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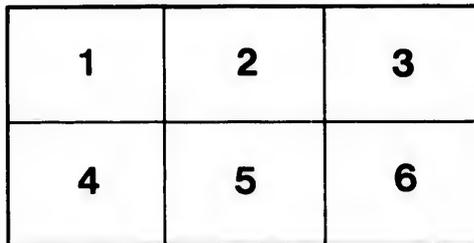
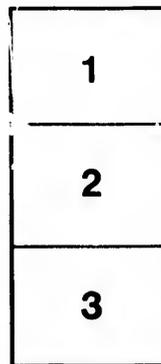
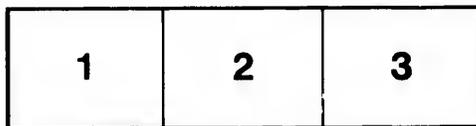
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*From your aff. Cousin
John Loban*

**THE COMING
CHRIST,
AND SECOND
COMING OF CHRIST,**

In The Spring of 1884.

**WRITTEN AND PUBLISHED BY J. C. MCINTOSH,
OF CENTRALIA, ONT., CANADA, 1881.**

**PRINTED BY H. M. COWEN, AT THE "REFLECTOR" CHEAP
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David Marshall
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PREFACE TO THE FOLLOWING WORK.

It is the duty of every writer to introduce to the gaze of the reader, by way of a preface, the subjects under consideration. The following pages will be found very interesting, as well as clear and comprehensive to the intelligent reader.

The first Chapter of the book is a dialogue between two supposed persons which we shall call John and James.—

John asks James questions of every day occurrence; James is supposed to answer those questions of John in the light of scripture veracity.

The second chapter of the book is treating of Astrology or the science of the stars.

The third chapter treats on the prediction of God's prophets and time of the second advent of Christ as the Fifth Universal Monarch, to rule over the House of Jacob forever. And upon His kingdom there shall be no end.

The fourth chapter proves the harmonious fulfilment of the prophetic annunciation of the holy prophets of the blessed Bible.

It is very little, indeed, that my labor for the enlightenment of my fellow-men, will result for the benefit of all, but only the few, those only that obey God from the heart. But those that are benefitted by the perusal of the following pages should give God the glory. I am only a mortal dying creature, like all the rest of mankind, and liable to err if I lean to my own understanding.

This work is the untiring labor of forty years, and, though apparently new, yet in reality is as old as God's word. I am now seventy years of age, right on the verge of the house appointed for all, and wish to work my own salvation with fear and trembling, for in the keeping of God's law there is a great reward.

My desire is to offend none, yet, rather than offend Jehovah let all mankind be offended if they will. I am fearless of such result; I shun not to declare the whole counsel of God. My salary from sectarianism is nix, hence my mouth is not stifled, no, nor never will be. As I look for the second Advent of Christ in 1884, this may be the last time I shall write to my fellow-mortals. Amen. Farewell! Prepare to meet Christ in peace.

JAMES CALEB McINTOSH.

Centralia, County of Huron, }
Ontario, Canada. }

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CHAPTER I.

A DIALOGUE BETWEEN JOHN AND JAMES.

5 This chapter will prove interesting to every lover of
truth, inasmuch as the questions that John asks James
is of the uttermost importance to every reader and lover
of Bible truths. John--When was this world created
72 in its present form? The sun, moon and stars, with
its complicated inhabitants? And by whom?

James—Our Bible history gives us nearly 6,000 years
since the creation of this mundane sphere. The sun, moon
and stars was the work of the first day of creation.—

83 The seas and earth was the work of the second day.
Grass and herbs, also fruit trees, was the work of the
third day. The division of light from darkness, and
and work of the sun, moon and stars was the work of
140 the fourth day. The creation of all manner of fish that
is in the waters, together with every winged fowl of
the air was the work of the fifth day. And every man-
ner of beasts and creeping things upon the earth, also
173 Adam and Eve, was created on sixth day. See Gen 1
chap. And we read that all this wisdom and power
and majesty were performed by God. Gen I, 1.

John—Where, how and when did God and His angels come in being?

James—This question is one of mystery—a secret,—and we read that secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children forever. Deu. 29, 29. The more we try to fathom and find out the beginning of that blessed being and His angels the more our minds get confused. We have sufficient evidence in the sun, moon, stars, changing of the seasons, flowing and ebbing of the tide, together with thousands of other unaccountable phenomenon to prove the existance God. And that He is omnipotent, having all power; omnipresence by His spirit that is everywhere, and to the full extent omniscient, or without limit to His wisdom, knowledge and understanding.

John—What did God do on the seventh day And in what likeness did God create Adam and Eve? And what death did they die the day they ate the forbidden fruit? Did God gave Adam and Eve any law but that they should not eat the forbidden fruit when he placed them in the garden?

James--And on the seventh day God ended His work which he had made; and he rested on the seventh day, and sanctified it:" or set it apart for future holy use. The harmless man and woman, Adam and Eve, must have had a share of its rest with God the first *Sabbath*. Gen. 2, 2, 3. The man and woman Adam and Eve, was made in the image of God's person, but not in the like-

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ness of God's power, glory, wisdom or holiness—as it proved itself by their fall. From the hands of their Creator—as they stood before him—there was nothing to their charge. They were in a similar position to the man whose sins is freely pardoned ; they can sin again or, go in peace and sin no more. In fact, the pardoned sinner, is, exactly on trial like Adam and Eve, when placed in the garden. The prophet Esdrus in his exposition with God, saith in 2nd book chapter fourth, verse thirtieth : ‘ For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time ? and how much shall it yet bring forth until the time of threshing come ? ’ Therefore the only way in which we can understand God—when he saith, that he made Adam and Eve after his own image ; that they were made exactly in the corporal form, image or likeness, of their *Creator*.

With regard to the *death* Adam and Eve died, the day they ate the forbidden fruit, *they did not die* a natural death, which is a cessation of life. At this juncture the happy pair—were all that their heart could wish, as soon, therefore as they violated God's law—they discovered their nakedness and many wants. And shurely the joy and peace—with the presence of Jehovah with them in the garden of Eden, being taken from them; was a lamentable death, through and by the transgression. Gen. 3. 9. Paul says—“ For I was alive without the law once : but when the commandment

came, sin revived, and I died." Rom. VII, 9. Here you will see that the cause of Adam's sin—made it necessary for salvation, for Paul—to die to sin, and live to God—as Adam introduced sin into the world. These two deaths, is, while we are alive in the body, dying to sin—and dying to righteousness : yet, there is dying to the whole man—to every creature on the earth, saint and sinner, yea, all vitals shall become dormant. Ecc. IX, 2-12. Also, there is to be a "second death," at the end of the 1000 years : this is to be inflicted on the wicked only, and is a death of destruction.

