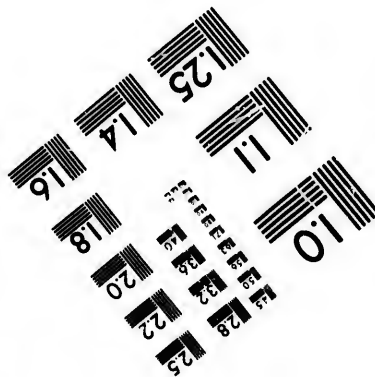
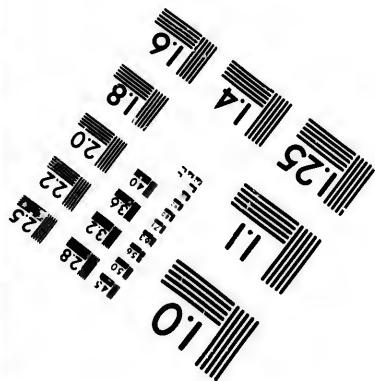
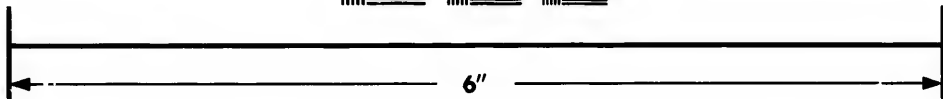
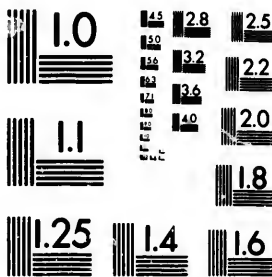


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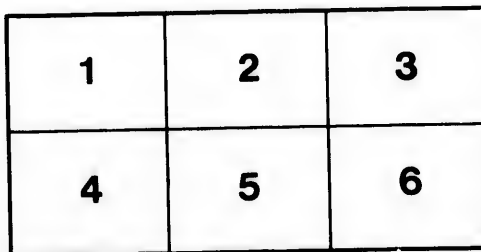
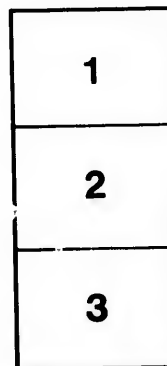
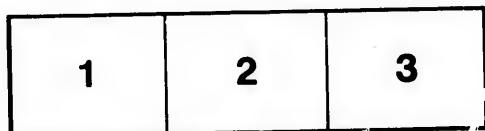
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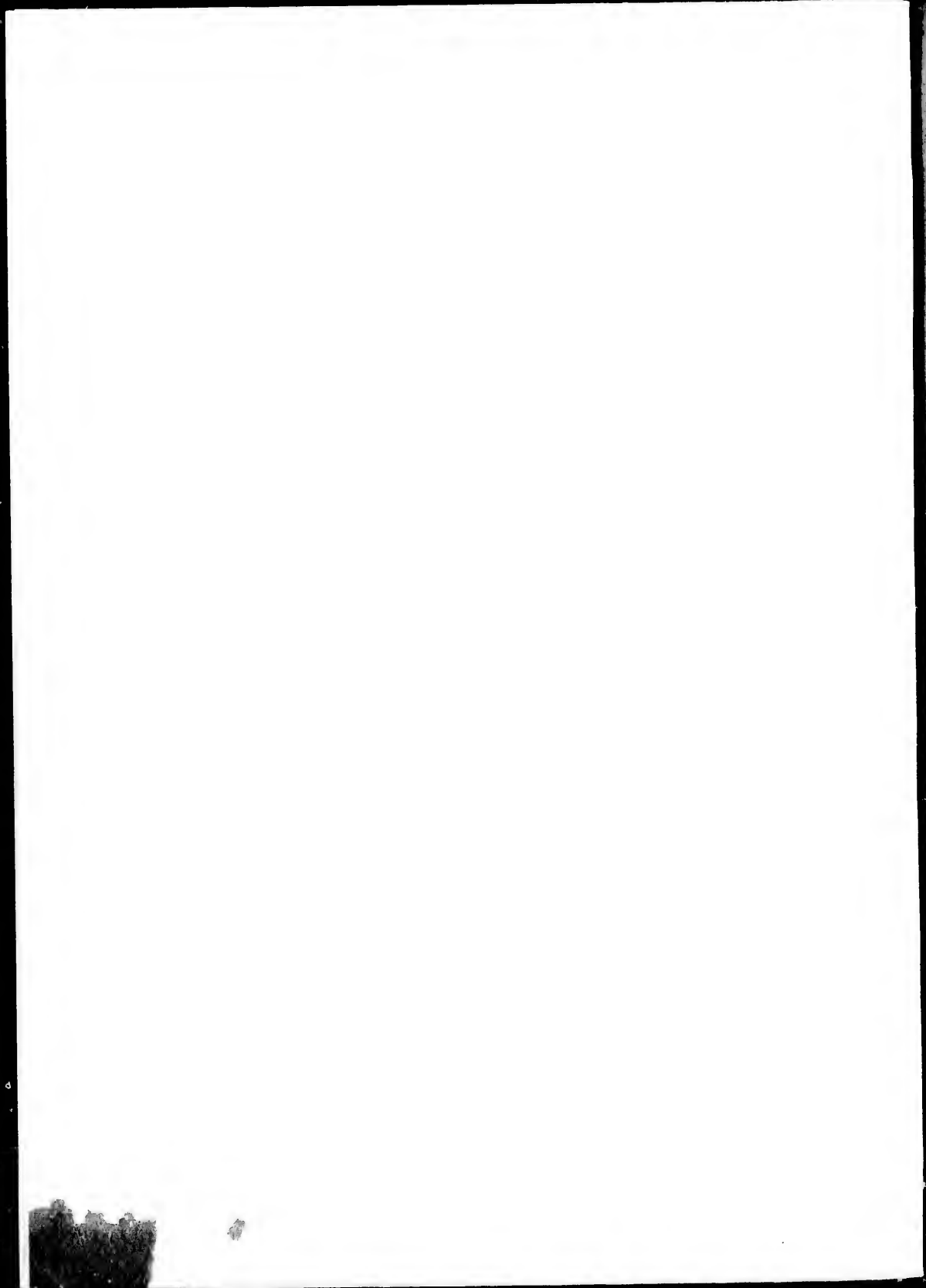
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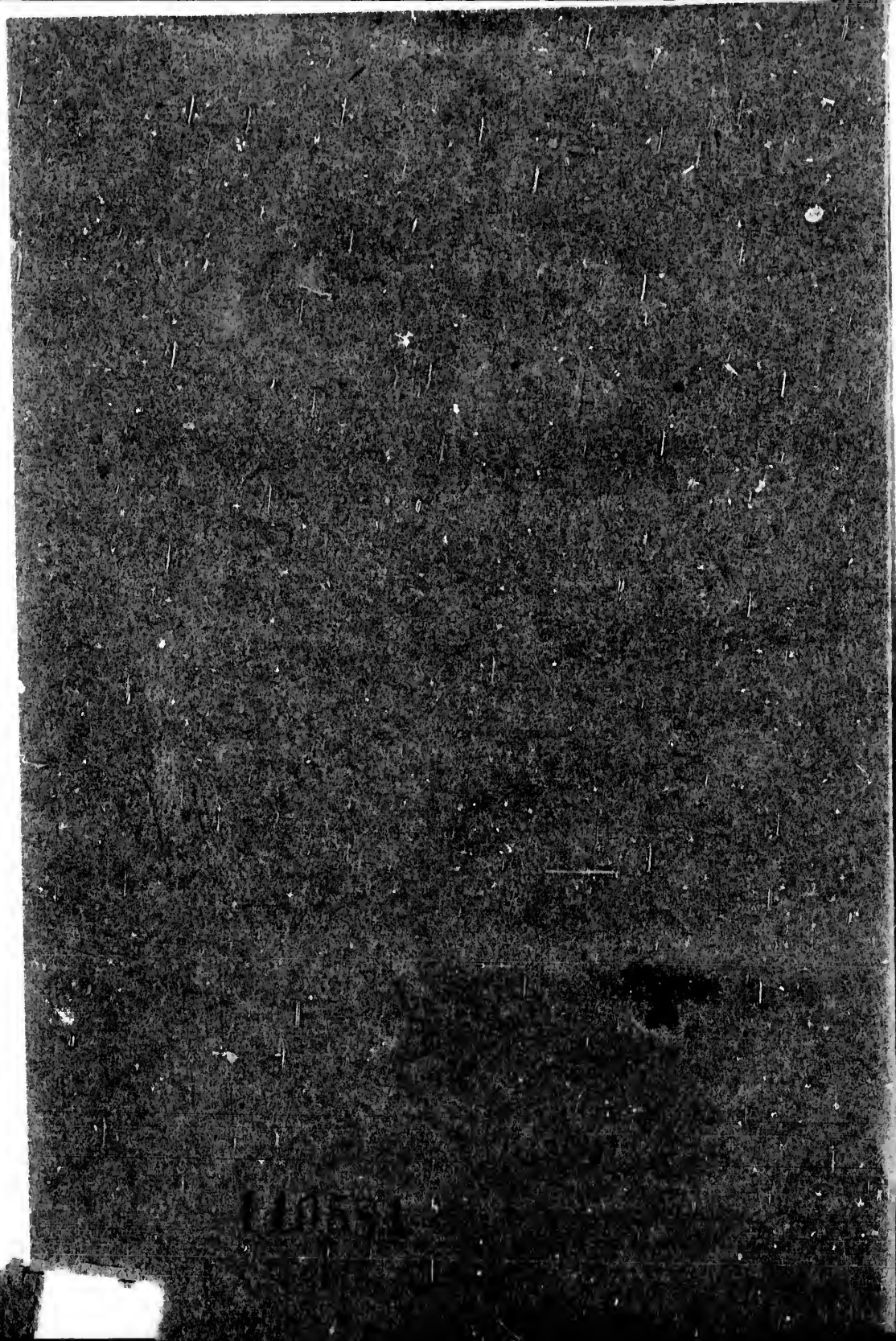
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The great day of the Lord is near, and
all men must be ready.

Coming of Christ

McN...



ERRATA.

- Page 24, lin 5, from top, for thy, read thou.
 " 17 " " in righteous, rev. of thron.
 30 4 " bottom, for eat read ear.
 31 4 " top, for af read of.
 " 6 " " for branch read branch.
 31 2 from bottom for gl'w or read glow up.
 33 " from top, for themselves read himself.
 34 12 from top read busiest.
 35 4 from top for penance read patience.
 37 3 from bottom for who read which.

Chap. 2 4 lines from top, is i instead of one.

Page 43. 15 lines from top e in meet.

- 46 line 13 from top, F in For.
 46 10 from bottom e in draw.
 47 " from top q.
 47 14 from top, e in yea.
 47 16 from top, e in been.
 47 18 from top, e in we.
 52 7 from top, 0 in 407.
 60 13 from top, i in leads.
 62 5 from bottom, Hab, not Hab.
 63 13 from top, Medo instead of Greca.
 65 1. from top, head instead of heart.
 67 4 from top, i in pieces.

Read 67th page before the 66th

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"The great day of the Lord is at hand and
hasteth greatly."

T H E
Coming of Christ
In 1883-4.

BY JAMES CALEB McINTOSH,

AUTHOR OF

*"Signs of the Times," "Marks of the Beast," "The Pro-
phetic Voice of God," "Paul's Theology," etc.; etc.*

1880 :
CENTRALIA, ONTARIO, CANADA.

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P R E F A C E

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READER, I have an important message to you, in the following pages. Whoever you may be you have the deepest interest in it. It matters not whether you are young or old, bond or free, learned or ignorant, you have more concern in it than anything you can imagine besides.— Jesus Christ, the Son of God, has plainly and unequivocally declared, that, when certain specified signs should be seen, his people might know that his second coming was *nigh, even at the doors*. I think myself able to show you that these foretold signs are nearly all fulfilled. The whole Bible—old and new—is God's will to man. Let us esteem it, love it, value it, read it, and above all, let us obey its divine injunction. Peter says, and we do well to take heed, "Knowing this first, that no prophecy of the Scripture is of private interpretation." Prophecy is the anticipation of events. It is the history of events given in advance of their occurrence. Prophecy is given as a promise, threatening or warning. All promises of future blessings are prophetic in their nature, and we anticipate them through unfulfilled prophecy. We are never restrained from wicked acts, on account of threatened punishment for those acts, only when we gain a prophetic knowledge that such punishment is impending. All warning of approaching danger is necessarily prophetic, for how can we know that danger is lying in our pathway unless we first understand something about the circumstances producing the danger. One important object of prophecy is to produce and establish faith in its author

God has revealed himself as the creator and ruler of this world, and has shown that the principles and laws by which he governs are fully comprehended and measured by him, therefore he can anticipate and determine their action, and events resulting therefrom so as to be able to reveal and state them to all who may be profited by that revelation. The great object to be accomplished, is evidently the enlightenment and salvation of men. The design of our Creator in grading the constitution and making the endowments he did to man, was pre-eminently glorious and praiseworthy. A correct knowledge of the future is of vast importance to men, for their hopes and fears are controlled by their understanding of it, and as our acts are governed by our hopes and fears, a correct understanding of the future exerts a controlling influence over our lives. God's revelations are always manifested by divine authority, either by the working of miracles or the signal and unmistakable fulfilment of the prophecy, and are always manifestations of love and good will towards those to whom they are made either as a warning of danger or the unfolding of attainable blessings, and should be received with praise and thanksgiving. I solicit, kind reader, that you will peruse the following pages without prejudice, for they contain God's promises to Abraham, and our blessed Saviour's promise to his faithful children. My desire for it, or your opposition to it, will neither hasten or retard the EVENT. The first chapter is, dealing with God's promises to Abraham; the second chapter deals with the time when Abraham and all his seed shall have the full realization. Amen.

