pass over lightly! see his faith when but a youth. He slew the giant champion of the Philistines; and for this reason, that all the earth might know there was a God in Israel! Again, we notice his mercy in sparing his bitterest foe when he had him in his power! We admire him as a warrior—we love him as a psalmist! How he pictures the sufferings of Christ, and the glory that should follow. Read Ps. xxii., the very words of our Lord in that terrible hour:

“My God! my God! why hast thou forsaken me? why art thou so far from helping me? Our Fathers trusted in thee, they trusted, and thou didst deliver them; But I am a worm and no man—a reproach of men, and despised of the people. But Thou art He who took me out of my mother’s womb! Thou didst make me hope when I was on my mother’s breasts. I was cast upon Thee from the womb! Thou art my God, from my mother’s belly; I am poured out like water—all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought

me unto the dust of death. For dogs have compassed me ; the assembly of the wicked have enclosed me : they have pierced my hands and my feet. I may tell all my bones : they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

And can any candid mind read these lines, and not believe Calvary's sad story? Here David gives a true picture of the sufferings of Christ, which need no comment ; and also the glory that should follow. In v. 27 he says : " All the ends of the world shall remember and turn unto the Lord : and all the kindreds of the nations shall worship before thee. Ponderous volumes might be written on the Psalms, but we have not space in this brief reckoning.

We come next to Solomon, in whose prosperous reign the Temple was built ; this wonderful building, where the glory of God was shown in the holiest of all ; where the High Priest entered once a year to make atonement—first, for his own sins, then for the sins of the people—by sprinkling the blood of animals slain in sacrifice, which are the figures of the true ; Christ, by his own blood, having entered into Heaven itself—is now at the right hand of God, to make intercession for us ; he is the Great High Priest now. Israel arrived at its highest state of glory in Solomon's reign, and afterwards a gradual decline. It seems to have been so in all ages ; somehow pride will creep in with earthly prosperity, and that becomes a ready tool for our old enemy to work our ruin ; and he seems to have overcome Solomon with all his wisdom. Well may the wise man exclaim, " Give me neither poverty nor riches, lest I be poor and steal, or proud and forget God." Two things seem to be necessary to true prosperity—humility and faith. These two soon were lost sight of, and the Temple became a Tower of Babel, with similar results. In the reign of Rehoboam the kingdom was divided into two parts ; and although many stars shone upon them, Elijah, who was like Enoch, taken to Heaven without tasting death, which marks these as two distinct periods.

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Next in order is Elisha, and then Isaiah, who spoke boldly of the future things of Christ's suffering; how He was a man of sorrows and acquainted with grief; a root out of a dry ground; to his own people, how they rejected him; of the Gentiles being brought in; and then the remnant of his own people were to be restored again to their own land; and next the weeping prophet, Jeremiah, who laments the distress of his people, as they are hurried away captive into Babylon, the very place where the first attempt was made to reach Heaven by man's works, and like those who were scattered on that occasion the Jews are now scattered all over the earth.

Now, if we take a rapid glance at our own church, we shall have to come to the conclusion that we are not much better off than they. Put a Constantine in the place of Solomon, and we have the anti-type. From him we may date the decline of the Church of Rome, until it became split in two by the Eastern leaving the Western, and next the Reformation, which gave us an established Protestant Church, which in its turn became a tower, built up by state patronage. Then behold another split, and we have a Wesleyan Methodist Church, which in its turn have been split, until we have nearly as many languages as when they were confounded at the Tower of Babel. Yet even the wisdom of God is manifest, in sending his true follower away from the rich formalist professor! and though we are split into three pieces, thank God we have a Church. Our Methodist friends believe in perfection or holiness, they had better unite with the Baptists; and the Presbyterians hold on to election, only in the wrong place; they had better put that right and unite with the other two, and all call themselves Christian, and they will form a very good church, which all the rest might safely join.

But to return to the Jews:—We find that God had pity on his people in Babylon, and raised them up Ezekiel and Daniel, and restored them again under Ezra, and the

walls of Zion were again built, and the watchman placed thereon. But hark! He hears a voice! Watchman, what of the night! what of the night? The answer is, The morning dawneth; the Morning Star's bright rays shone upon the world, when the babe was born in Bethlehem's manger, when it guided the wise men of the east to come and worship Him, and we say, "Glory to Him who hath redeemed us; and glory to the Everlasting Father, who so loved the world that He gave His only begotten Son, that *whosoever* believeth on Him might not perish, but have everlasting life." No man hath seen God at any time; the only begotten Son hath declared Him. Jesus hath declared how God's love is manifested to the world by the Father's works, wrought through Him by healing the sick, cleansing the lepers, giving sight to the blind, and hearing to the deaf, and making the dumb to speak. All the world not on the foundation partake more or less of these diseases; first—in a moral sense, by inheriting a diseased nature, and often really having diseased bodies, the result of sin. And as nothing unclean or diseased can enter Heaven, God in his pity and compassion has provided a great Physician, who is able to heal both soul and body, in order that they may be made meet to be partakers of the inheritance of the saints in light, for nothing that is unclean can enter Heaven; nothing sick or sinful, no sickness or sorrow; there all is health, happiness, and everlasting life. And the only Begotten Son of the Father, by his obedience from his mother's womb, has obtained the chief place at the right hand of God. All who preceded Him were redeemed or adopted sons, and at some period of their lives came short of the glory of God, and also all who have been or ever will be after Him; and therefore salvation, which before was confined to the Jews, may now be offered to the whole world.

With the New Testament stars we are all familiar. Bold, impulsive, yet at last faithful, Peter and loving John, who seemed to partake much of the Holy Spirit,

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which is love, for God is love; and from him we get the Revelation of future events. And Paul, who so well represented Christ to us Gentiles, he had close fellowship with the sufferings of Jesus. He was more abundant in labours than the rest. Well might he exclaim at the end of a well-spent life, "Follow me as far as I have followed Christ, to live is Christ, to die is gain. Old persecuting Saul of Tarsus had been nailed to the cross and was slain, and was buried, and by the power of the Holy Spirit he had been made again, or been born of God; and we have an angel of light, by whose sufferings and self-denial thousands were placed upon the foundation.