Rev. XX. 14. Although it does not appear on record, that God gave Adam and Eve any law, but forbidding them to eat of the "tree of knowledge of good and evil," yet, we must believe that He gave them his moral "Law :" or how could they know right from wrong ?

We find that God had respect unto Abel's offering whereas Cain's offering was not respected. Gen. IV. 4. What God said to Cain—is a positive proof, that the sons of Adam, had full knowledge of God's divine and heavenly Law, from their birth right along. Hear how God addresses himself to Cain, Why art thou wroth ? and why is thy countenance fallen ? If thou doest well shalt thou not be accepted ? and if thou doest not well sin lieth at the door." Remember therefore, that sin is "the transgression of the law. What sin, did Cain do ? he killed his brother Abel ; and hence broke the sixth commandment of the decalogue. The knowledge of the law of God from creation right down—is evident, or how

could the the antedeluvians be guilty of sin if they had no law to break? The thing is clear, yea, as clear as light. Enoch walked with God for God took him. Abimelebb, Noah, Abel, Abraham, Isaac, and Jacob with a host of other good men—goodness and badness consists entirely in the keeping and breaking God's Holy Law.

John.—Where was Cain banished to? And who did he take for a wife?

James.—Cain with a mark of a murderer on, went to the land of Nod east of Eden, "And Cain knew his wife—in that part of the earth. Gen, IV, 15-18. Cain could have none other for a wife, but one of his sisters. There was none other to produce at that time—but Adam and Eve. "And God created man in his own image; male and female, in the singular number; not in the plural—hence Cain could have none other than his own sister. Nor was it sinful for him at this early age—to have his own sister to wife. Abraham the friend of God had his own sister to wife, for at this early age of the world, there was no law against it. Gen. XII, 13.

John.—When did the flood come upon the world Did the inhabitants have warning given them before the flood took them all away? James.—The flood came upon the earth, in 1656 from creation. On account of the wickedness of the inhabitants, all but Noah. "And as the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not

until the flood came, and took them all away ; so shall also the coming of the Son of Man be ." Matt. XXIV 38-39. We will draw a lesson of comparison from this sublime language of the Saviour—in comparing the days of Noe to the day of his coming to the Judgment. If the antideluvians had no warning given them of the flood, neither will the inhabitants of the earth have any warning given them; of the coming of Christ to judgment. But if the people were warned in the days of Noah, it is just and reasonable to conclude without autology, that warning will be given to earth's inhabitants before the second Advent of Christ. Noah was a just and perfect man, yea, righteous before God in that generation. God commanded Noah to build an ark— for to save himself and family from the coming flood ; Noah obeyed God and was saved from the flood. Gen. VI. 9 ; VII. 1.

The Apostle Peter in his second letter, chap. 2, 5., "And spared not the old world, but saved Norh the eighth person, a preacher of righteousness," or right doing ; "bringing in the flood upon the world of the ungodly." The antideluvians, therefore, could not be void of the knowledge of the then coming flood. Noah preaching and building the ark for 120 years ; leads me to conclude, that all had warning of the coming calamity—but not one believed it, but the preacher of righteousness—Noah. Another sign they had of the coming flood, was Enoch.—who had fore-knowledge of the coming flood, at least 969 years, before it came, in naming

his son Methuselah, which meant at his death it shall break forth. As Methuselah was approaching the end of his days, they all could know if they desired knowledge, that the flood would be soon upon them. In like manner has it been ever since the spring of 1844—the coming of Christ to judgment has been, is, and will be preached until he comes—but a very few will believe about the event, like the prototype they must be, so says Christ. God has not changed, but is the same yesterday, to-day and forever. Hear Him. Eze. XXXIII. 11. “Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel.” God could not be justified in the destruction of his enemies, without warning them; this is his righteous dealing with mankind before he brings their destruction. This is the manner he dealt with the antedeluvians, Sodomites, Ninevites, Egyptians and all others—first, gives warning—and when that is not heeded He is justified in their destruction.

John—How many Gods is there? And why is he not here personally to talk to and govern the world of mankind?

James—There be Lords many and Gods many as Paul says, but there is but one living and true God, the God that created the world. We read of Him as being from everlasting to everlasting, no end to His days. Hear the hundred and second Psalm, 24th v., “I said, O my

God, take me not away in the midst of my days, thy years are throughout all generations. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment as, a vesture shalt thou change them, and they shall be changed ; but thou art the same and thy years shall have no end. And about any other god of almighty power we shall advance you his holy word what that says, 'Unto thee it was showed that thou mightest know that the Lord he is God, there is none else beside Him.' "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath ; there is none else." Deu IV, 35-39. "See now that I, even I, am He, and there is no God with me. I kill and I make alive, I wound and I heal, neither is there any that can deliver out of my hand." Deu. XXXII, 39. "I am the Lord, and there is none else, there is no God beside me, that thou may know from the rising of the sun, and from the west that there is none beside me. I am the Lord and there is none else." Isa., 45-5,6. "I, even I, am the Lord, and beside me there is no saviour. Yea, before the day was I am he, and there is none that can deliver out of my hand ; I will work and who shall hinder." Isa. 43-11. Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else." Isa. 45-22 "Fear ye not, neither be afraid ; have not I told thee from that time, and have declared it, ye are even my witnessés ; is

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there a God beside me? Yea, there is no God; I know not any." Isa. 44,8. We shall take it therefore as settled, as God cannot lie, that there is none other God but Jehovah, and Him alone, the creator of the heavens and of the earth, and of every visible and invisible things and without limit to His power or days. Sin, and sin only, was and is the cause that God left the earth. He conversed with Adam and Eve, Cain and Abel, Enoch and Noah, Isaac and Jacob, Moses and Aaron; to those he spake face to face as we speak to our fellow-men.— "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."— Gen. 32,30. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Exo. 33, 11. "The Lord talked with you face to face in the mount out of the midst of the fire." "And it came to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by, and I will take away my hand, and thou shalt see my back parts, but my face shall not be seen." Ex. 33, 22-23. Moses had to use a vail on the mountain with the Lord, and when he came down to the people he covered his face, for the children of Israel could not look at him for the glory of his countenance, after being with God forty days and forty nights.

If the sun which God has made is so glorious that we in our corrupted and polluted condition cannot look at him when he shines bright, how can they or can we look at the face of his creator? But when sin is destroyed,

the curse taken off the earth, the new creation spring up, God shall come down from heaven and dwell with His people on the New Earth, and live in the city of the Great King, the New Jerusalem, the metropolis of the Kingdom of God, 12,000 furlongs ; eight furlongs to the mile, leaving this blessed city 15,000 miles, every way. See Rev. 21, 16, Eze. 48, 35. " And the name of the city from that day shall be, The Lord is There. Ezekiel 48, 35.