CHAPTER I.

"THE HEAVENS ARE THE LORD'S; BUT THE EARTH HATH HE GIVEN TO THE CHILDREN OF MEN."—Psalms, CXV., 16.

READER, the final destiny of our planet is a question which has interested its inhabitants in every age. Science and philosophy have been invoked to furnish an answer to the problem, but, while they afford much deeply interesting and apparently reliable information concerning earth's past history, for the future they can only offer varied and uncertain conjectures. And while the theories of some scientists allow the world but a comparatively brief space of time before its dissolution in mighty convulsions others announce a destiny of glorious progress through untold ages to come. But while philosophers are reasoning from analogy, or forecasting the future from observation of physical facts, and thus constructing their hypotheses, the Christian asks: "Does not Revelation furnish us with some definite information on the subject?" But here, too, we find that investigation (or more properly misdirected investigation) has led to varied theories of God's intentions concerning the earth. The generally received hypothesis may be stated as follows:—In death mankind bid an eternal adieu to this mundane sphere as a place of residence, and at the last day all the good will be finally gathered out of it, to enter upon a state of eternal blessedness in heaven, which is thought to be in or beyond the skies, and then earth will return to its original chaos, without form and void. But some are unwilling—and among such is the writer—to endorse the above view. Through the gospel glass—the telescope of faith—we think we can behold a different destiny for the world

over whose organization "all the sons of God shouted for joy," and glimpses of the prophetic vision have awakened a longing desire to know all that may be known concerning earth's promised blessed and glorious age to come.—Nor will it be easy to suppress the spirit of investigation thus awakened by asserting the popular opinion that nothing definitely *can* be known, or that any effort to gain such knowledge is a sign of heresy. Man has an inborn desire to know the future, and a taste, by faith, of the powers of the world to come, is calculated to stir this passion to its very depths. Nor has God ever reproved the anxiety of his creatures to know the future, but, rather, encouraged it. To the antedeluvians and to the patriarchs he imparted promises, which, if they were sometimes mysterious in their wording, were, nevertheless, well calculated to awaken bright anticipations of the future.—To Israel he gave not only "Urim and Thummim," but revealed things to come by means of visions and dreams. And, while the first is lost and the latter have ceased to convey reliable or authoritative revelations of the Divine will, we have in their place the written Word, the record of the promises of Jehovah, with the utterances of "holy men of God, who spake as they were moved by the Holy spirit." 2 Peter, I 21. This volume dispels the gloom of the future with no uncertain light. Nor can we recall any instance where God has rebuked the desire for knowledge of coming events. If we are told that it is not for us to know the times and seasons which the Father hath put in his own power, or that secret things belong to the Lord, it is with a promise of future light, or a reference to existing revelations furnishing material for our utmost powers of research. Deut., XXIX, 29, Acts I, 7, 8. Our Heavenly Father has no reproaches for those who long to possess the treasures of wisdom, yet he sharp-

ly rebukes those who seek for knowledge of coming events by illegal or delusory channels; and, while he denounces those who go after familiar spirits and wizards that peep and mutter, while he reprobates the practice of the living who seek for instruction from the dead, he asks: "Should not a people seek unto their God? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Is. VIII. 19, 20. We accept the test. To it we submit our own doctrine; by it we propose to try the teachings of others and to ascertain the Bible theory of earth's destiny. Do "the scriptures of truth" contain definite information of God's purpose concerning our world? Does He intend that it shall bring forth thorns and thistles forever? Will it continually emit poisonous miasma? Is its atmosphere always to be impregnated with disease and death? Is its bosom always to be an open sepulchre? Are convulsions and storms to succeed each other through unending ages? Or is chaos, or annihilation, as some suppose, to be its doom? However much men may differ in their answers to these queries, all are agreed in dissatisfaction with earth in its present condition, and in hope of something better in the future, either here or elsewhere. And, most expect to enter the "spheres above" or into a spirit land, or, as the poet sings,

" Beyond the bounds of time and space,
Look forward to a heavenly place—
The saints' secure abode."

But by the test we have indicated we shall show that those who cherish such hopes are destined to disappointment. For we have the clearest testimony that the enjoyment of the future life is to be not above but under the whole heavens, when the earth is regenerated. And that this glorious new earth, with an immortal life to en-

joy it, is to be given to all the people of God when the Saviour comes to earth the second time. What a blessed hope! Reader, prepare for it; it is soon coming. "In the beginning God created the heavens and the earth." It belongs to him. "The earth is the Lord's and the fulness thereof." It is His, for He made it, and we find no record that He conveyed it to the devil—or ungodly—that it should be at their will or disposal. He who introduced sin and misery into our world will, as all his dupes, experience that "sin when it is finished bringeth forth death," James I., 15. Destruction final and complete awaits all those that have usurped the earth from the rightful heirs, unto whom it was intended. Therefore the usurper's reign here will be brief. The mighty Maker has, by promise, conveyed the earth to certain ones who are called "heirs of God," of whom Christ, the Son of God, is chief. Rom. VIII., 17. As yet the conveyance rests in promise only, none of the heirs having received possession. But while they wait their title is made sure by both the promise and oath of Almighty God. For it is with reference to the promise given to Abraham concerning the saint's inheritance that it is said: "Wherein God's will, more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold of the hope set before us." Heb., VI., 17, 18. If the promise fails it will be because there is no God to fulfil it, "for as truly as I live," He saith, "all the earth shall be filled with the glory of the Lord." Num., XIV., 21. Let us then laying aside our every prejudice proceed to a consideration of the promises thus anchored to the throne of the Eternal. The germ of all the promises of the Bible, concerning a future state is found in the ser-

pent's doom (Gen., III., 15), "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head. and thou shalt bruise his heel." Satan, the unregenerate, is to achieve a partial success, but ultimately Christ is to triumph in his total destruction.—For it is the heel only of the promised seed of the woman that is injured—a temporary hurt—, but it is the *head* of the serpent that is bruised or crushed; the injury is mortal and involves the death of the victim. Heb., II., 14. The promise involved in this anathema is indefinite; its terms convey no information as to how, when or where it will be fulfilled, yet it affords a basis of hope to the race of Adam—the enemy is not always to triumph; his work shall be undone. In searching for the promises of God relating to the future inheritance, we come next to the covenants that God made to Abraham, of which we find two notable ones: one relating to temporal, the other to eternal things; the former including only Abram's natural seed, the latter embracing Abraham and his seed. The Scriptures introduce the story of Abram in the following language: "The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great. And I will bless them that bless thee and curse him that curseth thee, and in thee shall all families (peoples or nations) of the earth be blessed." Gen XII., 1-3. This promise had no relation to the final conversion of all the nations of the earth to the Abrahamic faith, as many have supposed, but, as we shall show, relates to the gathering out of all nations of a numberless multitude to dwell forever in the Abrahamic possession. In obedience to the Divine call, Abram (for his name had not yet received the significant change) came into the land of Ca

naan, bringing with him his nephew Lot. But in the course of time circumstances demanded a separation. The story is a familiar one. Lot's selfish choice proved a curse to himself and his family, while Abram's noble conduct brought a blessing. For, after Lot had chosen the best part of the land, and had removed into it, "the Lord said unto Abram, lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward, for, all the land that thou seest to thee will I give it *and to thy seed* forever. And I will make thy seed as the dust of the earth, so that if a man number the dust of the earth then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, for I *will give it unto thee.*" Gen XIII., 14, 17. We conceive the fulfilment of the above promise to involve the following propositions: (1) The resurrection of the dead; (2) The gift of immortality to Abraham and his heirs; and (3) An eternal inheritance by them of the earth. Whether or not these are legitimate conclusions will be seen in the progress of the argument. To the first and second propositions we shall only make a passing reference; it is to the third point we are to give special attention. But we remark that Stephen testifies that Abraham received of the promised land, "no, not so much as to set his foot on." Acts VII., 5. And as Abraham is dead he must have a resurrection, and inherit the land, else the promise will fail, and, as the possession was to be his forever, he must not only rise, but rise to an immortal life. It cannot be claimed that this reasoning is either original or new. It originated in the Scripture (Luke XX., 37), and was well known to the fathers, albeit it has fallen into disuse since the introduction of the present popular system of interpretation. Says Henry Dunn Ward: "I confirm this view of the promise made unto

the fathers by certain opinions of learned Rabbis, going to show that they also received the promise in the sense it is expounded here. The promise is of the inheritance of the land forever. Rabbi Eleazar, who lived just after the second temple was built, writes thus: 'As I live, saith the Lord, I will awake you hereafter in the resurrection of the dead, and will gather you with all Israel into the land of Israel.' " Jonathan, the Parahpraist, who lived before the Christian era, says on Hos. XIV., 8: "They shall be gathered from their captivity; they shall live under the shadow of Messiah; the dead shall rise, and good shall increase in the earth, etc." Where does the (Mosaic) law teach the resurrection of the dead? Truly, where it says: (Exo. VI, 4) "And I have also established my covenant with them that I will give to them the land of Canaan," for it is said not to you but to them. Again, the Sadducees asked Rabbi Gamahel (Paul's teacher) whence he could prove that God could raise the dead. Nor would they rest until he had brought them this verse: (Deut. XI., 21) "Which land the Lord sware to your fathers that He would give *them*." God covenanted with Abraham, Isaac and Jacob to give them the land in which they were strangers for an inheritance, and, not having received the inheritance, they must needs live again; or, in respect to them the promise has or will fail, which is impossible. Rabbi Kinchi, on Obadiah, says, "When Rome shall be laid waste there shall be redemption for Israel." And on Is. XXIV., 19, "The holy blessed God will raise the dead at the time of deliverance." And on Jer. XXIII, 20, "In that he saith ye shall consider it," and not they shall consider it, he intimateth the resurrection. Dr. Gill furnishes the following (1 Cor., XV., 54) "When the King Messiah comes, the holy blessed God will raise up those that sleep, as it is written, he shall swallow up

death in victory." On Matt. XXII., 31, "The holy blessed God promised to our fathers Abraham, Isaac and Jacob, that he would give them the land of Israel. We learn from hence that they shall be raised and that God will hereafter give them the land of Israel." It will greatly increase our interest in the Prophets if we observe from Moses to Malachi, that the promises and threatenings are directly to you and to us, who read and hear, and not to them who may come after us, until they are interested. In all the glorious prophecies of Israel's restoration, scattered up and down the sacred pages, the word is to you, and is not to them, the word is spoken to you in the second, and not to them in the third person; and, in order to be fulfilled to the persons to whom it has in past ages been spoken, they must revive and come out of the grave and live again, which assuredly they will at the coming and Kingdom of Christ in the resurrection of the just dead. In the fifteenth chapter of Genesis we find the promise of the inheritance renewed and confirmed by an oath, and a pledge is given whereby the fulfilment of temporal promises is made the assurance that the promise of eternal things will be realized, also. In this chapter it is recorded, the Lord said unto Abram, "I am Jehovah, who brought thee out from Ur of the Chaldeans, to give thee this land to possess it. And he said, Lord Jehovah, *whereby* shall I know I shall possess it?" And the careful reader will agree with us on reading the answer to this question, that this entire transaction was not for the benefit of Abram alone or his immediate posterity, but that all who should live after might "through patience and comfort of the Scriptures, have hope." Rom. XV., 4. This view is confirmed by the fact that most of the items whereby Abram's inheritance is made sure, were to be fulfilled after his death. Preparatory to giving the desired

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“whereby,” the Lord commanded Abram to arrange, according to an ancient custom, for a solemn covenant. Accordingly he took a heifer three years old, a ram three years old, a she-goat three years old, a turtle dove and a young pigeon. The animals he divided in the midst, laying the pieces the one over against the other, while the birds were placed opposite to each other without being divided. “And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces.”—Thus did God make oath to Abram, that he would fulfil his covenant, and give *him* all the land to possess it.” For the force of this solemn ceremonial was this: the party making the oath, passing between the pieces of the slaughtered and divided animals, said by this act, “So let it be done to me if I keep not my covenant,” and the violation of such an oath was considered a most inexpiable sin. Jer. XXXIV., 18, 19. In connection with this oath there was a renewal of the promise to Abraham’s natural seed, first found in Gen. XII., 7 —“Unto thy seed will I give this land,” but in much more definite language, as follows: “In the same day God made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and Gishaites, and Jebusites.” We think even the casual reader must observe that this is a distinct promise from that given in Gen. XIII., 14, 15, and referred to in chap. XV., 7, 8. In the one case the terms employed indicate an indefinitely extended or boundless possession. “Look northward, southward, eastward and westward—all that thou seest to *these* will I give it, and to thy seed forever.” But

in chap. XV. 18, 21, the land covenanted is accurately bounded, and its limits defined as being the territory then held by certain nations, which are named. Also, in the first case, the promise includes Abram and *his seed*; in the second, it is to his seed alone.

Moreover, the latter covenant was conditional in its nature, while that including both Abram and his seed is strictly unconditional, as will hereafter appear.