In Ephesians ii. 19-20, Paul says, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

Therefore it is evident that all cannot be foundation stones, or there would be no superstructure, and it is very plain that any building of fair proportions contains a great many more stones in the superstructure than in the foundation; as the stars of heaven are less in number to the sand on the sea-shore. Paul goes on to say in v. 21: "In whom all the buildings fitly framed together groweth unto an holy temple in the Lord." Now we see this building is to be fitly framed; every stone in its place. For all have not the same gifts. God gave first Apostles, then prophets, teachers gifts of tongues, &c., for we, being many members, form one body; for by the same Holy Spirit we are all baptized into one body, and therefore members one of another, but every member has its proper place, and every Christian should find out what he can best do for Christ, and go to work with all his might, for the election is open to all the sound members. Jesus says, "If any man follow me, the works that I do shall he do also, and greater works, because I go to my Father."

True, we were chosen in Him before the foundation of

the world, that is, before Jesus Christ suffered, that we should be holy and without blame before Him in love, in order to become stars. Yet He has promised to give his holy Spirit if we ask Him. "So run, that ye may obtain," says Paul, "lay aside every weight and besetting sin, and run with patience the race that is set before you, looking unto Jesus;" take Him for your example. Are you able to endure the cross, and despise the shame; the reward is a never fading crown. We read in Revelations, xxi. 14: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." These men are justly entitled to this honour, because of their sufferings for the Gospel's sake. If we follow Christ in the regeneration, our reward will commence even in this life. No wonder the angels desired to look into these things. Truly it was great to make a world from nought; it was greater to redeem. God creates the Son, unites with him, inspires him—but does not suffer with Him. The Son is taught by the Father where to suffer, and how. He does it willingly, but never seeks it. Like a sheep he was led to the slaughter; men, inspired by devils, nailed Jesus to the cross; and his cry of agony—"My God! my God! why hast thou forsaken me?" shows that the Father had left Him there, because the sin of the world was laid upon him, and he died as a man. It was the offspring of David that suffered, and not God. It was fitting man should suffer, man had sinned, and God the Father is satisfied, because he raised him from the dead. But these terrible movements of nature tell of the Father's love. Darkness for three hours, the earthquake, and the rent rocks tell of the Father's sympathy, and the dead leaving their graves tell us He is the resurrection and the life. The debt for sin was paid—justice was satisfied; and many of the Old Testament prophets received a crown of glory that will never fade.

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THE APOCALYPSE EXPLAINED.

We will now take a brief glance at the Revelation by St. John which Jesus Christ gave unto his servants, to show unto them things that must shortly come to pass. The first three chapters explain themselves; we will just notice, however, that each message was addressed to the angel of each church. The person who had charge of the flock is no doubt here meant. And in another place it is written, "Be not forgetful to entertain strangers, for in so doing some have entertained angels unawares." Thus we may infer that there are visible agents at work to fulfil the designs of the Great Creator. Revelation iv. 2-4.

"And behold a throne was set in Heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. In this grand picture we have the glory of God, the everlasting Father receiving the homage of his redeemed ones. The twenty-four elders are distinguished from the great multitude, which no one could number, having palms in their hands—by having crowns of gold on their heads—and in their doxology of praise to the Lamb, we learn they were kings and priests to God, and, said they, we shall reign on the earth.

The four beasts represented the four qualities of an apostle, the lion for courage, and the calf for meekness, willing to suffer if need be, and the man for intelligence, while the eagle sees afar off, and the wings denote their power to convey themselves to any desired place; and eyes before and after show their power to see into the past as well as into the future. All of which qualities belonged to the apostles, and the Lamb standing in the midst of these forms a complete group. "Ye are built," say Paul,

"on the foundation of the holy apostles and prophets, Jesus Christ being the chief corner-stone."

Here we have the chief instruments used for our redemption in the midst of the glory of God. "Blessed are ye when all men revile you and persecute you for my name's sake, for the spirit of Glory and of God resteth upon you," says the Lord Jesus to his disciples. John wept much because none were able to open the book in the hand of him that sat upon the throne; no man was worthy; all had sinned and come short of the glory of God at some period of their lives. "Weep not," said the angel, "there is one; Behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and loose the seals thereof." Let us unite with that great company of angels, saying with a loud voice, "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Chapter 6th.—With this chapter commences the series of prophecies relating to Christianity down to the end of the covenant of grace. Jesus Christ having obtained the first place at C^d's right hand by His perfect obedience, has been pleased to reveal to his servants the knowledge necessary to the proper performance of their duties, and it has been so written, that none but them whom it concerns can understand it. As the present times are the most important for us to understand, we shall not dwell much on the past, but merely lay down the track into the last eighteen centuries, so that the student can take the hand-car of history and examine at his leisure. It may be as well to notice at the commencement, the word "Heaven," which often occurs in this book, means the Ecclesiastical system; the "Earth" intellectual people, such as Zwingle, Calvin and Colenzo; the "Sea", people under the influence of Paganism. Viewed thus, we may understand what the Lord means, when he says, "The Heavens and the Earth shall pass away, but my words shall not pass away.

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And also the apostle Peter in his Second Epistle, third chapter and tenth verse :

“The day of the Lord will come as a thief in the night, in which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat—the Earth also, and the works that are therein shall be burned up.”

The Beast mentioned in the thirteenth chapter, was seen to come up out of the sea—or Paganism, people mostly under the influence of Satan. And the other mentioned in the eleventh verse of the same chapter, rose up out of the earth—or intellectual people—mostly swayed by their own minds. With these few remarks, we will proceed with the sixth chapter.

FIRST SEAL.

“And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, and one of the four Beasts said, come and see—And I saw and beheld a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.”

We may reasonably suppose this event to be shortly after the time of St. John. And the horse means a power or Government;—the colour of the horse is white, signifying purity or good government, and the person who rode him, the head of the government. “And he went forth conquering and to conquer.” To explain this, we will quote the words of the historian, * “The reign of Trajan the fourteenth Emperor, almost renewed the glories of Augustus, (A. D. 104,) He advanced the Empire to a greater degree of splendor than it had hitherto attained. He pursued his military conquest into new regions, even to Hindoostan (that explains the meaning of the bow), and added greatly to the extent of the Roman Territories.”