John—Is Christ then not a God. What is he called by Jehovah, Angels, by the Apostles and Himself? Was he not with God at the creation of the world?

James—This much-abused subject of who Christ is must be thoroughly ventilated. We must not allow neither prejudice or any formed opinion of our own to enter the controversy, but let the word of God determine. The angels are God's messengers. When He sends them it is to make known the mind of God unto the party they are sent to. "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee ; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou

shalt conceive in thy womb, and bring forth a son, and call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore, also, that holy thing that shall be born of thee shall be called the Son of God." St Luke, 1, 28.

Here is a pure and perfect narrative of the beginning of Christ, from the mouth of the angel sent by God to Mary. Let this, therefore, remain a settled fact, that Christ is not God, or yet his own father, but the son of the living God. Christ is owned by God and men to be only the Son of God. "And they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." Matt. 14, 33. "He trusted in God; let him deliver him now if he will have him, for he said, I am the Son of God. Now when the centurion and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."—Matt. 27, 43, 54. "And unclean spirits when they saw him, fell down before him, and cried, saying, "Thou art the Son of God." Mark 3, 11. "Nathaniel answered and saith unto him, Rabbi, thou art the Son of God."

St. John, I, 49. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the son of the living God. St. John, VI, 68.— "And I saw and bare record that this is the Son of God." St. John I, 34. "Jesus heard that they had cast him out, and when he had found him, he said unto him, Dost thou believe on the son of God? He answered and said, Who is he Lord, that I might believe on him. Thou hast both seen him, and it is he that talketh with thee." St. John IX, 35-37.

"And straightway he preached Christ in the synagogue, that He is the Son of God." Acts IX, 29. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which he had promised afore by his prophets in the holy scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. I. 1-4

We had the emphatical statements of men, of the Apostles, Christ himself, and the angel Gabriel that Christ truly was and is the Son of the Living God.

We shall next hear what God says of Christ, or if He owns Him as His Son.

"And Jesus, when He was baptized, went up straightway out of the water, and lo, the heavens were opened unto Him, and He saw the spirit of God descending like a dove, and lighting upon Him. And lo a voice from

heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 2, 16-17.

"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." Matt. 17, 5.

God through Isaiah and David is speaking of things that were not as though they really then existed, while it only existed in will and purpose of God. Isaiah says, "For unto us a child is born (speaking of Christ) and unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful counsellor, the Prince of Peace." Isa. IX, 6.

Reader, I have omitted in the quotation above, the mighty God and everlasting Father. as it brings its own contradiction in the face of it, as Christ is neither God, but God's Son, and has never been said, nor said it himself, that he was the father of any. It undoubtedly is the work of priest-craft, by the gentlemen of the long robes, to give colour to the mixtnre they have made out of their god-head theory. Shun it ; call Christ by no other name but Jesus the Son of the living God.

Hear God speaking through David by the Spirit.

"Ask of me, and I shall give thee the heathen for thy inheritance, and thou shalt break them with a rod of iron; the Lord hath said unto me, thou art my Son, this day have I begotten thee."

Paul says beautifully here, him in Rom. 4, 17,

That God calleth those things which be not as though

they were.

I am fearless when I say it, that any person who shall call Christ by any other name than that of Jesus Christ the Son of God is neither more nor less than anti-Christ.— And as for Christ existing in the personal likeness or form of God. prior to him being born of the Virgin Mary, but only in the will, purpose, and decree of Jehovah, would form the following absurd conclusion, that if Christ did exist previous to his birth by the Virgin, He must have gone through a process of dissolution so as to become sufficiently small to enter the womb of the Virgin Mary, his mother. And as for Christ being God himself, worse than ever would be such absurd conclusion did we believe it. Look at, in the light of reason and truth. If Christ was God the three days and three nights he was in the tomb, the nine months he was carried in the womb of the mother, would leave the world without a God ! Horrible !

John—How many of the children of Jacob or Israel went down to Egypt, How long did they sojourn there, how many left Egypt when they departed from there, How many of them over twenty years of age was good and entered the land of promise besides their leaders ?

James—God changed Jacob's name to that of Israel, as he done to Jacob's grandfather, Abram to that of Abraham. Israel served his uncle Laban seven years for his daughter Rachel. The night of the marriage, when he should have the one he served for, his uncle deceived him, and put him to bed with Leah, his eldest

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daughter. Jacob was not to be beat this way from his choice, Rachel, but served his uncle seven years more, and finally got Rachel also. Those two wives of Jabob got one handmaid each from their father Laban; whose names were Zilpah and Billah. With Leah, whom Jacob did not love so much as Rachel, he had six sons, Reuben, Simeon, Levi, Judah, Issachar, and Zebulum. With Leah's handmaid he had two sons, Gad and Asher. Jacob's favorite wife, Rachel, had two sons—Joseph and Benjamin. And Rachel's handmaid, Billah, had two sons with Jacob, Dan and Naphtali.—Therefore, with these four women Jacob had twelve sons, from which sprung the twelve tribes of the children of Israel. See Gen. XXX chapter.

The sons of Israel increased at the time of their departure into Egypt to seventy souls. Exo. I, 5. The time the children of Israel sojourned in Egypt was four hundred and thirty years. See Exo. XII, 41. Gal. 3, 16-17. And when God delivered the children of Israel from Egypt through the hand of Moses, when they left there, they numbered 600,000. Of this vast multitude there was but two whose hearts was right in the sight of God, and entered the land of promise—Caleb and Joshua. Deu. I, 36,37,38.

John—How many was saved from creation to the end of the 70 weeks of Daniel IX, 24, and how can people know when they are acceptable in the sight of God, and know are they right? Does this knowledge arise because people attend church and believe they are con-

verted ?

James—The number that was sealed for God from the inhabitants of the earth from creation to the end of Daniel's 70 weeks was 144,000 souls. See Rev. VII, 8, 4. XIV, 1.

This appears to be quite a number of people sealed for God and Glory, yet, when we think of the vast number of people who lived over this period of four thousand and forty years, it will sink into insignificance when we fathom the many millions that was born and died. The only ground of our acceptance before God is, that we do, without deviation one way or other, what He commands us. If ye love me keep my commandments. This is love that we keep his commandments. "To fear God and keep His commandments is the whole duty of man." Ecc. XII, 13.