It will not be disputed that the natural seed of Abram were a typical people; or that Canaan was a typical land, however much controversy there may be as to what are the antitypes prefigured by them. Nor will it be denied that the Jews typified the true Israel of God—all his people; or, that Canaan shadowed the saints' eternal inheritance, be it what or where it may.

We are, therefore, naturally led to inquire,

First—Has *the type* been fulfilled? And, in answering this question, we will include an inquiry into the other items of the “whereby” which Abram asked and received of the Lord.

While the Patriarch watched the animals he had prepared, according to the direction of Jehovah, keeping off the birds of prey, as the sun went down a deep sleep and a horror of great darkness fell upon him, signifying, doubtless, that he must pass into the state of death previous to realizing the promises. Then God said, “know of a surety that thy seed shall be a stranger in a strange land that is not theirs, and shall serve them, and they shall afflict them four hundred years.” There has been some dispute concerning the fulfilment of this passage. That his seed continued pilgrims and strangers till the time of Moses none dispute, but some have applied the period of four hundred years to the Egyptian bondage alone, while others have regarded it as a “round number,” covering all

he time of the sojourn from the call of Abram to the exodus. The true application is to the *seed* of Abraham, and the date of its commencement is the mocking of Ishmael at the weaning of Isaac, ending with the four hundred and thirty years of Gal III, 17. "At the exodus," says Dr. Clark, on Exo. XII, 4, "the Samaritan Pentateuch in all its manuscripts and printed copies, reads the place thus: 'Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years.' The same sum is given by St. Paul, (Gal. III, 17,) who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the Apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers*, and *in the land of Canaan*, which are lost of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe that the Alexandrian Septuagint has the same reading as the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses, and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic as well as most ancient copies of this version which we possess.

As to St. Paul, no one will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses, the whole account is most indubitably established. That these three witnesses have the truth the chronology itself proves; for, from Abraham's entry into Canaan to the birth of Isaac was 25 years. Gen. XII., 4; 17, 1, 21. Isaac was 60 years old at the birth of Jacob. Gen. XXV., 26. And Jacob was 130 at his go-

ing down into Egypt (Gen. 48, 9), which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more the whole sum of 430 years is regularly completed. "And that nation whom they shall serve will I judge." The fulfilment of this prediction in the Egyptian plagues has passed into a proverb. The water turned into blood, the frogs, the lice, the flies, the slaughter of the cattle, the blains and boils, the hail, the locusts, the darkness to be felt, the death of the first-born, and finally the destruction of Pharaoh and his hosts, form a chapter of judgments without parallel. "They shall come out with great substance." The record tersely says, "they spoiled the Egyptians," "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." We are told, "And these are the days of the years of Abraham's life which he lived, a hundred and three score and fifteen years. And he died in a good old age, an old man and full of years, and was gathered to his people." Though not an aged man as compared with his fathers, he was an old man in his own generation. The words "of years" do not occur in the original. The sense is, rather, old and satisfied with life.

"In the fourth generation they shall come hither again." This passage is explained by the previous term given to the wanderings of Abraham's seed—four hundred years. When this time expired they were to return. We now come to the evidence that the promise of the typical land to the typical seed has been fulfilled.

But we first remark, that it is not contended that the original covenants or promises, and the first allusions to them, are in themselves perfectly clear. They are often obscure, and, like other prophecies, purposely so. They are sometimes mingled, as the painter mingles the ob-

jects of a landscape in his first outlines upon the canvas, but, as his subsequent skilful touches bring out the prospective and assign each object its relative position, so subsequent revelation assigns type and antitype, shadow and substance, to their respective ages with a precision that need not be mistaken.

Thus we find the land of Canaan sometimes spoken of in the Old Testament as the heritage of Abraham, Isaac and Jacob. But when the clear light of the Gospel shines we have no more such allusions, but are told in plain words that the promise to Abraham was that 'he should be heir to the world;' "the field is the world," "the meek shall inherit the earth, and the promised restitution of "all things" is found to be in the New Earth. 2 Pet., III, Rev. XXI.

Canaan being the type of the full inheritance, and included in it, could in the times of types and shadows, while the promises were still involved in some obscurity, be most properly spoken of as the inheritance of the fathers. It is on precisely this principle that the sacrifices of goats and calves and bullocks are spoken of as making an atonement for sin, although we know that it is impossible that it should do so. Heb X., 4.

They were powerless in themselves, yet by a common figure of speech were spoken of as accomplishing that which they could only typify—the true atonement

Returning to our subject, we first prove the promise of Canaan to the literal Israel was conditional, by the fact that of the generation which was delivered out of Egypt, according to the word of the Lord to Moses, *only two* entered the land of promise, Caleb and Joshua. And the reason why is plainly stated: it was because of a failure to fulfil the conditions. They refused to believe God, and the fiat went forth that because of unbelief they should

not enter in. Heb. III., 18, 19. See also Ex. III., 8, 16, 17; XIII., 5; XXIII., 23-33; Num. XIV., 27-31. But although those to whom it was first promised failed to enter the land the purpose of God was not foiled, their children entered in and possessed it.

Therefore, Joshua testifies (Num. XXIV., 8-13) "And I brought you into the land of the Amorites, which dwelt on the other side Jordan and they fought with you and I gave them into your hands, that ye might possess their lands; and I destroyed them before you * * * * * And ye went over Jordan and came to Jericho; and the men of Jericho fought against you, the Amorites and the Perizzites, and Canaanites and the Hittites and the Girgashites, the Hivites and the Jebusites: *and I delivered them into your hand* * * * * * *And I have given you a land for which ye did not labor.*"

This testimony of Joshua is confirmed, and the fact established beyond any controversy, that the type, the promise of Gen. XV., 18-21, has been fulfilled by the testimony of Nehemiah (ch. IX., 7, 8) "Thou art the Lord the God who didst choose Abram, and brought him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before Thee, and madest a covenant with him to give him the land of the Canaanites, the Hittites, the Amorites and Perizzites and Jebusites and the Girgashites, to give it to his *seed*, and HAST PERFORMED THY WORDS; for Thou art righteous."

Reader, mark the language. Naming the very Canaanitish nations of which God spake to Abram, he says of their land, that God promised "to give it I say (not to him but) *to his seed*;" as if he desired to be understood that this promise did not include Abraham himself, but only his natural seed. And then he adds the unimpeachable testimony that God *performed* his words. The type

is complete.

Passing from the type to anti-type, we inquire :

(1) What was the territory included in the promise of Gen. XIII., 14, 15? And we answer, it was the earth—this globe renewed in the restitution of all things spoken by the mouth of holy prophets. Acts III, 21. We have already concluded that the promises were not to be fulfilled to Abraham in a state of mortality.

In this view we are confirmed by the Apostle Paul, who says, that when Abram was called to go out into a place he should after receive for an inheritance, he obeyed, and by faith sojourned in the land of promise as in a strange country as also did Isaac and Jacob, heirs with him to the same promise.

“For he looked for a city which hath foundations whose builder and maker is God.” Heb. XI. 8, 9, 10. These, with countless others, ‘died in faith, not having received the promises, but confessed themselves strangers and pilgrims upon the earth.’ Yet they declared plainly they *sought* a country and desired a better country, *even a heavenly*. Mark, they neither sought nor expected heaven, but a heavenly country.

‘Wherefore,’ says the record, “God is not ashamed to be called their God (because they had faith in his promise, through Abram, of a country) for He hath prepared for them a city,” as Abram expected. And Paul continues the long list of worthies embraced in the Abrahamic covenant, who looked to the immortal state for their reward, including those who “were tortured, not accepting deliverance, that they might *obtain a better resurrection,*” and concludes by saying that these all, from Abel down, having obtained a good report by faith, received not the fulfilment of the promise, “God having promised some better thing for us, that they *without us should not be made*

perfect."

Our conclusion from the record that the promise to Abram and his seed, related to the immortal and not to the mortal state, thus confirmed, is still further strengthened, or we may say is established as truth by the testimony of Stephen (Acts VII, 1-5), who declares explicitly that Abraham received no inheritance whatever in this earth. "For he gave him none inheritance in it, no, not so much as to set his foot on. Yet He promised that He would give it to him for a possession and to his seed after him."

So it appears that all the estate Abraham ever got or held in this world was the common inheritance of Adam's children—a burial place. And yet Paul explicitly declares that the promise was "that he should be *Heir of the World*"—the kosmos—the physical globe. Rom. IV, 13. The promise will be fulfilled; but Abraham will not be made perfect without us," says Paul to the church.—Heb. XI., 39-40.

Who can doubt?

2. We next inquire, Who are included in the expression, "To thee and thy seed?"

Can this "seed" be the same spoken of as destined to crush the head of the serpent? Gen. III., 15.

Can it be the great "seed" of David, destined to reign without end on the throne of Israel? Luke 1, 33.

Let us again hear Paul:

"Now to Abraham and his seed were the promises made (the promises involving eternal redemption). He saith not, and to seeds as of many, but as of one, *and to thy seed, which is CHRIST*" Gal. 3, 16.

This is the key to open the Abrahamic gospel. The bars of obscurity in prediction are turned aside by the key of inspired interpretation.

Let us, then, not interpret interpretations, but receive and believe them. We find, then, that the parties to this covenant are Abraham and Christ. Abraham is included as the chosen progenitor of the typical people, of whom is salvation, for from them sprung the Messiah, and of whom we read: "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. IX, 1-5.

If this were all in this connection it might be urged that the Jews had broken the covenant and brought the whole scheme to naught. But Paul only introduces this language in order to meet this very objection.

He wishes to show that however their backsliding might affect them and their relations to the promises, it could by no means destroy the promise of God in Christ. And why? Because it is "not as though the word of God had taken non-effect. *For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of promise are counted for the seed.*" Rom. IX, 6-8.

Can any explanation make these words clearer?

Paul has been talking of the promised resurrection, restitution and glorification. The natural seed, or children of the flesh, are *not all* children or heirs of God, joint

heirs with Christ to the promises, but they belong to a class called "the children of the promise."

Who are they?

Let Paul answer. "Now we, brethren, as Isaac was, are the children of promise." Gal. IV, 28. Not "born after the flesh, but children by faith." But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Comp. Rom XI, 32.

There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.'

The foregoing language shuts us up to the faith that neither sex, condition nor nationality have any weight in determining who shall be partakers in the promises of God in Christ Jesus. To be Christ's, or to be the children of God through faith in Him is the sole test of participation.

"The spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him that we may also be glorified together."—Rom. VIII, 16-17.

It was "afar off" in point of time, that Abraham, Isaac and Jacob beheld the fruition of the promises; but each succeeding generation has brought the people of God nearer the time when, reigning over the redeemed earth, "Christ shall sit upon the throne of His glory," His people of every age and clime redeemed and glorified together with him.

The Seer of Patmos caught a glimpse of this scene. He says, "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and people, and

tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and about the Elders and the four beasts, and fell before the throne on their faces, and worshipped God saying, Amen, blessing and glory, and wisdom and thanksgiving and honor and power and might, be unto our God for ever and ever.— Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Rev. VII, 9-17. The Psalms and Prophets.

Having traced the Abrahamic covenants, we will next adduce testimony from the Prophets.

In the second psalm the following language is recorded as an address of the Father to the Messiah: "Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

This passage is often quoted by the Protestant sects as indicative of the conversion of the world. But, unfortunately for this popular unfounded theory, the context

connects the fulfilment of this prophetic promise in language that need not be mistaken with the judgment and destruction of the impenitent. For the Prophet says in the next verse, "Thou shalt *break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel,*" which is fulfilled, not in the conversion of the nation, but in their perdition — "the treading of the wine-press of the fierceness and wrath of Almighty God." (Revelations XIX, 15).

In Psalms CXV 16 we read that the heaven, even the heavens, are the Lord's, but the earth hath He given unto the children of men." and in another place the Psalmist tells us who of the children of men are to be heirs to this glorious inheritance, and how long they are to continue in possession.

Seven times in the thirty-seventh Psalm, is the earth promised to the meek or righteous for an eternal abode. "Trust in the Lord and do good: so shalt thou dwell in the land (earth) * * * Evil doers shall be cut off; but those that wait upon Thee, O Lord, *they* shall inherit the earth * * * The meek shall inherit the earth, and shall delight themselves in the abundance of peace * *

The Lord knoweth the days of the upright and their inheritance shall be forever.

For such as be blessed of him shall inherit the earth.

The righteous shall inherit the land (earth) and dwell therein forever.

Wait on the Lord, and keep His way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." This last passage fixes the period when the inheritance of which the Psalmist has been discoursing will be conferred.

It is not in this life, not at death, but after the punishment or "cutting off" of the ungodly, who are "reserved

unto the day of judgment to be punished. :

By no fair reasoning can this seven times repeated promise be applied this side of the day of judgment, consequently it must refer to the new earth, wherein only the righteous shall dwell, which Peter and Revelator saw beyond the burning day.

In harmony with this view the wise man, in his proverbs, (ch. II, 21), exhorts to holy living: "For the upright shall dwell in the land (earth), and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it."

Nor can this language, more than that of the Psalmist, be by any consistent exegesis applied to the two classes in this present world. Here the wicked often flourish like the green bay tree, while the righteous are prematurely cut off. But there is a time and place appointed for the adjustment of the inequalities of this life, and it is doubtless with reference to this, that Solomon says, again, that the "righteous shall be recompensed *in the earth*; much more the wicked and the sinner." Prov. XI, 18.—God made the earth for man, and man to live on the earth. Here he lives; here he dies; here he will receive the appointed penalty, if a sinner; and here he will live forever, if a partaker of the promises of God in Christ Jesus.