Trajan is distinguished as the greatest and best Emperor

* Chambers' information for the People, Ancient History of Rome, II Volume.

of Rome, having given peace and prosperity to the Empire, he continued his reign loved and honoured, and almost adored by his subjects. A pillar commemorating his great actions—erected in Rome—is still in existence.

We leave this as it is, the historian has explained the First Seal, and we will pass on to the

SECOND SEAL.

Fourth verse.—“And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.”

The color of the horse is red, signifying a Government that shed much blood, and the head having a great sword and power to take peace from the earth. We must look for a period of bloodshed and civil war? A period of history from the assassination of the Emperor Commodus, A.D. 193, to the death of the Emperor Pnillip A. D., 249 the Pretorian guards were the chief actors. Gibbon marks this as a step in the decline of the Roman Empire. The records such a series of civil conflicts, slaughters and assassinations as are rarely met with in the history of any nation.

THIRD SEAL.

Fifth verse and last clause.—“And I beheld and lo a black horse, and he that sat on him had a pair of balances in his hand.”

The colour black denotes scarcity and want, and the balances this sad state of things was justly due because of the sins of the nation, and a result which was sure to follow after more then fifty years of civil commotion recorded in the Second Seal.

FOURTH SEAL.

Eighth verse.—“And I looked and behold a pale horse and his name that sat on him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth to kill with the sword and

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From the death of the Emperor Phillip (249) to the death of Gallicanus (268), Gibbon says was a time of misfortune and calamity, shame and confusion. A time in which the ruined Empire seemed to approach the last fatal moments of its dissolution. He notices the cause as actually those in the symbols—the military tyrants—famine as the inevitable consequence of rapine and oppression; famine is generally followed by epidemic diseases, the effect of scanty and unwholesome food; the plague ravaged every province and city, and almost every family for fifteen years without intermission.

FIFTH SEAL.

9th 10th & 11th verses.—Amidst this time of trouble, Christians must have suffered severe persecutions from their Pagan enemies, and many were slain rather than forsake the truth.

"And they cried with a loud voice, saying: How long, O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

We see how the Lord answered their prayers, by coming Himself to judgment.

SIXTH SEAL.

It is a well known historical fact that Constantine on his march to Rome to meet his powerful enemies, was supposed to have seen a light in the heavens. We firmly believe he did, and more; He saw Jesus just as the Apostle Paul saw a light on the road to Damascus, and was honoured by an interview with that Just One. And Constantine received from him the commission to overcome the Pagan power, and establish Christianity. History records how he overcame Maxentius, and entered Rome in triumph. Edicts were soon passed declaring that Christians should be eased from their burdens, and received into places of trust and

authority. The terror and consternation of their enemies are depicted in the last three verses of the Chapter.

"And the kings of the earth and the great men, and chief captains and mighty men, and every bondman and every freeman hid themselves, in the dens and in the *rocks* of the mountains, and said to the rocks and the mountains fall on us; and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come and who shall be able to stand."

While we see the terrible destruction of the obstinate enemies of the Lamb in the above verses. In the seventh Chapter is shown the immense number that was redeemed from the earth, and their reward.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb that is in the midst of the throne shall feed them and lead them into living fountains of waters, and God shall wipe away all tears from their eyes."

Eighth Chapter.—And when he had opened the Seventh Seal, there was silence in heaven, about the space of half an hour.

The great harvest recorded in the preceding Chapter is gathered, and there is silence in heaven. No more sinners repenting, nothing doing; the Church has become lazy and corrupted by a long period of prosperity. More judgments are necessary to bring them to a right state of mind. And I saw the Seven Angels which stood before God and to them were given Seven Trumpets.

In the Seven Seals we have a history from Tragan to Constantine, and the Seven Trumpets from Constantine to Martin Luther, indicating three periods of great prosperity.

FIRST TRUMPET.

Answers to the devastations commenced 396, and continued to about 412. They were conducted by Alaric and Rhadagaisus. They proceeded across the Rhine, onward to Rome, devastating the Provinces and laying Rome

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in ashes, and rendering Gaul a desert, the Blast was hushed with the death of Alaric.

This answers to the symbols in the seventh verse of the eighth Chapter. The first angel sounded and there followed hail and fire, mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.

SECOND TRUMPET.

And the Second Angel sounded, and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood.

Genseric entered into the work in 439 ; he desolated such parts of the Western Empire as had been spared by Alaric ; Hippo and Carthage were burned and his fleet swept the Mediterranean ; the Isles were subdued and the sea coast ravaged ; Genseric died 477.

THIRD TRUMPET.

The tenth verse.—“ And the third Angel sounded, and there fell a great star from Heaven, burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of water.”

Attala is called the scourge of God, hence the term from Heaven in the text. This scourge invaded the Western Provinces along the upper Danube, reducing to ashes populous Cities on the Rhine, and finally bent his course to the Alps and valleys of Italy ; he returned precipitately before he reached Rome and died suddenly of apoplexy 453.

THE FOURTH TRUMPET.

Twelfth verse.—“ And the fourth Angel sounded, and the third part of the sun was smitten ; and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it and the night likewise.”

Odoacer one of the chiefs of Attala, assuming the com-

mand of the Heruli, marched into the heart of Italy and abolished the name and office of the Roman Emperor of the West. Romulus Augustulus abdicated the throne. Thus the third part of Christianity was darkened, and the floods were issuing from the dragon's mouth.

FIFTH TRUMPET.

"And the fifth Angel sounded, and I saw a star fall from Heaven unto the earth, and to him was given the key of the bottomless pit."

A star denotes an ecclesiastical ruler. Mohomet was of the princely house of the Koreish Governors of Mecca, having charge of the keys of the Caaba, which, at the time of his birth, were in the hands of his grandfather. His father and grandfather dying during Mahomet's minority, the headship of the tribe passed into the hand of another branch of the family, and so he answers to the text as a fallen star. It is well known how he retired to a cave three miles from Mecca, and there concocted the plan of his future operations, and after having remained in exile seven years, having been driven there by the rulers of the principality. He returned as the Prince and Prophet of his native country, asserting that he had received a divine commission, which answers to the text which reads, "a key was given him." Mohomet lost the key of the Caaba; but here he got another just as good, the key of the bottomless pit.