This is the way that God appoints, keep and be saved, break and be destroyed, and this momentum is the dividing line between saints and sinners. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. IV, 4. "And Enoch walked with God, and he was not, for God took him." Gen. IV, 24.

"These are the generations of Noah : Noah was a just man and perfect in his generations and Noah walked with God." Gen. VI, 9. "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that

which he hath spoken of him." Gen. XVIII, 19. "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Gen. XXVI, 5.

In searching from Genesis to the last chapter in Revelation, fourteenth verse, where it says, "Blessed are they that do His commandments for they only shall have a right to the tree of life, and may enter in through the gates into the city. And reader, do keep God's holy law, as you would not fancy to be an associate with the class outside the city. Hear their character: "For without are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. XXII 15.

Hence, the only rule of knowledge we have of being right before God, and in his favor is, that we do whatever he commands us. With regard to be converted into a system of faith, and join that body of people where you thought your sins were pardoned and felt a great burden was relieved from your mind, this was a glorious release. But in this we must not rest contented, though lying, swearing, drunkenness, evil-speaking, blasphemy, back-biting, extortion and the like was given up by us, we have and must know if this is sufficient for our salvation. Therefore we shall appeal to the only standard of truth, where our appeal shall not be in vain. The young man that came to Christ for to know what he had to do to enter into life was told to keep the commandments." St. Luke XVIII, 20.

“While he yet talked to the people, behold his mother and his brethren stood without desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him that told him, Who is my mother and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother.” This is the golden rule, follow it if you wish to be saved. Matt. XII, 46-50.

“By this we know that we love the children of God, when we love God and keep His commandments.” First John V, 2. “Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son.” “Little children let no man deceive you, he that committeth sin is of the devil.” First John 3, 7-8. “He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” 1st John 2, 4. “Wherefore the law is holy, and the commandment holy, just and good.” Rom. VII, 12. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.— The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” Psalm XIX, 7-8.

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John—How is it said that Christ is equal with the Father, How is it said by Christ that when they saw him they saw the Father, and how is it that Christ said that him and the Father was one ?

James—Christ, certainly, is equal with the Father in purity, holiness and godliness, but not in foreknowledge and yower. Let us hear what Christ says of himself.—

“I can of mine own self do nothing ; as I hear I judge, and my judgment is just, because I seek not mine own will but the will of the Father which hath sent me.” St. John V, 30, 31, 32. “ Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do ; for what things soever he doeth, these also doeth the Son likewise. St. John V, 19-20.

Christ, in speaking to his disciples about the day and hour of his second coming to the judgment, said he did not then know the day and hour he would come, none but God only. Matt. 24, 36. This, therefore, settles the question of equality between the Father and his Son.— And when Christ said that when they saw him they saw the Father, it is this, Christ was as like his Father as any two persons could or can be. Hear Paul, in Heb. I, 3. “Who being the brightness of his glory and the express image (or likeness) of God’s person, and upholding all things by the word of his power.”

If we justly say, as we often do, that that boy or child

is the true image of his father, more so with regard to God and his Son. For Christ could mean only, that in seeing him, being so much like his Father in figure, form, countenance, size and symmetry, this is seeing the Father. And, as for Christ and God being one, they are so in nature, goodness, purity, truth and holiness, but not in person, for each of them hath their own glorious person. A man and his wife are said to be one. It was so intended by Jehovah in the beginning, but, unfortunately two-thirds of them is as far apart as the poles.—

Paul settles this oneness in a clear light. Hear him :—
 “ But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Let all, therefore, leave it just so, that there are four—the woman, the man, Christ and God.

But if you will have it that the woman and her husband is only one person, Christ and God only one person, your mind is left in a wilderness of perfect oblivion and no truth in it.

John—Are there not three persons in the Godhead—Father, Son, and Holy Ghost? What is each of their offices? What part doth each perform, the Father, Son, and Holy Ghost?

James—The office of the Father, is creation, providence, upholder of all things; forgiveness, justice, mercy and equity. And sees finally that all will get their due—whether free pardon or final destruction. The office of the Son is, that of a mediator between God

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and the penitent sinner. When a sinner returns from his sinful ways, repents, reforms, and walks in newness of life—spiritual life. Then Christ's office is called in question. He pleads his spilt blood on Calvary before God., and God through Christ pardons the repentant sinner, and is commanded to go in peace and sin no more, The next part of Christ's office is an endless priesthood, for God says in Heb. VII, 17, "Thou art a priest for ever after the order of Melchisedec—Another part of Christ's office is that he is to judge all the living on the earth at his second coming, with his 10,000 saints. Christ with his 10,000 saints, in a perfect literal form, will go over all the earth, from kingdom to kingdom, from city to city, to execute God's judgments upon every wicked person. When he is in Rome, he is not in Spain, and when in Spain he is not in Turkey, but he shall visit all places the 1,000 years he is to reign. The last enemy he shall destroy is the second death, brought on us by Adam's transgression in the garden of Eden. See 1st Cor. XV, 26, 27, 28.—The righteous shall be changed from mortality to immortality; the saints raised from their sleep in the graves, and this at the beginning of the thousand years, or when God's loud trump shall sound.

All the wicked dead shall be resurrected at the end of the 1,000 years, and God alone shall deal with them, Christ having given up the kingdom to God at this juncture, and God shall be all in all. See God's decree upon the impenitent, Rev. XX, 14, 15. "And death

and hell were cast into the lake of fire. This is the second death."

"Behold it is come and it is done, saith the Lord God; this is the day whereof I have spoken. The fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him (or the wicked) throughout all my mountains, said the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. And thou, Son of Man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth, and ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Eze. 38, 20; 22, 17-18.

This, you may perceive, is the final end of all the wicked. Then comes in, in the sublime language of St.

John the Revelator, in chap. V, 13.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”—The office of the Holy Ghost is to “reprove the world of sin, of righteousness, of a judgment to come.” St. John, XVI, 8,9,10.

This spirit is also called the Comforter. “And I will pray the Father, and he shall give you another Comforter that he may abide with you for ever. Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.” St. John, XIV, 16,17.

This invisible spirit of God has been seen twice, first in shape of a dove resting upon Christ when he was baptized. And on the Apostles, on the day of Pentecost. Matt. 3, 16, Acts 2, 2.

This spirit is a Comforter to the child of God, to cheer them in all their trials, troubles, sorrows, afflictions, persecutions, privations, sickness, or any other thing that befalls them in this life. This Spirit is a Guide to God's people in their pilgrimage.

You have often seen a blind person led from door to door by some of their kind friends, to keep them from all danger. This, therefore, is the office of God's blessed spirit in the guidance of the penitent converted sinner.