Isaiah is pre-eminently the prophet of the restitution.—Our limits forbid us to quote at large the glowing numbers in which he treats of that land whose "inhabitants shall not say I am sick," whose dwellers "shall be forgiven their iniquity."

By him God says: "Behold I create new heavens and new earth, and the former shall not be remembered nor come into mind. But be glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing,

and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying."

There is no mistaking this imagery.

Its features are identical with the new heavens and earth, or New Jerusalem of the Apocalypse. It is the restitution, the re-gensis of our now sin-burdened earth.

We pass over other more or less distinct allusions of the prophets, and take up the New Testament, which we shall find not only corroborating, elaborating and clearly defining the Old Testament doctrine of the saints' inheritance.

In our Lord's first public discourses he re-affirms the inspired utterance of the Psalmist: "The meek shall inherit the earth."

Why attempt to spiritualize, or figure away an affirmation which in its literal construction harmonizes perfectly with so many other passages of the Word, including the Saviour's teachings elsewhere?

For having taught the doctrine of the inheritance in literal terms, he also sets it forth in a parable found in Matt XIII, 44: "The Kingdom of Heaven is likened unto a treasure hid in a field, the which when a man hath found he hideth; and for joy thereof goeth and selleth all that he hath and buyeth the field."

We know this language is applied to the conversion of men, but we are convinced that this is a serious mistake. Can those who when they have exerted their utmost are only "unprofitable servants," purchase salvation? And with this view what does the field represent?

In the parable he who buys purchases the *field* for the sake of the *treasure hidden in it*.

Is religion a *hidden treasure*, accidentally discovered?—
Is it not, on the contrary, offered to all openly and freely?

May not whosoever will have it without money and without price ?

Let us, therefore, look for a more exegesis of the parable. We find a key to this, as also to a number of the parables, in the explanation of that immediately preceding the one under consideration.

"*The field is the world,*" says Jesus; not the AION, but the kosmos; that which Paul asserts was embraced in the Abrahamic promise. Rom. IV., 13.

And is there a treasure peculiarly precious to our Redeemer hid away in the bosom of earth ?

Let Macphelah answer. Yea, let the waiting ones in SHEOL, sleepers in the dust of the earth (Dan. XII, 2), from righteous Abel down, reply :

The gates of *hades* are not to prevail against the Church of God. They are a ransomed, yea, a redeemed people.—It was Jesus Christ who left the glory he had with the Father before the world was (Phil. II, 6 8; John XVII, 5), and although he was rich, yet for our sake forsook all and became poor (2 Cor., VIII, 9), took part of flesh and blood, or our mortal nature, that he might die for us, and, pouring out his blood, he "purchased the Church of God." Acts XX, 28.

Yes, he was dead; but he rose a conqueror, bearing in his hands the keys of *hades* (Rev. I, 18), with power to fulfil the words of the Prophet—"I will ransom them from death; O, death, I will be thy plagues; O grave, I will be thy destruction." Hosea XIII, 14.

Then shall this mortal put on immortality; *then* death shall be swallowed up in victory. I Cor. XV., 51-54. We cannot be mistaken.

The field of the parable is the earth; the treasure is that "peculiar people, that "holy nation" (2 Peter II, 9) who are "sealed with that Holy Spirit of promise, which

is the earnest of *our inheritance* (the earth made new), until the redemption of the *purchased possession*, unto the praise of his glory." Eph I, 13-14

Our hearts burn within us while we commune with the holy men, whom God inspired to write such heavenly, blessed and glorious promises.

Kind reader, before I bring this first chapter to a close, I shall refer to a few passages of deep interest, bearing on the joy and endless felicity of the saints in the kingdom of God. The Apostle Peter, after describing the dissolution of this heaven and earth, says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

From this language of the Apostle we learn that God has promised to give us a new Heaven and a new earth. And we find this promise recorded in Isaiah LXV. 17:— "For, behold, I create new heavens and a new earth, and the former (that which we have now) shall not be remembered nor come into mind. But be glad and rejoice for ever *in that* which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.— And they shall build houses and inhabit *them*, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain (blessed promises to induce the christian here to diligence), nor bring forth for trouble, for *they* are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and the lamb

shall feed together, and the lion shall eat straw like the bullock, and dust *shall* be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

If the foregoing language from the lips of Jehovah is not sufficient to warm the hearts of every true Christian, I know not what.

Again, "And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter, for butter and honey shall everyone eat that is left in the land" (or new earth) Isaiah VII, 21-22.

"The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters over the sea." Isaiah XI, 6-9.

The sublimity—heavenly—glorious—joyful—blessed intelligence imparted unto us, in the above language from Jehovah, is sufficient of itself to make God's children long for the coming of Christ, when they shall be put in full possession of the promises. Amen. Again

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make my officers peace, and thine executors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call

thy walls, Salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous, they shall inherit the land (new earth) for ever, the branch of my planting, the work of my hands, that I may be glorified.— A little one shall become a thousand and a small one a strong nation: I, the Lord, will hasten it in His time.”— Isaiah, LX, 17-22.

“That our sons *may be* as plants grown up in their youth, *that* our daughters may be as corner stones, polished after the similitude of a palace. That our garners may be full, affording all manner of store. That our sheep may bring forth thousands and ten thousands in our streets. That our oxen may be strong to labor. That there be no breaking in nor going out. That there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people whose God is the Lord”—Psalms CXLIV, 12-15.

“And *though* the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Then shall he give the rain of thy seed, and thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that eat the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.— And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of

the great slaughter, when the towers (or churches) fall. Moreover the light of the moon shall be as the light of the sun (or the night there as bright as our days are at present) And the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord windeth up the branch of his people, and healeth the stroke of their wound." Isaiah XXX, 20-25.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowmen shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the west cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them.— And I will plant them upon their land (new earth), and they shall no more be pulled up out of their land (or new earth) which I have given them saith the Lord thy God." Amos IX, 11-15.

The reader, by reading Ezekiel, chapter forty-eight, can see the land divided amongst the twelve tribes of the children of Israel. And as Christ sprung from the tribe of Judah, every Gentile convert shall have their inheritance among that tribe.

It can also be seen that the name of the metropolis will be from that day the Lord is there. Who can refuse to comply with the Gospel of the Son of God, having such glowing, blessed, heavenly, glorious, sweet and cheering promises given us to stimulate to holy living.

A young man came to Christ, and inquired: "Good Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good? *there is none good but one, that is God*; but if thou wilt enter into life keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I kept from my youth up, what lack I yet? Jesus said unto him If thou wilt be perfect—what everyone should be, and what everyone must be before they can be possessors of the New Earth. Go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

This young man, truly, was exemplary.

Where is the person that can say they have kept God's commandments from their youth up?

And yet there was a lack, which if he refused to comply with, will shut him out of the kingdom.

God help the reader to obey God from the heart, and come out from all sectarianism—Papist and Protestantism. For they all say, "that no one can keep the commandments of God."

And I say, on the authority of God's word, that when we say we love God, and keep not his commandments, we are "liars and the truth is not in us." The commandments of God are the line of demarcation. The children of God keep them, and are owned and blessed for so doing.

The wicked and sinner break them, and the fiery indignation which shall devour them, consume them, burn them up—root and branch—, will ere long prey upon

them.

A certain woman said to our Saviour. "Blessed is the womb that bare thee and the pap which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it."

Search from Genesis to Revelation, and you will find that there is no salvation short of keeping God's commands and the faith of Jesus.

Although the reader is conversant with the law of God, yet I shall renew his memory by bringing them prominently to his notice. They are but ten in number, and the only writing we have in the handwriting of Jehovah Himself. Read them, they are blessed in their entirety.

"And God spake all these words, saying, I am the Lord which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before Me. Thou shalt not make unto thee any graven image, or any likeness of *anything* that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments."

This blessed second commandment is almost universally violated.

Go where you please you will find the artist with his gallery, ready for the commandment-breakers to come in and have their likeness taken. Go to the general run of houses, there you will find a large volume called an album.—This is their Bible. Yea, I fear this is their God. Who doubts it? I don't.

"Thou shalt not take the name of the Lord thy God in

vain, for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the Seventh day is the Sabbath of the Lord thy God. *In it* thou shalt not do any work thou nor thy son nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it."

Reader, this commandment, like the second, is broken all over the earth, and the busie t day of the whole week is the Sabbath.

And for it we have the institution of the Church of Rome—the Pagan Sunday—commonly called the first day of the week. The Church of Rome makes laws, and the Protestants keep them with perfect submission, and disobey the Creator of heaven and earth.

Oh, woeful times.

"Honour thy father and thy mother that thy days may be long upon the land (new earth), which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The above are God's divine commands. Keep them all faithfully, the one as well as the other, for in the keeping of them there is great and eternal reward.

In conjunction with God's ten commands we must also keep the faith of Jesus.

The faith of Jesus is as follows :

First, repentance; 2nd, baptism by immersion; third,

the Lord's Supper; fourth, feet washing; fifth, that we love one another

And, reader, to encourage you in this heavenly work, see Rev. XIV, 12: 'Here is the penance of the saints: here are they that keep the commandments of God and the faith of Jesus.'

So you can see there is a remnant—not many—that are strenuously in these evil times keeping both the commandments of God and faith of Jesus. And in order still to stimulate the intelligent reader I will bring to his notice the City of the living God, the New Jerusalem, the city of the great KING.

And we can have no better description of it than we can have from the pen of John the Revelator, in chapter XXI, 10-16:

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like jasper stone, clear as crystal, and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. (On the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

"Twelve thousand furlongs," or 1500 miles in "length,

breadth and height."

If we leave one-half for those golden streets, which are as "transparent glass," we divide the remaining portion of the city into rooms 16 feet square, and the same in height, it would contain 60,343,687,500,000,000 rooms, that is sixty quadrillions, six hundred and forty-three trillions, six hundred and eighty seven billions, five hundred millions. Well might our Saviour say: "In my Father's house are many mansions."

If we allow but 25 years to a generation and could suppose that during each generation there had lived 1,200,600,000 persons, we would have only 288,144,000,000; hence, if a room of the dimensions we have given were assigned to every individual who has lived on this earth, there would yet remain in our Father's house—the New Jerusalem, the Glorious City of our God—more than 60,643,399,356,000,000 rooms unoccupied. Well might all the faithful with Abraham, say: "For he looked for a city which hath foundations, whose builder and maker is God." Well might King David say, "As we have heard, so have we seen in the city of the Lord of Hosts in the city of our God: God will establish it forever." Selah. We have thought of thy loving kindness. O God, in the midst of thy temple According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go around about her; tell the towers thereof.—Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

In view of such glorious blessings who would not exclaim, Glory to God! and walk circumspectly, redeeming the time, as the days are few and full of evil.

Peter says, "But as He which hath called us is holy so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" 1 Pet., I, 15-18.

Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day (or time of trouble—three months before the Lord's coming), and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace, above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

For our conversation is in heaven, from whence also we look for the Saviour—the Lord Jesus Christ—, and rejoice in the Lord always, and let your moderation be known unto all men.

The Lord is at hand.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Beware lest any man spoil you through vain philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Mortify therefore your members who are upon the earth—fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

I will leave this first chapter with the intelligent reader, in its present shape, for his study and contemplation, and proceed to show the evidence of the coming of Christ in 1883-4, as given in the blessed Bible.

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CHAPTER II

THE COMING OF CHRIST IN GLORY, WITH ALL HIS HOLY ANGELS, TO RAISE THE DEAD SAINTS, AND CHANGE THE LIVING SAINTS, WHEN THEY ALL SHALL BE PUT IN POSSESSION OF GLORY, HONOR AND IMMORTALITY—ETERNAL LIFE.

That Christ has been once upon earth, some 1850 years ago, and that He will come again the second time, a great many believe, but that his coming will be known to any there are but a few believe

I think and verily believe to be able to show to the satisfaction of all that take the Holy Scriptures for their guide, the time that Christ will come the second time, without "sin-offering unto salvation."

But only on condition that we "look for Him, and love His appearing," that He has promised to come and save us

I cannot see, nor do I believe, that any person can be a christian, and not love the appearing of Christ I know there is a great profession now-a-days, but when we compare their action and conduct to their profession, we fear that they are like Belshazzar, and when weighed in the balance, shall be found wanting.

The disciples of Christ, when He informed them that He was going to leave them, were grieved and troubled in their minds, for losing a blessed—kind—and affectionate Saviour, said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many

mansions ; if *it were* not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself, that where I am, *there* ye may be also. Christ did go away and left them, ' while they beheld, He was taken up : and a cloud received him out of sight.' When Christ went away, he went away from the mount of Olivet, and at his return, his feet will stand again on the same mount. See Acts I, 9-12. Zech. XIV, 4. Reader—there are two texts as they stand in our Bibles, that are made great use of by the —so-called—saint, and sinner. One is to be found in Acts the first, and 7th verse : — ' It is not for you to know the times or the seasons, which the Father hath put in his own power.' Here, kind reader, those mockers, stop,—but we shall read the next verse. Acts I, 8. " But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Truly, there is nothing in the scoffer's quotation in this place. For at the time our Saviour told them, it was not for them to know ; the Revelator, the Holy Spirit, was not given ; but after, the Holy Spirit came. He giveth all information— but only to the true servants of God—none else.