Second verse.—"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

The smoke began to issue forth in 629, the Saracen then declared war. Syria was subdued; Egypt soon followed, and then the African Provinces. At the beginning of the eighth century, Spain fell. In ten years, Omer reduced 3600 cities, destroyed 4000 so called churches, and built 1400 mosques. At the end of the first century of the

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Hejira, the Arabian Empire reached from the confines of Tartary and India to the shores of the Atlantic. This great smoke darkened the sun of Christianity. In the eleventh verse, we have the name of the head of this power, in the Hebrew Abaddon, in the Greek Apollyon, both of which means destroyer. Mohammedism is opposed to idolatry, which at that time, began to prevail in the Christian Church; the Beast was rising out of the sea, and images and the crucifix and other innovations were being introduced, and to destroy these was the object of Mohammedism—hence the name, Destroyer.

SIXTH TRUMPET.

From the fifteenth to last verse of ninth Chapter.—
 "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates."

From this we learn that a great power has been held in check, and the word "Euphrates" gives us the locality.

History records that Tamalane, otherwise called Timerbec, was a prince of the Usbeck Tartars; and a descendant from Gengis Khan. After having overrun Persia, and a great part of India and Syria, this great conquerer was invited by some of the minor princes of Asia, who were suffering under the Ottaman rule, to come and protect them. Tamalane was flattered by the request, and having brought a great army into Phrygia, he was there met by Bajazet the Ottaman Emperor, who readily gave battle and was defeated and made prisoner. Tamalane seems to have been the power that held these agents of destruction in check, and on his death they were loosed and resumed their purpose of destroying the Empire of the East, and in 1453, Mohammed the Second took Constantinople. The last clause of the seventeenth verse reads: "And out of their mouths went forth fire and smoke." Artillery was

introduced about this time, and owing to this new weapon of warfare, fortifications which had stood for ages against the power of the Goth, the Hun, the Vandal, now fell before the power of cannon.

After all these sore judgments and a great deal more than we have recorded, we read in the last verse of the Chapter, "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

A terrible array of crime is brought against them: murders—(they burned the witnesses at the stake)—fornications,—the Pope was looked up to as Jesus Christ,—sorceries, they had dispensed with the work of the Holy Spirit, and saved men by forms,—thefts, they stole the jewels belonging to Christ, and told men to do penance.

First verse, 10th chapter.—"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 shining in his strength, 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 upon the earth, and cried with a loud voice as when a Lion roareth, and when he had cried, seven thunders uttered their voices."

Martin Luther had the little book open; he learnt its truths and became born of the water and of the Spirit, and entered into the Kingdom of God, and he was the cloud the mighty Angel chose to clothe himself with.

"And when he had cried, seven thunders uttered their voices."

These voices came from the seven hills of Rome in the shape of the Pope's Bull, after Luther had posted his thesis on the church gates of Wurtemburgh.

Luther maintained the truth by a clear, strong testimony in opposition to Tetzal, and afterwards the Pope himself. This was done so effectually as to make him in his turn tremble on the seven hills, from whence he hurled his own thunders.

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Chapter eleven takes us back to times shortly after Constantine, and treats of matters Ecclesiastical, and is parallel with the seven trumpets, the last of which concludes the chapter with an account of the Reformation. It also intimates that all through these dark times there were witnesses for the truth,—multitudes of men died at the stake rather than deny the truth. In the reign of the Empress Theodoria, 100,000 are said to have been put to death ; but two especially are mentioned in the chapter as the two olive trees, and the two candlesticks standing before the God of the earth,—two prominent witnesses for the truth, were Jerôme and Huss,—and these were slain and overcome by the Beast, and rose again in the person of Luther ; and as the last eight verses refer to the Reformation, the witnesses, two of them at least, were Jerôme and Huss.

Thirteenth verse.—“ And at the same hour there was a great earthquake, and the tenth part of the city fell.” Germany was lost to Rome, the tenth part of the city, and the earthquake refers to the civil discords of the time. The last verse refers to the revival of Gospel preaching. “ And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament.

The twelfth Chapter takes us back again to early times, and is a condensed history of the Church of God.

“ And there appeared a great wonder in Heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in Heaven, and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of Heaven, and cast them to the earth ; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron ;

and her child was caught up unto God and to His throne."

The woman is none other than the Church of Christ, and the crown of twelve stars on her head, were the ecclesiastical rulers of the Church; and the moon under her feet, shews she stood high above earthly things, and was heavenly minded.

The great red dragon so minutely described, we shall identify with the Roman Government under Maxentius, a person of cruel disposition, and a steadfast supporter of Paganism; and by his power the third part of the stars of Heaven were cast down. He having power over about a third of the Roman Empire.

The dragon is Maxentius:

The seven heads, the seven hills of Rome.

The ten horns, the ten tribunes, the chief supporters of the government.

The seven crowns on the heads, the seven first kings of Rome,—from Romulus who founded Rome to Tarquinius, were neither more nor less than seven kings. After Tarquinius, came the Republic. Here we have the dragon completed and identified with Rome, Pagan.

Constantine was the man-child which the Church gave birth to at that time, and history records how he ruled the nations with a rod of iron, completely overthrowing the Pagan powers of the day and establishing Christianity.

And the ninth verse reads: "And the great dragon was cast out; that old serpent called the devil, and Satan, which deceiveth the whole world. He was cast into the earth, and his angels were cast out with him.

Thirteenth verse.—"And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man-child."

Fourteenth verse.—"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place (where she is nourished for a time, times and half a time from the face of the serpent."

In the sixth verse we read—"The woman fled into the

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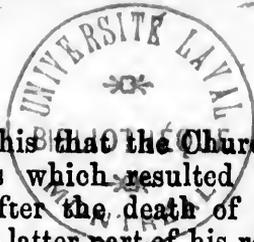
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wilderness." We understand by this that the Church of Christ was worsted by the errors which resulted from great worldly prosperity, shortly after the death of Constantine, commencing even with the latter part of his reign. And soon the Roman Eagles were trailed in the dust by the overwhelming floods of barbarians which overran the Empire, which the dragon cast out of his mouth, and out of which sea the beast rose, mentioned in the thirteenth chapter, or what is now called the Roman Catholic Church.