But when this soul dies, this Holy Spirit returns to God who gave it. And the only spirit that God ever gave or that returns to God. "John sayeth, believe not every spirit, but try the spirits whether they are of God."

Right spirit, good spirit, a quickening spirit, spirit of holiness, spirit of life, spirit of power, spirit of liberty, spirit of unity, spirit of adoption, spirit of Christ, spirit of counsel, faithful spirit, spirit of God, spirit of grace, spirit of judgment, spirit of knowledge, love, meekness, mercy, goodness, wisdom and truth. The above appellation given to God's Holy Spirit, is the different workings and operation of this heavenly, holy and ever blessed spirit of God and Christ.

In contrast to the spirit of God we shall show the spirit of man, inherited from Adam by every soul that ever lived. It is easy to discern between God's spirit and the spirit that came in lineage to us from Adam. — Though with different appellations.

This spirit of man is called the spirit of anti-Christ, spirit of divination, dumb spirit, spirit of error, foul spirit, spirit of jealousy, lying spirit, perverse spirit, unclean spirit, spirit of whoredoms, spirit of witchcraft and divination. This spirit of man is that which "worketh in the children of disobedience." Eph. 2, 2.

John—How then was man created and left by God at the beginning? Did he have spirit, soul and body, and was any part of man immortal, and does a soul or spirit, as is said, return to God, when the man dies?

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James—Man, as he came from the hands of his creator, was innocent and harmless—nothing against him.— He was put on probation. He could stand steadfast to the end of his days, or he could break God's law, which he did, and brought condemnation on us all. Paul informs us in 1st Thes. V 23, That man is composed of spirit, soul and body, and this must be the parts of his creation. And man, as he came from the hands of his creator God, in every sense of the word was mortal. We shall presently hear what the divine word saith on this theme of mortal or immortality.

“Let no mortal man prevail against thee.” 2nd Chron. XIV, 11. “Shall mortal man be more just than God? Job IV, 17. “Let not sin, therefore reign in your mortal body.” Rom. IV, 12. “But if the spirit of him that raised up Jesus from the dead dwell in you it shall also quicken your mortal bodies by his spirit that dwelleth in you.” Rom. VIII, 11. “For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.” 2nd Cor. IV, 11.

Immortality is an attribute and to be sought after.— The same as we are, commanded by Christ, with reference to the Kingdom of God. He saith, pray, “thy kingdom come.” But when God's kingdom will come this part of the prayer will cease. It would be a solemn mockery for any one to pray for that which he had enjoyed or possessed. Paul saith in Rom. 2, 7, “To them who by patient continuance in well doing seek for glory

and honor and immortality, sternal life." This shows that man has no immortality or he would not be requested to seek for it. And Paul again tells us when immortality is received by the child of God. Hear him.

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

God is the giver of immortality. It is a gift that He is to bestow upon all that obey Him and walk with Him as Enoch did, and God took, for He was found faithful. There is no one, that possesses at present in this life, immortality. God and Christ, His Son, only is the possessors of immortality. 1st Tim. VI, 15, 16.

"Which in His times He shall show who is the blessed and only Potentate, the King of Kings and Lord of Lords, Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting. Amen."

John—Is it not thought by a host of our Christian professors of this day that the breath of life gave immortality to Adam? Does the whole man, therefore, sleep in death?

James—If we would admit the breath of life to bring immortality to the possessor, then we would be forced

to admit a little too much, for the same breath gave vitality to fish, fowl, and beasts of every species upon the Earth. "I said in mine heart concerning the estate of the sons of men, that God might manifest them that they might see that they themselves are beasts. For that which befalleth beast, even one thing befalleth them, as the one dieth so dieth the other, yea, they all have one breath, so that man hath no pre-eminence (that is, in the way of breath) above a beast, for all is vanity. All go unto one place, all are of the dust, and all turn to dust again." Ecc. 3, 19, 20.

The wise man, Solomon, asks a question and saith, "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth." —As much as to say, we cannot tell. But it is beyond doubt that the blessed spirit of glory that God gives to the converted, penitent sinner; when he dies, the spirit returns to God who gave it. But all other vitals of vitality in the mortal dust, shall return to oblivion until the trump of God shall wake him up in the morning of the resurrection for Eternal Life, or in the evening of the 1000 to eternal destruction. And indeed this truth is the only thing that gives prominence to a resurrection. And the very reason that we hear so very little said about the resurrection is, that all believe to a few that the soul go to heaven or hell at death, hence, what need of a resurrection?

And the more we think of this anti-Christian, heathenish, nonsensical, deluded, and diabolical metaphysics

of man's constraction, the more the mind is bewildered, the intellect benumbed, the brain darkened, and hence are left without any ex-egesis. Say what we will about God could we for one moment think that God, whom we all own to be just, and free from any unjust designs, should regale a part of man and punish a part of another man? The thing is preposterous. The whole man—spirit, soul and body—shall be rewarded or punished as the case may be, at the same time. Everyone knows that the body is the main agent in either the service of God, or that which we say, the devil.

And to allow this active agent to lay dormant for thousands of years, while the soul is either happy or miserable, is most visionary, and the name is a real hallucination. The dead, the whole man, saint and sinner, is asleep. God told Moses, "Thou shalt sleep with thy fathers." Job says, "for now shall I sleep in the dust." David says, "lighten my eyes lest I sleep the sleep of death. Daniel says, "many that sleep in the dust of the earth shall awake." Christ says, "the maid is not dead but sleepeth." Again saith, "our friend Lazarus sleepeth."

What more do we need? What words can express the truth clearer to our minds? In what way could God show his justice in a brighter manner than that the whole man shall be rewarded or punished at the same time? The angel tells Daniel that he "shall rest and stand in his lot at the end of the days." Dan. XII, 13. "So man lieth down, and riseth not, till the heavens be

no more they shall not awake nor be raised out of their sleep. Job XIV, 10-15. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body yet in my flesh shall I see God." Job XIX, 23-27. David, in speaking about Christ, saith, "For thou wilt not leave my soul in hell." Psalm XVI, 10. "As for me, I will behold thy face in righteousness. I shall be satisfied. when I awake with thy likeness."—Ps. XVII, 15.

"None of them can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is precious and it ceaseth for ever. Ps. 49, 7-20. "Behold all souls are mine, as the soul of the Father, so also the soul of the Son is mine; the soul that sinneth it shall die." Eze. XVIII, 20.