The next text that is in the mouth of every person, is : " But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The reader can perceive in this place, that Christ spake in the present tense ; He does not say no person ever should know ; had he done so, I would give it up. What benefit would it be to the disciples of Christ, 1850 years ago, to know the day and hour of His coming—nor the next fifteen generations after them, inasmuch as Christ well knew that his coming would not

be in them all? It is only to the generation that is living on the earth, at the time of his coming, who must be warned of that great event. Noah was not sent to preach the flood to the generation that preceded him, nor yet Moses one hundred years before the time of deliverance, to the children of Israel. So with the Angels to Abraham and Lot the warning was not given in either case to a generation that was not interested, but to the very generation that witnessed the described scenes, and was caught and destroyed for their sins and unbelief.

So it will be done to this generation, with ten-fold severity, inasmuch as the evidence of Christ's coming is fifty-fold.

For, since 1840, there are men in all parts of the globe, and all are agreed as to time—that the event is at the very door.

And suppose we admit that the day and hour will never be known—that is only twenty-five hours. I, for one, profess to know nothing of either the day or the hour that Christ will come, and I think no one else does as yet. If there is I would like to see them and know their evidence. We must not conclude from this that we are to know nothing of the event, whatever, until we find Christ here amongst us.

This view is false in every respect, whoever will take it.

Whatever is given in the Bible is for our benefit and instruction. And let us all be sufficiently teachable and tractable to receive it as such.

God is not changed, but is the same yesterday, to-day and forever. He gave the antedeluvians warning and time for repentance, through the preaching of Noah. He gave the Sodomites warning through Lot.

To Nineveh He gave warning through Jonah. To the

Egyptians through Moses.

Has God forgotten this generation, and left us to grope in the dark?

He has given us more dates and periods, signs and tokens that need not be mistaken. But he will never force us to believe against our will.

Christ says, 'search the scriptures.' In doing this I come across the following plain and truthful texts—"the wise shall understand." Dan. XII. 10 "A wise man's heart discerneth both time and judgment." Ecc. VIII. 5. "The secret of the Lord is with them that fear him, and He will show them His covenant." Ps., XXV, 14.

"For the forward is abomination to the Lord, but His secret is with the righteous." Prov., II, 32.

"Evil men understand not judgments (or time of the judgment), but they that seek the Lord understand all things." Prov. XXVIII, 5.

"The secret *things* belong unto the Lord our God, but those *things* which are revealed belong unto us and to our children for ever. Deu, XXIX, 23.

'Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Isaiah, XLII, 9.

"The days of visitation are come, the days of recompense are come (and that is at the resurrection); Israel, (or true child of God) shall know it.' Hosea IX, 7.

"Not forsaking the assembling of ourselves together, and so much the more as ye see the day approaching."—Heb. X, 25.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thes., V. 4.

"Knowing this, first, that no prophecy of the scripture is of any private interpretation." 2 Peter, I, 20.

"All scripture *is* given by inspiration of God, and *is* pro-

fitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

I could multiply witnesses from the scripture of truth, to show even the sceptic and scoffer that the children of God will know the time of Christ's coming, as we can know the coming of summer, when the trees put forth their leaves in the spring of the year.

The fact is, Christ's coming has been preached, published, and declared among all nations, and canvassed thoroughly, and will not cease until the work of salvation is done. The following scripture had to be fulfilled, and if God could not find men in this world to give the message, the timbers in your houses would speak out, and give the loud cry, "Behold He cometh, go ye out to meet Him." Following are the messages:

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

"And he sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused; and another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused; and another said, I have married a wife, and therefore I cannot come. So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt and the blind. And the servant said, Lord it is done as thou hast commanded, and yet there is room.—

And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you that none of these men that were bidden shall taste of my supper.'— Luke XIV. 17-25.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of water. And there followed another angel, saying, Babylon is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.” Rev. XIV, 6-11.

Here are three special messages in Revelation, Luke and Joel.

Joel gives his without any detail, whereas Luke and John give specialty to the same message.

When the proclamation was made in 1843, in large cities, to promiscuous crowds, they flocked from all the churches in the land to hear the message of the coming of Christ—preachers and their congregations—, and invited those engaged in the message to go to their churches and give the evidence of the Lord's coming.

But the moment the time passed Babylon closed their doors and began to smite their fellow-servants, and say.

ing, my Lord delayeth his coming. Matt, XXIV, 48.

When we found Babylon closed against us, the second angel's message was given inviting and beseeching all the people of God to come out of Babylon, at the call of Christ, for Christ says, come out of Babylon, my people, and says again, my sheep will hear my voice and follow me, and a stranger's voice they will not follow.

We conclude from this that all the people of God did come out, and that nothing is there now, but, as John says in Rev. XVIII. 2. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

This truly, is the condition of all our protestant sects at this moment, when the judge of all the earth is at the door.

I shall now proceed to give what I perceive to be conclusive evidence of the near approach of Christ.

There are six prophetic chains, given by Moses, Daniel and Christ, commencing at a given time, and all ending at the second Advent.

Usher's chronology, ended Moses' seven times, or 2520 years from 677, in 1843 See Lev XXVI, also Daniel's 2300 years, chapter VIII, 13-14, ended in 1843, beginning them according to the date of the chronology, in 457; see also Daniel's 1335 years, commencing them in 508 A. D., ended them in 1843. Here, where it comes in fitting, time is still going on, but those periods, according to Usher's Chronology, terminated in 1843. Ever since is the tarrying time of the vision, and thus it must, to fulfil the Word of God.

How could the following scriptures have a fulfilment if Christ had come in 1843?

"And while the bridegroom tarried they all slumbered

and slept."

"Who then is a faithful and wise servant whom his lord hath made a ruler over his household, to give them meat in due season."

This meat spoken of is nothing more nor less than giving the evidence of the Lord's coming, when the evil servant is smiting him for so doing. See Matt. XXIV, 45-51, also Matt XXV, 5, also Habakuk, II, 1-2.

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me and said, write the vision, and make it plain upon tables, that he may run that readeth. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come; it will not tarry."

You will perceive that this prophet gives a clear account of the tarrying since 1843. For Paul in Heb. X, 35-37:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while and he shall come, will come, and will not tarry. Now the just shall live by faith, but if *any man* draw back my soul shall have no pleasure in him."

The Apostle Paul, through the spirit, looked down through the stream of time, and saw those engaged in the message of Joel, Luke and John proclaiming the Lord's coming, and how the time would fail.

He admonishes them not to cast away their faith, for it will bring its glorious reward.

The Apostle James, in chapter fifth and seventh verse, speaks in the same strain.

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

Here is a perfect picture drawn by the Apostle, and shows the beautiful comparison there is between those that were engaged in giving the message of the Lord's coming and the farmer that puts in his seed in the Spring of the year, and waits for the return of his labor.

The Prophet Isaiah discovered the tarrying prominent, and says in chapter XXVI, 8-18 :

"Yea, in the way of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to Thy name, and to the remembrance of Thee. We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen."

And again, in chap. VIII, 16, 17, 18, 20, says :

"Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion."

This is just the position these occupy that have, are, and will preach the second coming of Christ. The thing is clear yea, like the noonday.

There is one other prominent passage bearing on the disappointment in the Lord's coming in 1843, which we shall refer to. It is found in Ezekiel XII, 27-28 :

"And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of

Israel, saying, the days are prolonged, and every vision faileth. Tell them, therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel. but say unto them, The days are at hand and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged, for in your days (O rebellious house, will I say the word, and will perform it, saith the Lord God."

If this prophet were here, and would listen to the jeers, scoffs, mockery and derision that I with others was and am subject to, it could not be better explained.— We set the time, it passed, and the howl of professors, sceptics, scoffers, and all was raised against us. Nevertheless, God says that in the very generation that used this proverb the event will take place, yea, the Lord will come. Amen.

I will now turn the reader's attention to Daniel, Christ, and John, and from their words, glean all the information required on this matter.

The prophecy of Daniel, exposition of chapter II, 31-44 or Nebuchadnezzar's dream We most solemnly believe that God designed that his word should be understood, but not without searching the Scriptures, comparing one portion with another, and earnest prayer for that spirit to guide into truth, which at first inspired holy men to write.

In order to come to the knowledge of the truth we must possess a teachable spirit, then pray much for divine aid. The blessed Saviour said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them

unto babes. Even so, Father, for so it seemed good in thy sight. Matt. XI, 25-26.

We do not agree with those who say the prophecies cannot be understood. Revelation is something made known, and of course to be understood. A man may say, in truth, that he does not understand the prophecies, but to assert that they cannot be understood, is quite another thing, and he who says it must be infidel in his principles. Not that he rejects the whole of Revelation, but he virtually denies that a part of the Bible is a Revelation. Some men who denounce infidelity with an unsparing hand tell us that we cannot understand the prophecies.

This is the height of infidelity.

In calling attention to the prophecies we are sometimes accused of prying into the secrets of the Almighty. From this charge we want no better vindication than the language of Moses, in Deut. XXIX, 29 :

“The secret things belong unto the Lord our God, but those things *which are revealed*, belong unto us and to our children forever.”

Prophecy belongs to that portion of the Bible which may properly be denominated a revelation. It is designed to reveal to us things of which we could not in any other way gain information. We should humbly, and in faith, seek for the aid of the Holy Spirit of God to guide us to a right understanding of the Scriptures; to know what was the mind of the Spirit that inspired the prophets to write, and we shall not search in vain.

We will now examine the second chapter of Daniel, and for the sake of brevity begin with verse 31 :

Verses 31-36—“Thou, O King, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image’s head was of fine gold, his breast and

his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

“Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth.

“This is the dream, and we will tell the interpretation thereof before the King.”

We wish here to inquire, Where did the stone strike the image?

Answer—Upon his feet.

We shall have occasion to refer to this again.

Verses 37-38—“Thou, O King, art a King of Kings, for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.

“Thou art (or thy kingdom is) this head of gold.”

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah. See Gen. X, 8-10. It lasted nearly seventeen hundred years: sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It continued from the time of Nimrod to that of Belshazzar, who was its last king.

Verse 39—first part—“And after thee shall arise another kingdom inferior to thee.”

What kingdom succeeded Babylon?

See chap. V, 28:

“Thy kingdom (Babylon) is divided and given to the Medes and Persians.”

Then the Medo-Persian kingdom was the second universal kingdom, represented by the breast and arms of silver.

Verse 39—last part—“And another third kingdom of brass, which shall bear rule over all the earth.”

What kingdom was this?

See chap. VIII, 5, 7, 21. Here we learn that Grecia conquered the Medo-Persian Kingdom, and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Verse 40—“And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise.”

What kingdom is this?

It is generally admitted to be the Roman kingdom; it is a universal kingdom that is to break in pieces all that went before it. Rome alone answers the descriptive mould. That did have universal empire. See Luke II, 1.

“And it came to pass in those days that there went a decree from Cæsar Augustus that all the world should be taxed.”

Who was this Cæsar Augustus? A Roman emperor.

Here, then, we have the fourth kingdom represented by the legs of iron.

Verse 41—first part—“And whereas thou sawest the feet and toes, part of potter’s clay and part of iron, the kingdom shall be divided.”

What kingdom shall be divided?

Answer—The fourth kingdom.

The Western empire of Rome, between the years A. D.

356 and 483, was divided into ten kingdoms or divisions:—

- 1, The Huns, in Hungry, A. D. 356 ;
- 2, The Ostrogoths, in Mysia, 357 ;
- 3, The Visigoths, in Panonia, 378 ;
- 4, The Franks, in France, 407 ;
- 5, The Vandals, in Africa, 407 ;
- 6, The Sueves and Alans, in Gascoigne and Spain, 477 ;
- 7, The Burgundians, in Burgundy, 407 ;
- 8, The Heruli and Rugii, in Italy 476 ;
- 9, The Saxons and Angles, in Britain, 476 ;
- 10, The Lombards, in Germany, 483.

Thus the kingdom was divided as designated by the ten toes of the image.

Verses 41-43—beginning with last part of verse 41—
 ‘ But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.— And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. ’

This language is descriptive of the state of the kingdoms into which the fourth empire should be broken up. Some of them should be strong as iron, and some of them feeble as clay.

Yet, as iron cannot be permanently welded to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the intermarriage of the reigning families succeed in causing these kingdoms to cleave together.

Verse 44—‘ And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other peo-

ple, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We shall do well to notice with care,

1. What kings or kingdoms are here referred to ?

Most certainly they are the ten kings of the divided fourth kingdom, for they are the subjects of discourse; and

2. The Kingdom set up.

It is the fifth universal kingdom, and is never to be destroyed and left to other people. It is, therefore, the immortal kingdom. The subjects will not pass from one set of rulers to another, as has been the case with the four previous kingdoms.

In regard to the fifth kingdom, set up by the God of heaven, there are at least two general views. One is that it is the kingdom of grace, which was to increase till it filled the whole earth, "for," say they who hold this view, "the stone was to roll and grow till it became a great mountain, and filled the whole earth." Unfortunately for this view, however, there is not a word of Bible testimony to sustain it.

The other is the Bible view, as follows:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Chap II, 34,35.

Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no

place is found for it—all earthly kingdoms are broken and cease to exist. Then the stone becomes a great mountain and fills the whole earth.

This view of the subject is in perfect concord with the testimony of the Old and New Testaments. And we would enquire of those who teach that the kingdom of grace was set up by our Lord Jesus Christ 1850 years ago, "Had God no "Kingdom of grace" before the first advent of Christ? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and all the prophets, have perished without hope, for certainly no person can be saved without grace. But let us look at this subject a little further.