It could not, therefore, be the Roman Eagle that helped the woman in her flight. America, from the first landing of the Pilgrim Fathers to the present day, has been a refuge for the persecuted Church of Christ; all religions are tolerated, none are established. And the wings of this great Eagle have overshadowed and helped the Church of Christ; and when she is next seen it will not be as a fugitive, but as a mighty conqueror, treading down her enemies, for the Lord is on her side.

In the thirteenth chapter we have a history of events running parallel with the eleventh chapter, and gives us a description of the Beast that IS, which rose up out of the sea of Paganism which the dragon cast up out of his mouth to drown the Church of Christ.

Thirteenth chapter and first two verses.—“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of Blasphemy.”

The last verse.—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 threescore and six.—666.

We will next identify this beast with the Romish Church, and also give him his number. In order to do this we will quote the historian's own words.*

* Chambers' Information for the People, Second Volume. Ancient History of Rome.

From Romulus is reckoned a series of seven Kings, the ablest of whom, Servius Tullius, placed Rome at the head of the small states forming what has been called the Latin Confederacy, (the number of his name.) The seven hills of Rome answers to the seven heads, but we notice instead of crowns on the heads like the dragon, he has the name of Blasphemy, which answers exactly to the Pope claiming to be a descendant of the Apostle Peter, and consequently an Apostle himself, which is blasphemy.

Shortly after Rome became a Republic, B.C. 492, the people obtained the right of appointing Tribunes, at first five and afterwards ten, who had the power of suspending the decrees of the Senate. At the suggestion of a Tribune named Tertullian, ten men were appointed called Decemviri, each of the ten men acted as Supreme Magistrate for a day; the other nine officiating as judges. Here, then, we have the ten Kings and Crowns as they apply to the beast that *was*, but we must also apply them to the beast that is. The Cardinals are Popes (expectant), and a Cardinal's hat has been an object of more value than a King's crown. The Cardinals are the horns and crowned with this emblem of power. We have the horns complete. The Pope is the Beast. Here, then, we have the beast heads and horns complete. Now, for the number of his name.

The services of the Roman Church are conducted in Latin, and the Pope may truly be called the Latin man—they Latinize every thing; Mass, Prayers, Litanies, Canons, Decretals, Bulls—all are couched in Latin. The numeral value of the letters composing this name makes the exact number. If we take a Greek grammar and examine the numeral value of the letters composing the word Lateinos, we shall find it makes just 666:—

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Here, then, we have this Beast—heads, horns and crowns, and the number of his name, completely identified with Papal Rome.

Second verse.—“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat, and great authority.”

The body denotes great activity, and also spotted with blasphemy; and the bear like feet shows he was very destructive. Bears in procuring their food, destroy the trees, and the corn fields suffer severely from their depredations, and he had a mouth as the mouth of a lion.

Many a King has trembled at this roaring lion.

“And the dragon gave him his power and his seat, and great authority.”

The seat of the dragon as we have already shown, was Pagan Rome, and here we have the transfer to Papal Rome, with all the aid and assistance the dragon—that old serpent—the devil, could render.

Third verse.—“And I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast.”

The head that was wounded to death was Germany, by the sword of the Spirit wielded by Martin Luther; and the wound was healed by the two-horned beast which rose up out of the earth.

Eleventh verse.—“ And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.”

“ And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein, to worship the first beast, whose deadly wound was healed.”

“ And he doth great wonders, so that he maketh fire come down from Heaven on the earth, in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live.”

The rise of this beast commenced with the discussion between the reformers Luther, and Zwingle, concerning the sacrament of the Lord's Supper. Luther, who really was an ambassador or an apostle, understood the truth, and opposed Anti-Christ with all his might. We read in the First Epistle of John, iv, 3. :

“ And every Spirit that confesseth not, that Jesus Christ is come in the flesh, is not of God, and this is that Spirit of Anti-Christ.”

And again, in the Second Epistle, seventh verse : “ For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh ; this is a deceiver and an Anti-Christ.

Zwingle, on the contrary, maintained that Christ came not in the flesh, but in the spirit, which ended in the failure of the parties becoming united. And caused men to worship the beast whose deadly wound was healed.

Here, then, we have the great anti-christian power described by the Apostle Paul, in his Second Epistle to the Thessalonians, second chapter.—The man of SIN.

“ Who exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple showing himself that he is God.”—4th verse.

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We have endeavoured to show in this tract, that the Elect refers to Jesus Christ the chief corner stone—Elect and precious. His apostles, men chosen from the best of christians, to represent him on earth, just as an ambassador would act for the king or president of a great nation.

And Prophets, holy men of old, who wrote the Scriptures,—men inspired by the Holy Ghost, God's living temples. These men all admit there is a possibility of being lost through disobedience which the Calvinist does not, consequently, he exalteth himself above these real Temples of God ; and by presuming to be an elect, he, as God, sitteth in the Temple of God, showing himself that he is God. Again, talk to them of the evil of sin they will tell you, we cannot live without sin ; we are sinning all the time : do you mean to say you can live without sin ? Here, then, we have the man of SIN. Calvin showed what kind of spirit he was led by when he helped to burn Servetus.

God is love, and his chief design is the welfare of mankind. Sin does not promote the happiness of man, but adds to his misery. Sin entered through a broken law, and then abused what was really good. "Sin is the transgression of the law," and the abuse of good. We cannot prevent thoughts from entering no more than we can hinder the birds from flying over our heads, but we need not let them build nests in our hair. When evil thoughts enter, Satan is not far off ; resist him, he will soon leave you ; he is quite harmless unless you obey him, and then you become a tool in his hand to work your own destruction and injure others.