With all this array of testimony on the side of truth, yet there are thousands of professors, with their dupes, who will battle for the soul going to heaven or hell at death. Indeed, take what sect you have a mind—for they are all alike—Papist or Protestant, all that is left with any of them is the name. As Paul told Timothy what they would be in the last days, their ears turned from the truth to that of fables, a form of Godliness only but no reality. They all eat every pollution, what God forbids his people to do. They eat crows and many other carnivorous fowl, eels, cat-fish, dog-fish, sturgeon, and many other fish lacking scales, which God forbids to be eaten by his people, as being unclean. As for the

dirty, filthy and nasty hog, their soul is married to it, with all its uncleanness. See Deu. XIV.

John—Does it defile a person if they eat any of these fish, fowls and beasts that is said by God to be unclean ? Does Christ not say it is not that that entereth in at the mouth which defileth the person ?

James—The truth, take which way you like, brings peace to the soul that take delight to obey it. Those whose peace flows like a river cannot be none other, but them that keep God's blessed law. Health is happiness, wealth is happiness, prosperity in business is happiness, but all this happiness is very transitory. Therefore, the only one that we can truly call happy is those that fear God and keep his holy and heavenly commandments, without twisting or turning them to suit a prevailing custom among neighborhood acquaintances. This happiness is the durable and endless treasure. God, the Creator of everything visible and invisible, had a perfect right to say to man this beast is clean and this unclean ; this fowl is clean and that unclean ; this fish you may eat, that you may not. See Deu. XIV.

It is unreasonable, unjust, unacceptable, and hence inconsistent to dream or think, that Christ was born to clean the hog. His message, blessed be God, was of a higher and nobler nature—to die for the sin of Adam, and open up a living way for us to escape from the second death. It is in the highest degree blasphemous to think, let alone to express, that Christ came to cleanse what God pronounced unclean. And again to say that

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what enters in at the mouth does not defile a man. To say the least of it, it surely justifies the drunkard, for he puts in at the mouth what will debar him from the kingdom of God, and the durable felicity of the world to come.

John—Is it a fact that there is a personal devil beside the children of men? Is it so that we all can know who the devil is—can we know his beginning, existence and ending?

James—The beginning, existence, and end of the devil is entirely within the vision of our comprehension.—The devil hath a great many appellations given him in holy writ, such as Satan, Serpent, Lucifer, Dragon, Devil, etc. The appellation Devil is given in scripture forty-eight times, Devils twenty-six times, Devilish once, Serpent thirty-two times, Serpents thirteen times, Satan thirty-nine times, Dragon twenty times. And the word Dragon in Hebrew, Thanim or Thannin, signifies a large fish, a sea-dragon, etc. The word Satan, Sathan or Sathanus in Hebrew, signifies an adversary, an enemy, an accuser, etc. And the word Serpent in Greek, Ophis; in Hebrew, Nachash, craft, wisdom, subtilty, etc. The word Devil Abaddon in Hebrew, and Apollyon in Greek, signifies destroyer, adversary, deceiver, sinner, murderer, tormentor, and the god of this world, etc. The word devil carries its own disgust in the mind of all. I shall be forced to give this heinous something a name, to have a foundation for my superstructure.—And I conclude that this horrible—feared by all—could

not be named better than wicked; contrary thoughts put into wicked actions, contrary to the will of God and Christ. For there is no other personality but that which man possesses, with a heart full of wicked thoughts, ready to be put in action.

“And the serpent said unto the woman ye shall not surely die.”—Gen. 3rd, 4. This is the first lie we have account of, that told by the serpent. We are forced to the conclusion that the serpent in its first construction stood erect and did converse with the woman, Eve, from the punishment that God inflicted upon him, that ever after he should go on his belly, and dust should be his food.—I fear not to say that the lie the serpent told was the beginning of the devil. The lies, swearing, drunkenness, murder, extortion, fraud and deception are the continuance of the devil, and his destruction in the lake of fire and brimstone at the end of the 1000, his end. Amen.

John—Who was it that spoiled, plundered and tormented Job?

James—You can see that Job was a true servant of God in all his ways, and hence despised and hated by the wicked around him. God being satisfied with Job's integrity allowed the servants of the serpent to deal with Job, only save his life, which He would not trust in their hands. “And the Lord said unto Satan (an adversary) behold all that he hath is in thy power, only upon himself put not forth thine hand,” etc.

We shall presently see what the devil of devils will do

to Job, as they have him in their hands, and who he or they are.

“And there came a messenger unto Job, and said, the oxen were plowing, and the asses feeding beside them.” Now comes the devil, “And the Sabeans fell upon them and took them away, yea, they have slain the servants with the edge of the sword, and I only am escaped to tell thee.” Who were the devils in this instance but simply the Sabeans? People actuated with evil motives, thieves and murderers. The world are full of such men at the present time. “While he was yet speaking there came also another, and said, the Chaldeans made out three bands and fell upon the camels, and have carried them away, yea, and have slain the servants with the edge of the sword, and I only am escaped to tell thee.”

Can any person fail to discover who the devils were in this instance? Fail they cannot, without a chronic, superstitious blindness. There is nothing but the just laws of our country at the present time that prevents multitudes out of every nation to steal and murder similar to both Chaldeans and Sabeans. Therefore let us hear Job's own opinion of the devil; he had a hard trial of his character, and I shall abide by his decision. See Job XVI, 6, 13.

“He teareth me in his wrath who hateth me, he gnasheth upon me with his teeth, mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth, they have smitten me upon the cheek re-

pronehfully, they have gathered themselves against me. Who has done all this wickedness to the godly man Job? Hear the next verse,

"God hath delivered me to the ungodly, and turned me over into the hands of the wicked" This is the devil, the only devil—and similar ones there is in the world, or we need to fear. Bad, bad, very bad, and worse as we near the end.

John—Who is this red dragon spoken of in Rev. XII, 3-15 ?

James—It is concealed among all critics and Bible expositors that the Red Dragon of Rev. XII represents Pagan Rome, As the Pagan system of profession has been a system of error, the devil could not have a better representative to show him in its true character. The Pagans adopted the worship of idols in all their temples in which they had reared on pedestals seven images, corresponding with the seven days of the week. They worshipped the image of the Sun on the first day of the week, which they named the Sunne-day, hence is derived the word Sunday. They worshipped the moon on the second day of the week, called by them Moon's day, and hence by us Monday. The next idol they worshipped they named Tuisco. This was on the third day of the week, and hence the name Tuesday. On the fourth day of the week they worshipped the idol Woden or Odin, and from this idol sprung the word Wednesday. On the fifth day of the week they worshipped the idol Thor and from him came the word Thursday. They worship-

ped the idol Frigee on the sixth day of the week, which they named Friga's day, and since by us Friday. The last of their idols for the week was the idol Satur, this they worshipped on the seventh day of the week, and from this idol came the word Saturday.