Where did the stone strike the image when it smote it? Not on the head—Babylon; nor on the breast and arms—Media and Persia; nor on the belly and thighs—Grecia: nor yet on the legs—Rome Pagan, as it should have done if the kingdom was set up at Christ's first advent.

Where then did the stone smite the image?

Answer—"Upon his feet."

Now it could not smite the feet before they were in being, and they did not exist until several hundred years after Christ's crucifixion, till the fourth or Roman kingdom was divided, which we have stated did not take place till between the years A. D. 353 and 483. But that the kingdom was not set up at certain periods spoken of in the New Testament will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come," it must have been future then.

Again, the mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand and the other on the left, in thy kingdom."

It was still future when our lord ate the last passover.

See Luke XXII, 18 :

"I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come."

So it had not then come. But did he not set it up before his ascension to heaven? See Acts I. 6:

"Lord, wilt thou at this time restore again the kingdom to Israel?"

Not done yet. Now see 1 Cor. XV, 50 :

"Now this, I say, brethren, that flesh and blood cannot inherit the kingdom of God."

This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, verse 52, is "at the last trump," and the apostle tells us, 2 Tim. IV, 1, that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom."

Again he tells us, Acts XIV, 22, that "we must through much tribulation enter into the kingdom of God," and this address was made to those who were already Christians, and shows that the kingdom of God was still future in the apostle's estimation.

The kingdom is a matter of promise.

Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath *promised* to them that love Him?" — James II, 5.

It is yet to come.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

The miniature exhibition of the kingdom of God at the transfiguration, Matt. XVI, 27,28, XVII, 1-5. is designed to show the nature of the kingdom, and when it will be set up. "For the son of man shall come in the glory of his Father, with his angels, and then he shall reward every

man according to his works. Verily I say unto you there be some standing here which shall not taste of death until they see the Son of man coming in his kingdom.' ("Till they see the kingdom of God." Luke IX, 27)

This promise was shortly fulfilled on the mount. "And after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt let us make here three tabernacles, one for thee, one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them, and behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him."

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the Divine glory, out of which came the Father's voice.

3. Moses and Elias appeared, the one the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. The Apostle Peter was one of the witnesses, and in view of the importance of the kingdom of Christ, he in his second epistle, has given the church of all coming ages instruction how they may insure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ. "For we

have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

This he says was "when we were with him in the holy mount." 2 Peter, I, 16-18. This scene was a demonstration of Christ's second coming, and personal glory; and shows that the kingdom will be immortal when set up and that it will be set up at the period of the second advent and resurrection of the just. But it is urged as an objection to the view here presented, that our Lord said, "The kingdom of God is within you."

But notice the party addressed. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation (outward show). Neither shall they say, Lo, here! or Lo there! for the kingdom of God is within you" (among you). Luke XVII, 20,21.

Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them, Matt. XXIII, 13, "Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer them that are entering to go in."

But did our Lord intend to teach that the kingdom was then among them? If so why did he speak a parable in chap. XIX, 12, and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should immediately appear?"

He clearly teaches in that parable that they were not to expect the kingdom of God till he should return from heaven, at which time he would reward his faithful servants, but will say at the same time, "Those, mine enemies which would not that I should reign over them, bring hither and slay them before me."

We understand our Saviour to teach, Luke XVII, that

to the unbelieving world, and that while those who hold the spiritual views of this subject shall be saying, "See here! or see there!" the first they know it is upon them; the whole heavens blaze with his glory and the earth trembles at his presence.

"And they shall say to you, "See here! or see there! go not after them nor follow them. For as the lightning that lighteneth up the one part under heaven shineth up to the other part under heaven, so shall also the Son of man be in his day." Verses 23,24.

Christ preached the kingdom of heaven at hand. Matt. IV, 17, Mark I, 15.

But 'at hand' in these passages is from the Greek word ΕΓΓΙΚΗΕ, which signifies "has approached, drawn near."—*Robinson*.

It was then at hand in the sense of being next to come.

What kingdom was at hand when Babylon was in power?

Answer—The Medo-Persian.

Why? Because it was next to come.

What kingdom was at hand when the Medo-Persian was in power?

Answer—Grecian. Because it was next to succeed it.

What kingdom was at hand when Grecia was in power?

Rome. Because next to come as a kingdom of universal empire.

What kingdom is at hand when Rome is in power?

God's everlasting kingdom.

Why? Because it is the next kingdom of universal empire.

Now comes the inquiry :

"Watchman, what of the night?"

In what period of prophecy are we now?

His coming and kingdom will not be with outward show

Are we in the kingdom of Babylon under "the head of gold?"

No. That has passed long ago.

Are we in the Medo-Persian empire?

Long since that kingdom was numbered with things of the past.

Are we in Grecia?

That, too, was numbered and finished more than two thousand years since.

Are we in Rome in its undivided state, or in the "legs of iron?"

No. Long since that empire fell.

Where are we then?

Answer— Down in the feet and toes.

How long since these divisions came up which constitute the feet and toes?

Nearly fourteen hundred years. Almost fourteen hundred years we have travelled down in the divided state of the Roman empire.

Where does the stone strike the image?

"Upon his feet."

Where are we now? In the feet.

What takes place when the stone smites the image?

It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will the everlasting kingdom of God be set up.

We shall give you a brief exposition of Daniel, chapter VII.

In communicating instruction to the children of men God is pleased to give a "line upon line, precept upon precept, here a little and there a little."

Revelation has not only been progressive, but the same truths have been repeated again and again, under differ-

ent figures, emblems and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our heavenly Father labors to impress our minds with truths connected with and, having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his Word. He has given them waymarks to determine the truth of His Word, and to mark the period of the world in which they live

To illustrate—Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger. He tells you that road leads to a blessed and glorious city, filled with every good thing, governed by the most lovely, mild and benevolent Prince that the world ever saw; that in that city there is neither sickness, sorrow, pain nor trouble. He then proceeds to tell you what you may expect to pass on the road, and which will mark the progress you have made.

First, then he tells you, after leaving him and travelling awhile you will come to a monument that can be seen at a great distance; on the top of it you will see a "lion" having "eagle wings." At a distance beyond that you will come to another monument, having on it a "bear" with "three ribs in its mouth;" passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl," and "four heads." After that, you will come to a fourth, on which is a "beast" "dreadful and terrible," with "great iron teeth," and "ten horns." And lastly, you will come to another place, where you will see the same beast, with this difference, three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man,

and a mouth.' The next thing you will look for, after passing the last mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth, who had directed you.

Having passed that sign, the next thing you expect to see, as marked on the direction, is the bear. At length you come in sight of that. There, say you is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on.

What next do you look for? Not the city, certainly.—No; you look for the leopard. Well, by-and-bye you behold that in the distance. There it is, you cry; now I know he has told me the truth and it will come just as he said.

Is the next thing you look for the city? No; you look for that terrible beast with 'ten horns.' You pass that, and say as you pass how exactly the man who directed me has described everything. Now your faith is so confirmed that you almost see the city; but, say you, there is one more sign to pass, viz.: the horn with "eyes;" then the city comes next.

Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, there it is! All doubt is now removed; you look for no more signs; your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess himself, could make you discredit what your director has told you. The city—the city—is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find, on examination, that all the events or

signs that God has given us, which were to precede the judgment day and the setting-up of his everlasting kingdom have actually transpired or come to view. What are we to look for next? The judgment of the great day.

Let us, then; examine the chapter before us.

Verses 1-3—“In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold the four winds (denoting commotions) of the heaven strove upon the great sea (waters denoting people; see Rev. XVII. 15), and four great beasts came up from the sea, diverse one from another.”

These four beasts are explained by the angel to be four kings. Verse 17.

In verse 23, they are said to be four kingdoms, which shows that the word king in these visions signifies kingdom.

Verse 4—“The first was like a lion and had eagle’s wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet, as a man and a man’s heart was given to it.”

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chap. 2.

The eagle’s wings represent the rapidity of its conquests, and the soaring pride of its monarchs. “For lo, I raise up the Chaldeans (Babylon); they shall fly as the eagle that hasteth to eat.” Heb. 1,6,8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chap IV. 37; or, the cowardice of Belshazzar, who instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he

was killed, and the kingdom was given to the Medes and Persians.

Verse 5--“ And behold, another beast, a second, like to a bear, and it raised itself up on one side (representing two lines of kings, one much longer than the other), and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh.’ We have already seen that the Medo Persian kingdom succeeded Babylon.

It is clearly the kingdom here described. It was noted for cruelty and thirst for blood.

“The three ribs in the mouth of this bear evidently symbolize the three great powers conquered by the Greco Persian kingdom, viz: Babylon, Lydia and Egypt.” See Rollins Ancient History. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther I, 1, verse 6, “ After this I beheld and lo, another like a leopard; which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it.”

There can be no doubt or dispute, with respect to this being Grecia; four wings denoting the rapidity of its conquest under Alexander; the four heads; its division into four parts after Alexander died and his posterity were murdered.

Verse 7--“ After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns.’

Verse 8 --“ I considered the horns, and behold, there came up among them another little horn, before whom

three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Verses 9, 10—"I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him; and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

We have here a most vivid description of scenes connected with the Judgment. If not, it cannot be found in the Scriptures of truth.

Verse 11—"I beheld, then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain and his body destroyed and given to the burning flame."

Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time but their subjects survived and were transferred to the succeeding governments but the very body (subjects) of this fourth kingdom is destroyed and given to the burning flame. This is the final destiny of the Roman kingdom.

Verse 12 "As concerning the rest of the beasts they had their dominion taken away: yet their lives were prolonged for a season and time."

Babylon, Media and Persia, and Grecia, successively lost the dominion, but the lives of the respective nations were prolonged, being merged into the succeeding governments."

Verses 13, 14—"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven.

and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which will not pass away, and his kingdom that which shall not be destroyed.

Thus we see the kingdom of God is not set up till the Judgment; hence no room for a temporal millenium before the kingdoms of this world are destroyed.

Verses 15 18—"I Daniel was grieved in my spirit in the midst of my body, and the visions of my heart troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall rise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

Mark well the fate of the fourth beast—Rome. He is utterly destroyed. And the saints of the Most High take the kingdom, and possess it, not a thousand years only, but *forever, ever, forever and ever.*

Verses 19-25—"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful whose teeth were of iron and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn (popery) made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came

days, clothed in sackcloth."

The reason why they were clothed in sackcloth is, because Popery would not allow the Bible to be read by the people.

Thus the cruel little horn, or popery, continued from A. D. 538 to 1798, to slay the innocent child of God—just 1260 years. How kind Jehovah to his people in giving those periods to cheer them in their troubles and guide in the way!

The Papacy lost their power to kill since 1798, and will only have one hour more—or fifteen days in which to display their venom—just before the coming of Christ.— See Rev. XVII, 12, 13, 17

The character of Daniel's little horn. First, it speaks great words against the Most High; and second, it makes war with and wears out the saints. The same character is elsewhere described.

See Rev. XIII, 6,7. "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and overcome them."

Daniel says - *He prevailed against them.*

Now see 2 Thes., II, 3,4.—"That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Daniel's "little horn," Paul's "man of sin," and John's "blasphemous beast" are clearly identical.

A clear exposition—truthful, accurate account—could not be given of the nature—presumptive, arrogant power, the Papacy assuming to itself—than is given here by the

that the saints possessed the kingdom. Thus he said, the fourth beast shall be diverse from all kingdoms upon earth, and shall devour the whole earth, and shall tread it down, and brake it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand (that is the saints) until a time and times and the dividing of time." Or 1260 years.

This is the time Popery ruled with unmitigated cruelty over the saints of the Most High—1260 years. This period of triumph for Popery is given three ways; and five times in Scripture.

The one we gave in chap XII, 7, "That it shall be for a time, times and a half."

Again, Rev. XII, 14, "And to the woman (or church of Christ) were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished (or fed by the truth) for a time and times and half a time," or 1260 years.

Same chap., 6th verse, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days," or 1260 years.

Chap. XIII, 5—Popery. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months," or 1260 years.

See Rev. XI, 3—"And I will give power unto my two witnesses (the Old and the New Testaments), and they shall prophecy a thousand, two hundred and threescore

Prophet Daniel, Paul, and John the Revelator.

What can we think of a worm of the dust styling himself Lord God the Pope! Remember, this Papacy was to think, to cause times and laws to be changed.

It is a well-known fact that one of the Popes changed the Christian era four years ahead, and took away the second commandment, that God wrote with His own fingers—changed the blessed Seventh day—Sabbath—into the first day of the week, and changed Adult Baptism into Infant Sprinkling, and profess to pardon and forgive sins before they are committed.

I have now, my kind reader, brought you down two prophetic chains, in the second and seventh of Daniel, and, I think, in each case, show I that Christ's kingdom and coming are at the door.

There is another period in Daniel, chap. XII, but I pass on to the 24th chapter of Matthew, to show the signs that Christ said were to precede his second coming in glory."

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

We are told that there should be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.—Luke XXI, 26.

We are also taught by the oracles of God to believe that there will be so clear a demonstration of the immediate coming and kingdom of Christ, that we can know his coming is at hand just as we know that summer is nigh when the trees begin to put forth leaves. Luke XXI, 30, Mark XIII, 28, Matt. XXIV, 32.