"And he exerciseth all the power of the first beast before him." (The Calvinists are as powerful as the Romanists.) "And causeth them which dwell therein to worship the first beast." By the doctrine of predestination men are driven to the Romish Church. And he doeth great wonders, so that he maketh fire come down from Heaven on the earth in the sight of men, and deceiv-

eth them that dwell on the earth, by the means of these miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast which had the wound by the sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Counterfeit money has been made to imitate the true coin so as to pass current ; and this beast with the lamb-like horns and dragon voice has so well imitated the lamb, that he has succeeded in getting into the fold, and doing a great deal of mischief. This beast evidently represents Calvinism. The two horns of the beast are Predestination and Election the two prominent Calvinistic doctrines, all men (say they) were Predestinated to be saved by Electing grace ; from the foundation of the world or still further back in the past, from all leternity, these two lamb like horns caused men to worship the other beast whose deadly wound was healed, or in other words caused men to be Romanists who were liberals. This beast came up out of the earth. The Calvinist believes that all men were elected from the foundation of the world to be either damned in Hell or saved in Heaven, mistaking the word world to mean the earth, and the time before the earth was formed, which it does not, for we read :—" God so loved the world that he gave his only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life."

Why should Jesus die for the sins of the earth ? Has it ever done anything wrong ? We think not ; then, the word world must mean the people, and it embraces the whole human race. " Go, says Jesus, and preach the gospel to every creature ; he that believeth and is baptized shall be saved ; he that believeth not shall be damned." Here we have salvation offered to every one, on the simple condition of faith in Christ and obedience to his precepts. " If you love me, keep my commandments. Take my

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yoke upon you, for it is easy, and my burden is light. Come unto me, all ye who are weary and heavy laden, and I will give you rest." And the Apostle Paul says in the First Epistle to Timothy, second chapter, fifth and sixth verses :—

"For there is one God and one mediator between God and man, the man Christ Jesus. Who gave himself a ransom for ALL to be testified in due time."

"And he maketh fire come down from Heaven in the sight of men."

By maintaining that, none but the Elect can be saved ; they consign all the rest to hell fire, and so bring fire from Heaven, or from the Scriptures.

Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.

The most prominent image in the Romish Church is the crucifix, and the Calvinist made this image become very prominent ; they put a singular construction on the words of Jesus in that terrible hour when He cried it is finished, —evidently meaning his terrible sufferings were ended, for He is now at the right hand of God, having all power, and using it for the benefit of his Church and the whole human family. His work is not finished until the whole human family are united in one common brotherhood. As they say they cannot live without sin, they must be ever at the cross, and thus an image of the cross is ever before their eyes. Jesus told the woman taken in adultery to go and SIN no more, and the promise is my grace is sufficient for you, and we are to grow in grace, that sin in our members may be slain ; that we may be dead unto sin and alive unto God ; that we may have a hope through the resurrection of Jesus Christ from the dead.

Second Epistle of Peter ii. 9, 10.—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished : But chiefly them that walk after the flesh in the lust of unclean-

ness, and despise government ; presumptuous are they, self-willed, they are not afraid to speak evil of dignities."

Calvinism teaches that the Old Testament dispensation was an entire failure, and now God judges all men from the Cross of Christ. Adam was tried by prohibition but fell, Noah got drunk, Moses spoke unadvisedly with his tongue, say they, and thus they speak evil of dignities. Nothing God has designed has failed. He created man for His Glory, man failed and came short of the Glory of God, and hence the necessity of a Redeemer, who was promised before the world was, namely, when only Adam and his wife were in existence, and when they fell the plan of redemption was formed and not before, to assert it was formed before, makes God to be unjust, and hence the two horned lamb like beast spake as a dragon, or as a devil, multitudes of people were saved in the old dispensation, and it fully answered the purpose for which it was intended, as the night, we are now in the broad day light of the gospel, and it will be more tollerable for Sodom and Gomorrah at the day of judgment, then for some of our modern Cities.

Calvinism is a kind of Judaism. They say they are the elect ? So did the Jews say they were *the* people ; but they nailed Jesus to the cross. They say Jesus is coming to take them to Glory, and every body who was not elected from all eternity of course will be destroyed. So did the Jews expect Him as a great earthly King, who would exalt them, and destroy their enemies. But what says Jesus—"my Kingdom is not of this world,"—"and the Kingdom of Heaven cometh not with observation," Christ came to judgment in the person of Moses when the Egyptians were destroyed.—and when Jericho fell—and when Constantine defeated the Pagans—and when Luther posted his thesis on the gates of the meeting-house at Wurtemberg, but without holiness no man can know the Lord. The coming of Christ is Apostolic. And Jesus

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will remain at the right hand of God until the whole human race becomes one universal Brotherhood.

The fourteenth chapter contains a history of events, from the Reformation to the end of the covenant of Grace. Commencing with an account of the great revival in Luther's time, and gives us an account of Wesley in the sixth verse.

"And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach to them that dwelt on the earth and to every nation, kindred, tongue and people. Saying with a loud voice, fear God and give Glory to Him, for the hour of his judgment is come.

The good that resulted from Wesley, Whitfield and others, extends to the present time. In the eighth verse we are introduced to the fall of Babylon, which brings us down to our own day, and Zion must come forth to meet her foes and overturn every kind of error, and the beast and the false Prophet—or the man of sin, with his dragon-voice are to be taken and cast alive into the bottomless pit.

In the fifteenth chapter we have an account of the revival which followed the preaching of Wesley. In the sixteenth chapter, we have a history of secular events parallel with the fifteenth.

FIRST VIAL.

Chapter xvi. 2.—"And the first Angel went out and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

In 1789 the French revolution broke out, and at first was looked upon with favor, but the horrid cruelties and massacres which prevailed soon produced a feeling of disgust. The adherents of the beast suffered the confiscation of all their revenues (sore place that); thousands publicly abjured the Christian faith; the leaders declared that God did not exist, and a public procession in mockery of Christianity paraded the streets of Paris.

SECOND VIAL.

“ And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.”

In October, 1805, a fleet of 33 sail, partly French and partly Spanish, met a British fleet of 27, under Nelson, off Cape Trafalgar, and was beaten, but with the loss of Nelson. Britain thus fixed permanently her dominion over the seas and coasts of the civilized world, and every living soul died in the sea, or every power capable of contesting with her the right to rule the waves, and by the death of Nelson the sea became as it were the blood of a dead man.