From God came the name of the days of the week in this manner—first, second, third, fourth, fifth, sixth and seventh. From the Pagan heathen came the name Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

John—What woman fled into the wilderness. What does time, times, and half a time mean?

James—Time is given us in various ways. A moment is time, a minute is time, an hour is time, a revolution of the sun in twenty-four hours is time, a week is time, a month is time, and one year is time, but that brought to our notice by John is, without doubt, one year of 360 days, times twice as much as the other, or 720 days, or two times; half a time or half a year, 180 days; in all 1260 days. "The woman" or Church of Christ, that fled into the wilderness, obscure or hiding places the people of God, that fled from the great persecution of Popery, during the reign of terror by that church, from the time that Justinian the Greek Emperor of Constantinople, when he gave the civil power into the hands of the Pope, over the kingdoms of Ostrogoth, Vandals and Heruli, in 538. We therefore trace this persecution of Popery from 538 until we find that noble, liberal Papist Bonaparte, dethroning the Pope, in 1798, just 1260

years from the time the Church of Christ came under the unmerciful whip of Popery.

Oh, the kindness of Jehovah in giving His people the cheerful hope of their final deliverance from the dreadful beast of Daniel and John.

The same period is given by Daniel and St. John, in the following places and manner:

“And they (Church of Christ), shall be given into his hand (Popery), until a time and times, and the dividing of time.” Daniel VII, 25. “For a time, times, and half.” Daniel XII, 7. “Where she (the church) is nourished for a time, and times, and half a time, from the face of the serpent,” Popery. Rev. XII, 14. “That they should feed her there a thousand two hundred and threescore days.” Rev. XII, 6. “And I will give power unto my two witnesses (the old and new testament), and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.” Rev. XI, 3.

“And there was given unto him (Popery) a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months.” In all the different ways in which this 1260 years is spoken of, it is all the same, all commenced in 538 A.D., and ended in 1798.

We are ever since 1798 in that period of time called the time of the end.

John—As you have attempted to show that Paganism and Papacy are a branch of the devil, but who tempted our Saviour?

James—To follow and ascertain Christ's temptation, we must remember that he was born with a heart that could be tempted, and hence was tempted in every form and manner that we are tempted, yet without sin. This is, by inheritance, our fortune, or rather, misfortune, from our first parents. Christ's lineage from Mary is traced back to Adam.

In 2nd Esdras, IV, 30, we read, "For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up until this time, and how much shall it yet bring forth, until the time of threshing (or harvest) come. Eve was tempted by the lie of the serpent, Adam was tempted by the craftiness and cunning of Eve, yet, were they both steadfast like Christ—they could shout and sing, yet without sin. Adam and Eve, innocently, from their Creator's hands, could not be less able to resist any amount of serpents, lying intrigue, craftiness of the wicked, endeavoring to make the convert newly-converted, devils like themselves. This is the issue—yea, this is the battle between Christians and devils.

John—Was Christ tempted like as we are? And how are we tempted to transgress God's law?

James—The scripture of truth informs us how Christ was tempted. Hear it: "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without sin." Heb. IV, 15.

And now we shall show how we are tempted, whether

by an unknown mystery, or simply a heart unyielding to God. Christ endured his temptations, and did not sin, in yielding to the wicked promptings of the heart, so can we. "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when He is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man (now hear Him), but every man is tempted, when he is drawn away of his own lust, and enticed."

Therefore all this temptation the world over, proceedeth neither from God or a cloven-footed devil, but from an evil heart of unbelief, in departing from the living God. Hence, we can clearly see how the blessed Saviour was tempted: he was possessed of a heart of flesh like ourselves; he had every inducement that this wicked world could present—tried, harassed, perplexed and tempted as we are, yet without sin. He did not yield, but said "get thee behind me, Satan!"

And so with us, we may be tempted to swear, lie, steal, rob, commit adultery, covet, blasphemy, extortion, fraud, violence, and abuse our fellow-men, either with the hand or tongue; but in all this we can say, as Christ said, "Get thee behind me, Satan." Resist the devil (or evil thought) and he shall flee from you. "There was a certain woman named Mary Magdalene, out of whom Christ expelled seven devils." Suppose we take the present theory of the devil, and say there were seven wild ani-

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ma's or cloven-footed devils cast out of Mary Magdalene, would it not grind hard to get any sense from such conclusions? But let us apply it after this manner, and say that there were seven evil actings of the heart in her, and I think this was all her faults—seven—whether lies, pride, backbiting, covetousness, extortion, lust, swearing, etc.

Whether the list of sins here mentioned are the correct ones against Mary Magdalene or not, the number, seven, is all right. It is transparent that there was nothing jumped out of the woman, but the grace of God subduing and controlling the evil propensities of her heart and nature. God will give every person victory that will submit themselves to his laws. His grace is all sufficient. Then we can truly say and shout, "that neither death, nor life nor angels, nor principalities, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This is the victory—God's grace in the soul—evil passions of the heart subdued, crushed, and conquered.—And from day to day, as the evil thoughts come in our hearts, we say, Get thee behind me, Satan. From the heart comes every evil thought, before put into action. The thought from the heart is conveyed to the brain, and from there it is communicated to the eye, ear, tongue, lips, hands and feet, before the deed is done that constitutes the sin. A person cannot help any thought com-

ing to their thoughts ; it is the nursing, indulging, dandling, and making welcome conception, that brings the guilt and condemnation.

We read, the heart is deceitful above all things and desperately wicked. Who can know it ?

“Those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies ; these are the things which defile a man.”

John—Are we to think then there are human devils in Babylon or Churches ?

James—Clearly so, for we read 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 you can perceive is a promiscuous crowd of men and women in the state of nature, without change of heart, come together to the Vanity Fair in Babylon or churches, to attend their shows, lotteries, tea-parties, Christmas trees, socials, etc. It is money these gentry leaders of Babylon want, and they are not scrupulous how the money comes, so as they get it. They give themselves without permission or license from God, but disapprobation, titles such as M. A., B. D., D. D., Rev., etc. This is all done to produce awe, and get the money from the simple-hearted congregation, and they wrap it up. Their

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character is beautifully illustrated by the prophet Isaiah, chap. 56, 10-12.

“His watchmen are blind : they are all ignorant, they are all dumb dogs, they cannot bark (or speak the truth) sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand, they all look to their own way, every one for his gain (quarterage, pew-rent or salary) or gain from his quarter.”

And when they slash hell-fire and brimstone, with abusing the devil some, on their congregations, the money comes out freely, as the plate is handed around. Oh, delusion !

John—Men, then, in their present form, are taken to be devils unconverted, are they ?