We are not only taught to believe that we can know it, but we are as positively commanded to know it as we are to believe that Jesus is the Son of God. Matt. XXIV, 33. Mark XIII, 29. Luke XXI, 28.

And why should not this be a commandment, since the evidence of his second coming is given in the same way in which the evidence of His being the Son of God is received? And since one of God's holy prophets has declared eventful history. During the five years which Adrian that the wise SHALL UNDERSTAND, is it not as much to the glory of God that his people understand as to believe in his son, for not only the word of his prophet, but that of his son (Matt. V, 18) also, must fail if we do not understand?

As the promise of the remission of sins is only to those who believe Jesus to be the Son of God, so it is only unto "them who look for him" that he has promised to "appear the second time without sin unto salvation." Heb. IX 28. As it is said He has become the author of eternal salvation to those who obey him so it is said there is a crown of righteousness laid up for all those who "LOVE HIS APPEARING."

It is frequently and sneeringly remarked, by both the so-called saint and sinner, that we can know nothing about the time, and they say this with as much confidence and assured "safety," I Thes V, 3, as if our not knowing the time satisfied them that Christ can never come.

It is true "none of the wicked shall understand," but it is equally true THE WISE SHALL UNDERSTAND." Dan. XII, 10. It is true our Lord said to His disciples, "It is not for you to know," for at that time the vision of Daniel was "closed up and sealed" but it is equally true that He promised, saying: "Ye shall receive power after that the Holy Spirit is come upon you," (Acts I, 8), for at the time of the end the "wise shall understand."

It is true "that the day of the Lord so cometh as a thief in the night," but it is equally true that "ye brethren are not in darkness that that day should overtake you as a thief, (1 Thess V, 3-4). for his coming as a thief is only on the condition that we do not watch Rev. III 3. It is true that while the book of Daniel was 'closed up and sealed,' our Lord could say unto his disciples, "of that day and hour knoweth no man" but it is equally true that he did positively command them to know after the signal signs shall have appeared. Matt. XXIV, 33. Then at the crushing of Popery, in 1798, the seals were taken off the book of Daniel, for the wise to UNDERSTAND

It is nowhere said in the Bible that we are to know nothing as to the time of 'Christ's coming,' but in the expression, "As ye see the day approaching," Heb X, 25 we are taught that we are to know.

In Matt XXIV, 3, we are told that after our Saviour had been speaking of the ruin of the temple, his disciples inquired of him saying: "Tell us when shall these things be and what shall be the signs of thy coming, and of the end of the world?"

To understand this chapter the reader must observe that it is an unbroken chain of history, commencing at the time from which the Apostles proposed the questions, and continuing to the second coming of Christ "in the clouds of heaven, with great power and glory."

This most sublime history gives its own dates as it passes on through coming time.

Verses 4 to 20 reach from the time these words were delivered, in A. D. 30, to the commencement of the war at Jerusalem, or the year A. D 65; and from verse 21 to 28, we have the history from the commencement of this war at Jerusalem, to the year 1780.

The whole history is given in a few words

—it was to be a time of 'great tribulation,' and those who have read the record know it to be true. Modern historians cover the same time with about the same number of words; they call it the "Dark Age." From verse 24. the history is continued from 1780 to Christ's second coming, "in the clouds of heaven." We are now brought to consider whether the signs have yet appeared, which we shall do briefly.

The first question asked by the apostles was :

"When shall these things be?" That is, when shall Jerusalem be destroyed?

First—When the "gospel" shall have been "preached in all the world." (verse 14).

Second—"When ye see Jerusalem compassed with armies." (Luke XXI, 20)

"And what shall be the sign of thy coming and of the end of the world?"

First—"The sun shall be darkened."

Second—"The moon shall not give her light."

Third—"The stars shall fall."

And now as the Christians knew that the destruction of Jerusalem was at hand when the designated signs appeared, so we are taught to know that the second coming of Christ is at hand when the signs, as here given, shall appear. Then ought we not to keep a watch, that these signs may not pass unobserved, and Christ, coming suddenly, find us asleep? (Mark XIII. 36).

Let us, therefore, take heed, for our not knowing the time is never given as an excuse for indulging in idle repose, but is always urged as a reason why we should watch. (Matt. XXIV, 42).

We will now inquire whether the sun has yet been darkened; and as the exact date at which it was to be darkened is also given, it will be necessary first to find the

date before we can learn whether this sign has appeared. According to our Saviour, it was to happen immediately after the "tribulation of those days" (Papal tribulation or the 1260 years). Matt. XXIV, 29, and by reference to verse 21 we learn that the tribulation here spoken of commenced with the war at Jerusalem, and by its commencing with the Jews we learn that it is a tribulation which was to befall them, so that it only remains now to find the particular time at which this tribulation ended, to ascertain the date of the darkening of the sun. To do this, we must trace the history of the Jews from that time until we find the end of the tribulation.

We now approach a crisis in their history which is truly painful to contemplate—that over which our Saviour wept: "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." "Behold, your house is left unto you desolate. For I say unto you ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. XXIII, 37-39.

In view of the dark cloud of horror which hung over the city, he admonished his little flock to flee to the mountains (Luke XXI, 21), "for," says he, "there shall be great distress in the land, and wrath upon this people (the Jews). And they shall fall by the edge of the sword, and they shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke XXI, 23-24)—"For these be the days of vengeance, that all things which are written may be fulfilled." (Luk XX, 22).

Fleetwood, in his "History of the Jews," thus speaks of their "tribulation:"

"When Titus accomplished the destruction of Jerusalem, the political existence of the Jewish nation was annihilated. We now see the temple smouldering in ruins, and the high priesthood buried under its rubbish. Those who did not perish during that war were made captives, and were dispersed to the four winds of heaven. And now to give a narrative of the Jews, we must follow them, despised, persecuted and forsaken as they were, into almost every part of the world, and collect from the histories of the nations the broken and scattered details of their eventful history. During the five years which Adrian spent in avenging the Romans we are informed that five hundred and eighty thousand Jews were butchered. Now indeed they were nearly exterminated. They seemed to have reached the very extremes of degradation, suffering, and wretchedness."

"This" says Edward Robinson, "was the final war and catastrophe of the Jewish nation. It was a catastrophe far more terrible than that of the destruction of Jerusalem, though the latter, in consequence of the vivid description of it by Josephus, has come to be usually considered as the last act in this great tragedy. Such, however, it was not."

This proves that the time of trouble, such as never should be again, is not to be restricted to the narrow limits of the war at Jerusalem. (Matt. XXIV, 21.)

Tertullian, during the reign of Severus, thus describes them :

"Dispersed and vagabond, exiled from their native soil and air, they wandered over the face of the earth, without a king, either human or divine; and even as strangers they are not permitted with their footsteps to salute their native land."

Fleetwood says :—' For many centuries the Jews beheld

in the Church of Rome their worst, and most cruel tormentors. The Greek general, Belisarius, put to death every Jew, male and female, that he could find. During the reign of his master, Justinian, many Jews were murdered, and their property confiscated.

“It is truly sickening to think of the misery the Jews suffered from the crusaders. Men were seen murdering their own children to keep them from falling into the hands of their enemies. Women would bind their children to their own bodies, and plunge into a watery grave, to escape a more cruel end. This dreadful carnage spread to all the cities on the Maine and Danube. The blood of the Jews marked the footsteps of the Crusaders wherever they went.

“On the 14th of February, A. D. 1198, the Jews were in their synagogue at Paris. Suddenly they were surrounded by the troops. Their property was confiscated. They, their wives and children, destitute of clothes, provisions, or means of travel, were all compelled to depart the kingdom.”

In the twelfth century persecution raged in England.

“When Richard went off to the Crusade the people rose and murdered multitudes of Jews. The intention was to murder every one in the kingdom. About fifteen hundred of them retired to York, and tried to defend themselves but were overpowered. They first offered to ransom their lives with money, but there was no mercy in the relentless mob. They then deliberately killed their wives and children, and retiring to the palace they fired it, and thus became their own executioners, as their brethren at Bither had done, under the persecution of Adrian more than one thousand years before.

“During the year in which Spain was enriched with the discovery and possession of a new world, A. D. 1492, the

Inquisition was committing the most dreadful outrages on the Jews. The number of Jewish inhabitants in Spain at this time is estimated at eight hundred thousand. They were driven from Spain, and scattered in every direction. Many perished on the ocean. Multitudes perished with famine. 'Happy,' says a Jewish writer, 'would they have been if grass had been plentiful.' Multitudes, also, were eaten by the wild beasts in Africa."

Compare the suffering with what they were threatened, for violation of the law of God. See Deuteron. XXVIII, 15, 46.

On one occasion, in Lisbon, the murderers came into the streets, with crucifixes in their hands, exclaiming, "Revenge! Revenge! Down with the heretics! Root them out! Exterminate them!" It is said they even offered as a reward to every one that would kill a Jew that his soul should remain but one hundred days in purgatory.

From 1663 to 1666 the murder of the Jews in Persia became general.

Up to the commencement of the 18th century the world scarcely afforded them a refuge. For seventeen hundred years every man's hand seemed against them. A general gloom overspread their affairs, with only here and there a gleam of light that served, not to guide their footsteps, but to bewilder them in the way. In the beginning of the eighteenth century the condition of the Jews began to improve.

"During the reign of Queen Anne, the Jews began to be viewed as HUMAN BEINGS in England, and an Act was passed to facilitate conversions from Judaism. In A. D. 1753 a bill was passed, in the time of George II, for the naturalization of the Jews.'

We have now traced the sons of Abraham through the

appointed time of their tribulation. And as a dark and doleful night giving place to the morning light, we see this once despised and suffering people now considered as human beings, and elevated to the highest honor in Great Britain. Look at Disraeli, Premier of England!

In the year 1780, the Imperial avant-courier of the Revolution, Joseph II, ascended the throne. Among the first measures of this restless and universal reformer was a measure for the amelioration of the condition of the Jews. He published his edict of toleration, by which he opened to the Jews the schools and the universities of the empire, and gave them the privilege of taking degrees as doctors in philosophy, medicine and civil law.

Reader, we have followed the sons of Abraham from the destruction of Jerusalem, in A. D. 70, till we find them since the year 1780 in perfect equality with mankind.—The allotted time of trouble with the rest of the saints of God—1260 years—is ended, since 1798.

Since then we are in the "time of the end," when "many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

We shall now draw your attention to what Christ said in Matt. XXIV, 29:

"Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Let us now inquire whether the sun was darkened, and learn a lesson of wisdom therefrom. The sun was darken-

ed in a supernatural manner, the 19th of May, 1780. It was not an eclipse of the sun, for the moon was nearly at the full; it was not owing to a thickness of the atmosphere, for the stars were seen. The darkness began about 9 A.M., and continued through the day. Such was the darkness, however, that work was suspended in the field and shop: beasts and fowls retired to rest, and houses were illuminated at dinner-time * * * The sun was supernaturally darkened from morning till night, having the same appearance as when totally eclipsed.

"We have no evidence," says the objector, "that this was a universal darkness, shrouding the whole globe in the blackness of night; and, even if it had been, we have seen other dark days."

In answer to this, we ask, who said this was to be a universal darkness, or that it was to be the only dark day that the world should ever witness?

Shall we first imagine what ought to be, and then resolve that if the prophecy does not accord with our supposition we will not credit it?

Who has given us authority to prescribe for God what he ought to do? Surely it is enough for us to behold, with wonder and reverence, his word literally fulfilled? It is the precise date at which the sun was to be darkened that proves this to be the one our Saviour meant. Had the sun been darkened twenty years earlier, it could not have answered, for the tribulation had not then reached its end. Neither would it verify his prediction were it to become to-day as black as the darkest night, for the tribulation has long since ended, and he declares that it was to be immediately after the tribulation.

From the above premises, it is impossible to reconcile the three evangelists, except by placing the darkening of the sun in 1780. According to Luke, the Jews were to

“fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—Luke XXI, 24.

Now, there is nothing in Luke which forbids placing the darkening of the sun at the end of the time of the Gentiles. The parallel passage in Mark, however, shows that it cannot be as low as the time of the Gentiles, but must be looked for within “those days after the tribulation.”—Mark XIII, 24. The only limit to which we are restricted by Mark is, that it must be found between these two points—that is, between the end of the tribulation and the end of the times of the Gentiles; but according to Matthew we can look for it nowhere else but “immediately after the tribulation of these days.” (Matt. XXIV, 29). Were it not for the expression in Matthew and Mark, the tribulation of “those days SHALL BE SHORTENED”—that is, shorter than the time of the Gentiles—, we could evade the precise time to which Matthew confines us by making the expression, “tribulation,” cover the whole of Luke’s “times of the Gentiles.”

But Mark draws us back to some period *within those days*. and as soon as we are within those limits, Matthew restricts us to the period *immediately “after the tribulation of those days.”* Therefore, the only possible way to avoid placing the darkening of the sun at the year 1780, is to show that the tribulation of the Jews and Christians has not yet ended. When the present condition of the Jews is compared with their past, we are compelled to place the darkening of the sun when it did take place, in the year A. D. 1780.

It is an acknowledged fact in history that the sun was darkened in that year, to fulfil the words of Christ.

The next sign is, that the “moon shall not give her

light."

"At the time of the dark day, May 19, 1780, there was a full moon, or nearly so (the moon full on the 18th), yet the night was as dark as Egyptian darkness; 'the moon did not give her light.' The darkness of the following evening was probably as gross as has ever been observed since the Almighty gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."—*Litch's Extracts from Rev. Tenny.*

Reader, what could fulfil the words of Christ better than this?