THIRD VIAL.

“ And the third angel poured out his vial upon the rivers and fountains of water, and they became blood.”

In April, 1792, war was declared by the French National Assembly against the Emperor of Germany, and in September following, against the King of Sardinia, and some time afterwards against the Republic of Venice and the King of Naples. The contest lasted for several years; the rivers and valleys were covered with blood.

FOURTH VIAL.

“ And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.”

The name given to Napoleon by his soldiers was the King of Fire, his fire, whether by Artillery or musketry, was the most deadly of any that ever went before, and in this way he had power to scorch men with fire.

In 1806, Napoleon forced the German Emperor to renounce his title of Emperor of the holy Roman Empire, a title which had existed for a thousand years, and be content with that of Austria, and thus the vial was poured in the sun.

FIFTH VIAL.

“ And the fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.”

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In 1809 Napoleon passed an Edict, that in (1810), the Pope should be stripped of all civil power, and remain only a limited ecclesiastic, and Italy should be annexed to France, as a French Province, and Rome become the second city in the Empire; and thus his kingdom became full of darkness.

SIXTH VIAL.

“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.”

For the last fifteen years the Sultan has been styled the sick man, and the power of Mohammedism is dried up. Russia seeing the weakness of this once terrible power, tried to get possession, but was prevented by the combined armies of France and England, which led to the Crimean War. Matters are looking still worse now, and the Jews may soon be restored to their own land, and the way for the Kings of the east may be prepared, most of the Turks will be apt to turn Christians.

SEVENTH VIAL.

“And the seventh angel poured out his vial in the air, and there came a great voice out of the temple of Heaven from the throne, saying: it is done. And there were voices and thunders and lightnings, and there was a great earthquake such as was not since men were upon the earth—so mighty an earthquake and so great. And the great City was divided into three parts, and the Cities of the nations fell and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away and the mountains were not found.”

Fresh in our memories is the late civil war in America, with the facts of which we are all acquainted; it caused a commotion through the length and breadth of that great country, the like of which we have nowhere recorded in history. Truly, it may be called a great earthquake, such as has

not been since men were on the earth, so mighty an earthquake, and so great.

Great changes have taken place in Europe. Prussia with the aid of the needle gun has added greatly to her territory, and the cities of the nations have fallen. Spain is lost to the beast, and the Bible is being circulated in that country. The agents of the British and Foreign Bible Society are at work distributing the blessed Book, and it is to be hoped that the knowledge of the Lord will soon accompany it and make it plain and understandable, so that great good may be done wherever it has been read; and the mountains and islands of superstition, built up by men's hands, shall flee away and be found no more. We have again, traced events down to Babylon, which we shall explain in the seventeenth chapter.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me: Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters.

"With whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with a great admiration."

In the first place the angel tells John he is going to show him the great whore. The Church, in most instan-

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ces, is likened to a beautiful woman, (Solomon's Song,) and the husband, the Lord ; but the woman here described has had many lovers, and is one of the worst of characters. She has children, too, for she is the mother of harlots ; and the kings of the earth have drunk of the golden cup in her hand, and partaken of her abominations. What church does this fit but the Church of Rome? She has left her lawful spouse and had many Popes, consequently she is a whore, and he is no apostle but a usurper. This is become so plain that little need be said about it. She had on pearls and precious stones. These made John wonder with a great admiration. The Romish Church makes her members do penance ; instead of being justified by faith they are justified by works,—by doing penance, counting beads, saying prayers (not praying)—all of which is an abomination in the sight of God, who will have all men to be saved, not by their works but by the works of his Son. He did the penance, and His are the Jewels, and his Apostles whom He sends to represent Him ; and Prophets, holy men ; these are the foundation stones, and they endure the pain and the shame, and suffer the penalty by giving themselves living sacrifices unto God. And these elect of God are led by his Holy Spirit altogether, whether to suffer or rejoice, having their hearts full of love and compassion for all men, so that they are content to do either. And for any one but these to do penance is blasphemy. This whore has daughters ; she is called the mother of harlots. After the Reformation the church was called after Luther, and she soon became barren and unfruitful. And in the Church of England this abomination is seen in Puseyism and a dry formality, and Wesley's name in the place that ought to be occupied by the name of Jesus ; these all have drunk of the golden cup held in the hand of the woman.

The Apostle Paul rejected this kind of drink. "Ye are yet carnal," said he ; "some say we are of Paul, and others we are of Cephas, and others say we are of Apollas."

He took as it were an iron bar and made short work of these names.

"God has given him a name that is to be above every name, that to the name of Jesus every knee should bow." Lift up on high the name of Jesus as an ensign for the people, and let the captive daughter of Zion rally around it, and we shall have prosperity. It is looking too much to these names, and losing sight of the doctrine of Scripture, that has made so many waste places in Zion. Hence, on the forehead of the woman is written Mystery, Babylon. Christians are cut up into as many sects as there were languages at the Tower of Babel, and are like the Jews of old, captives there. This is so plain that he who runs may read.

Seventh verse.—"And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

"The beast which 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.

We have already identified the beast which rose up out of the sea (thirteenth chapter) with the beast which existed in the early days of the Roman Republic, which Republic has long since passed away, and may be termed the beast that WAS and IS not. And the dragon came from the bottomless pit, and cast these floods of false doctrine out of his mouth, out of which the beast rose (mentioned in chapter thirteen) and hence his origin is the bottomless pit; but since his rise out of the sea in the beginning of the seventh century, some alterations have taken place which made it necessary to have a further description which we have in the seventeenth chapter, from the ninth to the fourteenth verse.

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And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

And there are seven kings ; five are fallen and one is, and the other is not yet come, and when he cometh he must continue a short space.

The seven heads are seven mountains, which means seven countries, wholly under the control of the Romish Church, such as Spain, Portugal, Austria, Italy, France, Germany and England. These countries were once wholly under the influence of Romanism. Five of these heads are fallen : Portugal is but a shadow of her former self, the rest are no longer under the control of the beast, except France, which must be the one that is. Five are fallen, namely : England, Germany, Italy, Spain and Austria. One is, namely, France ; the other is not yet come, and when he cometh he must continue a short space. This coming one is the Pope himself, for he is of the seven, and will also be the eighth.