The third sign was, that "the stars shall fall from Heaven."

Having seen this literally fulfilled, November 13, 1833, the writer is not dependent on another for testimony.—Prof. Olmstead, in his work on falling stars, speaks of this phenomenon as follows:—

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

We now ask the reader to consider whether this be not a fulfilment of our Saviour's prediction? If it is not, in what way can it ever be fulfilled? Are we to expect the great planets to fall? The stars were to fall to the earth "as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind" (Rev. VI, 13), which those planets being larger than our world, could not do, for more than

one could not strike the earth. Surely, that could be no sign to us of the immediate coming of Christ, for no one would be left alive to know by this sign that his coming was "near, even at the very doors."

After our Saviour has brought us down this far, He says, "Now learn a parable of the fig-tree; when his branch is as yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, *know that it (He) is near, even at the doors—Verily I say unto you, This generation shall not pass till all these things be fulfilled.*"

Those three prominent signs—the darkening of the sun, and moon, and falling of the stars—are all that will be had in probation.

The next sign, when given, is, the Christian nations of the earth to have a universal war, that is what is called "powers of the heavens shall be shaken." This is the "midnight cry."—Matt. XXV, 6.

Matt. XXIV, 33—"Verily I say unto you, this generation shall not pass, till all these things be fulfilled;" and remember, that His own coming is included. The generation, then, from the darkening of the sun, May 19th, 1783, according to what God has said, would bring us to May 19th, 1900. But bear in mind the Saviour said, the generation would "not pass" before His coming. Hence the event is within the limits between now, December, 1879, and May, 1900, God having reduced the age of a generation to 120 years.

Hear Him, Gen. VI, 3, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Here, then, is where our Saviour has left us, within twenty years, next May, of his own blessed and glorious Second Coming and Kingdom. When the "powers of heaven is shaken,"

there is no mercy for the human family.

But God's people are overwhelmed with His Holy Spirit to prepare them for the "time of trouble, such as never was." At the very time when this takes place the "four angels" of Revelation VII 1 shall let go their hold, and all the nations of the world will war with each other.

Those "four angels" are, England, France Prussia and Russia, and I understand them to be the "powers of the heavens," or the controlling spring of all nations. Hear, therefore, and understand what I shall show you: that when the "powers of heaven shall be shaken" is the sure and true fulfilment of the following scriptures:

"Speak to Zerubbabel (or a stranger at Babylon), governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Haggai II, 21, 22)

This will take place on the 24th day of the ninth month, somewhere about this time of the year. Then will the Seven Last Plagues commence to be poured upon the impenitent of the earth. Just three months and twenty days before the saints are delivered—when the Saviour comes. See Rev. XVI, 1-12.

This is the time the "midnight cry" is sounding—the clank of war through the whole earth, everyone against his neighbor.

"And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people (or, all the children of God) shall be delivered, every one that shall be written in the book."

This is the period that fulfils the following :

"I have smitten you with blasting and mildew ; when your gardens and your vine-yards and your fig-trees and your olive-trees increased, the palmerworm devoured them ; yet have ye not returned unto me saith the Lord. I have sent among you the pestilence after the manner of Egypt ; your young men have I slain with the sword, and have taken away your horses ; and I have made the stink of your camps to come up into your nostrils ; yet have ye not returned unto me saith the Lord. And also I have withholden the rain (grace) from you, when there were yet three months to the harvest," and harvest is the end of the world.— Amos IV,7 -10, VIII, 11-14.

"Behold the days come (three months before Christ's Coming) saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord (this is the time of the foolish virgins), and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

"The harvest is past, the summer is ended, and we are not saved."—Jer. VIII, 20.

"And the foolish said unto the wise, give us of your oil (faith), for our lamps are gone out."—Matt. XXV, 8.

In this three months it is said, "he that is unjust let him be unjust still ; and he that is righteous let him be righteous still ; and he which is filthy let him be filthy still ; and he that is holy let him be holy still."—Rev. XXII, 11.

This shows conclusive evidence that there is no mercy for the sinner during the time the "Seven Last Plagues" are pouring out— or three months before the Second Coming of Christ.

As our Saviour has left us, within twenty years of his Advent, and as all the Prophetic Chronology of the Bible

has failed, we shall endeavor to hunt by the rule of comparison the time of Christ's second coming. Christ hath said, "Search the Scriptures;" try the type and antitype shadow and substance, precept upon precept, line upon line, here a little and there a little, and this is what we shall do. There is no one can deny but the ancient Israel was a type, and the true child of God; now the antitype. Hence we enquire about the type and antitype.

It is evident that the Egyptian plagues was a type, and the seven last plagues, the antitype. So, also, the Pascal Lamb was a type of the Lamb of God. The forty years wandering of the children of Israel was a perfect type of the wandering of the true Israel after they came out of Egypt, or, Babylonian churches, in 1843-4, and to be antityped to the jot and tittle, in 1883-4.

The prophet Micah, through the revelation of God's Holy Spirit, seen the same forty years. "According to the days of thy coming out of the land of Egypt" (this was 40 years) "will I show unto him marvellous things." Chap. VII, 15.

I can testify to the marvellous things that I have seen since 1843-4, while the great proclamation of the coming of Christ has brought to pass. At that time, the churches were deserted, the members flocked to hear the evidence given for the coming of Christ, merchants, tradesmen, farmers and from all crafts men went forth to give the message of Rev. XIV, Matt. XXIV, 45, Luke XIV, 17-25. And when the set time past they went back again to Babylon, and became mockers and scoffers; this is truly marvellous.

Again, this same 40 years in taken notice of, by Eze. IV 5-6, here, this prophet, is told to "lie on thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days, three hundred and ninety

days ; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days ; I have appointed thee each day for a year."

The former period of 390 years is applicable to the Jews only from the finishing of their temple to Christ's first Advent. The forty years, I think, belong to those who are looking for Christ since 1843-4 ; and, I am satisfied, will bring his blessed coming and kingdom in 1883-4. This is my firm belief, and on this my faith rests.

Take notice, also, that between now, 1879, and 1883-4, we shall have fearful times. A mighty famine—a mighty plagues—a mighty hailstorms—a mighty floods—a mighty whirlwinds—a mighty fires—fearful crimes—wickedness on the increase—to be like the days of Noah and Lot ; "the wicked shall do wickedly, and none of the wicked shall understand ; but the wise SHALL UNDERSTAND."—Dan. XII, 10.

The next three years will fulfil the following prophecy : Alas ! for the day ; for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God ? The sea is rotten under their clods, the garners are laid desolate, the barns are broke n down ; for the corn is withered. How do the beasts groan ! the herds of cattle are perplexed because they have no pasture ; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry ; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee ; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.
-Joel I, 15-20.

And now, my kind reader, I have given you what I believe to be the unsophisticated truths of the Bible; my limits would not permit me to enlarge as I might, hence I shall leave you to look over the passages I have furnished for your candid consideration.

God says if we see the sword coming and warn not the wicked, he shall die in his sins, and his blood will be required at the watchman's hands. Remember, therefore, that I warn you of the coming of Christ in 1883-4, and wish you, and want you, to make your peace with God, ere this fearful time will come.

"Thy kingdom come. thy will be done on earth as it is in heaven," till which glorious advent the earth must continue to be the "habitation of cruelty."

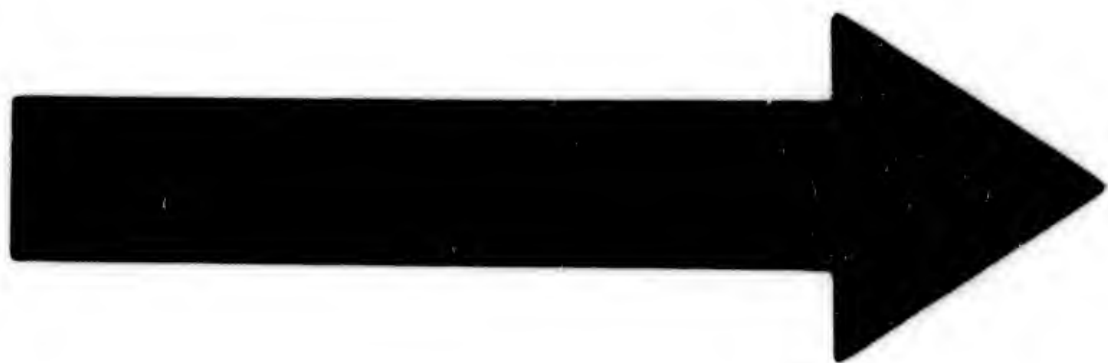
No man of sound mind can pretend that it can be so done by a sinful race, whose very essence is "enmity against God," in a sinful world, which is under the power of Satan the ungodly. Hence, the ungodly and all their works must first be destroyed before that time can arrive, yet our fond dreamers do imagine that they can tame the devil and his angels—priests, preachers, and those that are duped by them—, and release the world from its present bondage and corruption, and reduce the human race to the obedience of the gospel by their missionary exertions and historical evidences.

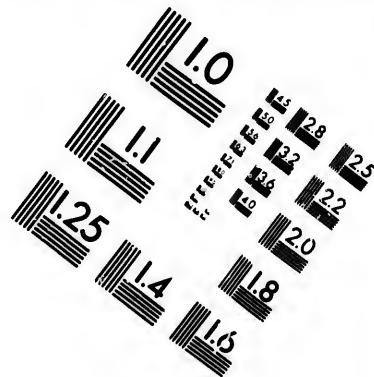
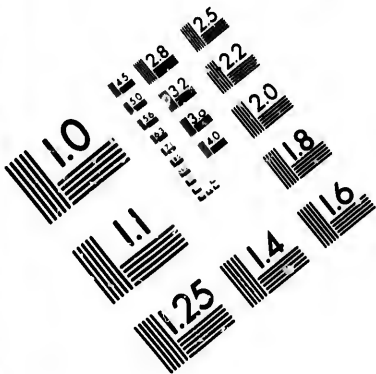
The diversified and atrocious wickedness that is in the world, the vices and crimes—secret and undisguised—, the fraud, hypocrisy, deceit and violence, the strife, contention, hatred and cruelty, the tyranny, oppression, lawlessness and rebellion, the impiety, superstition, atheism and blasphemy, the intemperance, extravagance, drunkenness and debauchery, the covetousness, avarice, extortion and overreaching, the pride arrogancy, unfaithfulness and treachery, the hardships and sufferings of poverty, the ig-

norance and brutality—so much resulting from excessive labor and vicious indulgences—, the miseries of man from the numberless diseases entailed on him by sin, the hard conditions under which he obtains his daily food, the tedious and painful steps by which it is produced and prepared; all these things and many more ought surely to convince any one how blessed and desirable an object the kingdom of God must be, under which these “former things shall not be remembered nor come into mind.”

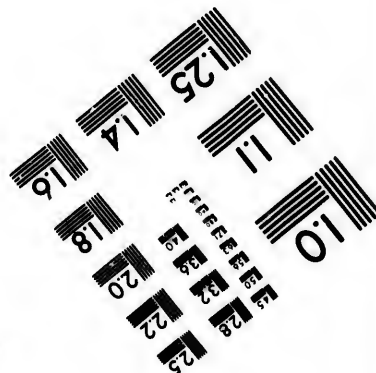
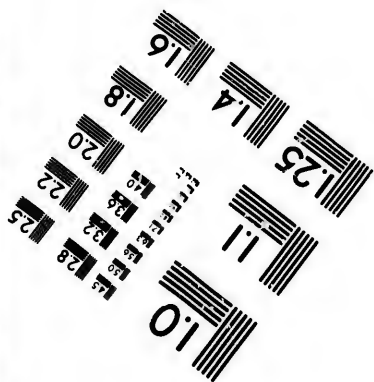
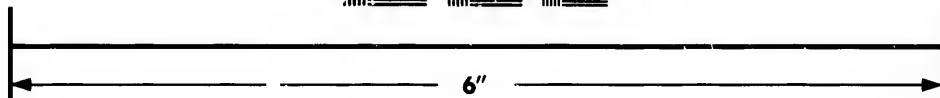
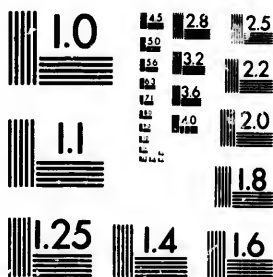
Dear reader, make the best of your time you can—make your peace with God—beware of being deceived— the Beast and his image (Papacy and Protestantism) are yet to work wonders, and deceive all but the Saints.

The last train will soon be here for Glory. The Beast and his Image are sending by express; destination, the Lake of Fire. Farewell.





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A HYMN.

Behold, on flying clouds he comes,
His saints shall bless the day ;
While they that pierced him sadly mourn,
In anguish and dismay.

I am the first and I the last,
Time centers all in me,
The Almighty Lord who was and is,
And ever more shall be.

How happy every child of grace
Who knows his sins forgiven ;
This earth he says is not my home,
With Christ I want to dwell.

A country far from sinners' sight,
Yet oh ! by faith I see ;
The land of rest, the saints' delight,
New earth prepared for me.

O what a blessed hope is ours,
While here we journey on ;
We fully taste the amazing love,
And feel His coming near.

Christ our blessed Lord will come ;
To raise His saints from th' grave ;
His living saints shall change,
And bring them all to home.

JAMES CALEB MCINTOSH.

CLINTOSH.