Twelfth verse.—“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as Kings, one hour with the beast.”

These horns or Kings are the Pope's Cardinals, which receive power with the Pope for one hour, *i. e.*, during the Council, and these have, so far, given their power and strength to the beast or to the Pope.

Fourteenth verse.—“These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings, and they that are with him are called, and chosen, and faithful.”

Sixteenth verse.—“And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire.”

The Council about to be held in Rome will hasten this event ; the Pope will place himself above the Council, and this will lead to a rupture between them, and the Council will strip the Church and make her desolate and naked.

Seventeenth verse.—“ For God hath put in their hearts to do his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled.

Let us look at the errors of this so called infallible Church. First the baptism of infants which is called the baptism of regeneration. The Holy Spirit's work is dispensed with altogether and the Priest and the water does the great work of regeneration. This is blasphemy.

“ In the first Epistle to Timothy, 4th chapter, the Apostle Paul tells us,” now the Spirit speaks expressly that in the last times, some shall depart from the faith, giving heed to seducing spirits and doctrine of devils, having their conscience seared with a hot iron.

“ *Forbidding to marry* and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”

The Romish Priests are forbidden to marry, and they are forbidden meat on Friday, and other occasions ; and as there is no other people, *claiming to be christians*, that prohibit marriage, it must belong to them.

The Apostle Peter in his second Epistle, second chapter, has a word for this people :

“ But there were false prophets among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

Peter says they deny the Lord that bought them, and the name of Mary is mixed in their prayers.—A book called Points of Controversy, by Rev. C. Smarius, Missionary of the Society of Jesus, at the end of the preface, reads thus : “ We wish to place our little book under the care and protection of the ever immaculate Virgin Mary, Mother of God, and patroness of the infant church in the United States of America, and we beg her to bless it, its author and its reader.” This is denying the Lord that bought them, and praying to the Virgin Mary who gave birth to

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the human nature of our Lord ; the divine nature coming direct from Heaven in the bodily form of a Dove after he was baptized in Jordan. And the God nature left Him when he died on the cross to atone for sin. The human nature was born of a Virgin and suffered for sin. This error originated in the Roman Church at an early date, and gave rise to another equally absurd. Arius rejected the idea of the Almighty being born of a Virgin, and dying on the cross, and takes the other extreme view of the case by denying the Divinity of Our Lord together, and thus one error leads to another, as the Calvinist doctrine makes Christ do all the work, commencing with all eternity to number off the favored ones. So the universalist takes the opposite, and does the work himself, declaring that Christ died for all, and of course all will be saved. The truth is, we must all believe on Jesus Christ, and commit ourselves unto the Holy Ghost, to effect the work of our regeneration ; if we believe in Christ we must love Him, and God is love, and this power will draw us to Jesus. Who can read the account of the life and death of Jesus without loving Him, if we do not love Him, it is because we do not believe Him, and as this belief or faith is the first condition, for God says : " whosoever believeth on Him." We cannot be saved unless we believe ; we cannot love unless we believe, and every one has this power to believe on Jesus." The Virgin Mary was honored above all woman, and in her we have the true type of the Church of God, giving birth to Christians. Suppose the Church of Rome to be the Church of Christ, why do they pray to the Virgin, a type of themselves ? It is like a woman praying to her own likeness.

St. John says (Rev. 17th chapter, 6th verse) : " And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

Concerning the worship of images, whatever has been said in favor of them, if they are not worshipped at all,

we are commanded not to *bow down* to them: The ninth commandment reads: "Thou shalt not BOW down thyself unto them nor serve them, for I, the Lord thy God, am a jealous God."

In the fourth chapter of St. John's Gospel, 24th verse, Jesus Christ says: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." And the only way to God is through Christ, not through images or relics, or through the intercession of departed saints. We are nowhere in scripture requested to invoke the aid of dead saints. We are not forbidden to ask the prayer of a good man, such a one as Abraham, who made intercession for the Cities of the Plain, and we earnestly entreat all who have the fear of God before their eyes, to come out of her, not only out of the Church of Rome, but out of every sect or denomination which obey not the gospel, nor teach the doctrine of the scriptures; because all these will shortly become the habitation of dragons and every unclean and hateful bird—a description of which we have in the 18th chapter of Revel. 2nd verse; and the 4th verse of the same chapter reads: "And I heard another voice from Heaven saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

A body of good men have lately sprung up called The Brethren, who have been instrumental in doing considerable good—and it is the voice of this people we hear "come out of her"; but they had better heave their plank overboard or he will sink their ship.

In the 19th chapter and 17th verse, we have the following:—

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of Heaven, come and gather yourselves together, unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit

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on them, and the flesh of all men, both free and bond, both small and great."

This angel, standing in the sun, or the ecclesiastical system, is none other than Gladstone, at the head of the British Government, disendowing the established church which has already been accomplished in Ireland, and will shortly take place in England.

We have traced the course of the vessel to her present position, and although much more might have been advanced in support of what has been written, yet we trust enough has been said to convince every one who loves the truth, that the time has come for action, and there is such a thing to be obtained from the Bible as a uniform doctrine, and every thing that hinders christians from being united is based on error—not on truth. In the name of Jesus Christ our Lord, I exhort all christians to put on the whole armour of God, and unite in *one* body, and clear away the rubbish from the world's foundation, overturn everything that stands in the way of truth, and lift up on high the name of JESUS as an ensign for the people. And He shall soon have the heathen for his inheritance, and the uttermost parts of the earth for a possession.

Ye virgin souls arise—

With all the dead awake ;

Unto salvation wise,

Oil in your vessels take—

Upstarting at the midnight cry,

Behold your heavenly bridegroom nigh.

He comes, he comes to call

The nations to His bar,

And raise to glory all

Who fit for glory are ;—

Make ready for your full reward :

Go forth with joy to meet your Lord.

Go, meet Him in the sky,—

Your everlasting friend,—

Your Head to glorify,

With all his saints ascend ;

Ye pure in heart, obtain the grace,

To see, without a veil, his face.