James—If people are determined to have worse devils than the ungodly in the state of nature—unconverted, unregenerated, defiled and full of sin—let them hunt. I have taken an observation all my life, yet I have found nothing superhuman, and that is bad enough ; but the evil workings of the heart, to be called the devil. In one word, anything and everything that is contrary to what God and Christ says and requires, is none other than the devil.

Christ told Peter on his way to Jerusalem that he was to be put to death. This was truth ; but Peter said he should not be put to death. This was a lie, and Christ said to Peter, Get thee behind me, Satan. Here you can see the literal Peter was Satan or the Devil. Pe-

ter, at this time, was very much like all our sectarians—zealous, warm-hearted and sympathetic, with great pretensions, but yet unconverted, and hence, so far, a devil. You can see by what follows that he was not converted, but still Satan.

At the examination of Christ before the ungodly Jews some asked Peter if he was not one of Christ's disciples, "And he began to curse and to swear, saying, I know not this man of whom ye speak." Well might Christ call Peter, Satan. When Peter thought of what he had done, "he wept." And the Lord said, Simon, Simon, behold Satan (Peter's heart was now condemning him) hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted (future tense), strengthen thy brethren."

Christ selected twelve men to be his followers; one of this number was, by name, Judas Iscariot. Christ, in questioning his disciples whom they thought he was, was answered, "thou art that Christ the Son of the living God." "Jesus answered them, have I not chosen you twelve, and one of you is a devil." This drives the nail right home; do not seek to alter it. Once more, and I shall bring this part of the dialogue about the devil to a close.

"The heart of fools is in their mouth, but the mouth of the wise is in their heart. When the ungodly curseth Satan he curseth his own soul." Ecc. XXI, 26, 27.

Therefore, the whole matter is left in a nutshell, and

that is, that every man, woman and child unconverted, unsubdued to the will of God and Christ, are the only devil or devils in the universe, and too many at that.

John—How can we discover and find out the false prophets spoken of in the bible, what is the difference between false and true prophets?

James—A false prophet is a preacher that preacheth doctrines in opposition to or contrary to that which is taught in God's word, the bible, or foretells events, not prompted by, or authorized through or by the spirit of God. Every number of the beast, or sectarianism, 666, are all false prophets. All the churches throughout the length and breadth of the earth, the 666 of Babylon's origin, differ only in their creeds, very little in doctrine. They all preach that Christ is God and God is Christ—also, the Holy Ghost is God, all three alike in power, and glory.

And this is no rhetoric, but rhodomontade and scio. lists—audi alteram, partem, hear the other side. And all preach the soul goes to hell or heaven at death, as false as the place they speak of, for the soul that sinneth it shall surely die. Ezek. XVIII, 4-20.

Again, this horde that feeds at the sectarian crib say, that God will keep his enemies in endless woe or torments, writhing, howling, cursing, swearing and gnashing their teeth, without an end to their suffering and misery! If any person would wish to slander and degrade, the character of the Deity, and bring Him to contempt in the eyes of his creatures, man, they could

not take a nearer way to do it. To say that God which is truthfully represented by His own blessed word and the operation of his will, his mercy and providence—slow to wrath but plenteous in goodness and mercy—for few short years in sin, that poor mortal man would be kept by this God of love and mercy in endless misery and torments. The thing is preposterous, impossible, false, and without foundation in the Scripture.

John—What language is used, then, to show the final end of the impenitent? Shall they be restored, or endlessly suffering, or destroyed?

James—There are but three words of ambiguous meaning used by the false prophets to give the least semblance to endless punishment. Following are one of the false prophet's quotations: Rev. XIV, 11, "And the smoke of their torments ascendeth up for ever and ever." The class that are here represented in suffering are the worshippers of the beast, or Popery, and the beast's image, Protestantism. But everyone must know that there are millions of people on the earth who worship neither popery or protestantism, and hence cannot be included—Socialists, Infidels, Deists, Mahomitants, with millions of others that are daily disgusted with both the Roman beast and the two-horned beast—Lutheranism and Calvinism, and of course is not in this forever smoking calamity. Amen. Great is the truth.

Their next quotation is Jude v. 7, "Even Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after

strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Those false prophets consider this eternal fire impenetrable, and hence means endless. We shall test the validity or ground of this exegesis. The ensemble, example or pattern, or, if you please, the true likeness of the suffering of the impenitent in the day of judgment is given in this most graphic language of inspiration. Peter tells us in his second epistle, 2 and 6, "And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly." This, then is a perfect pattern of the impenitent in the great and terrific day of judgment, and is sure to overtake all transgressors of God's blessed law. Jude says "the Sodomites are going after strange flesh." Wonder if it is their souls or spirits!

The Apostle Paul says in Gal V, 19, "Now the works of the flesh are manifest, which are these: adultery, fornication uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies, envyings, murders, drunkenness, revellings, and such like:" the Sodomites of Old. The picture is perfect, pencilled by the Almighty hand of God, and who can disannul?

The Sodomites in their uncontrolled wickedness were, before their destruction, going after strange flesh, at that time—then, in the present tense, but now in the past tense—as there is nothing left of the four large

cities, but ashes--and that must be well bleached out by the Dead Sea. Oh how sublime! God-like—merciful, whose anger burneth not endless, but sleeps; when destruction is final and complete. The next imagery vision, of the false prophets of the unending punishment of the impenitent are recorded in the 60 chapter of Isaiah, and last verse. "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." It is evident clear and logical that worms cannot feast upon flesh where the fire is raging. Therefore the worms must be feasting on the wicked—when dead, and not near the fire, for it is certain and very transparent that fire and worms will not last long together. Fires, are calculated in all their actions to consume, destroy and finish all that is consumable, or can be bu

Before we shall part with this subject of the punishment of the wicked, we shall show as clear as noon-day that they are finally reduced unto ashes, like their prototype—Sodom and Gomorrah of old.

John—Is this all that is bearing on the punishment of the wicked?

James—This is all that every false prophet ever I heard claim for an endless duration of punishment for the impenitent, and their only refuge. Their hypothesis is throw or would throw, the greatest slander upon the all-wise God, to say that a young person just got into the knowledge of sin, and would commit their first

transgression, in that moment was cut down and assigned to endless torments !

Oh, monstrous, heinous incubus, incredible, insidiously inconsistent, and unlike God's plan—that everyone shall be judged according to their deeds done in their bodies. Clean the universe of sin and sinners. Amen.

God, blessed be His name, uses no ambiguous hyperbole, in expressing the final punishment of the impenitent, or uncouth, unconnected, but is always unique, unmasked, transparent, not visionary, but free of rhapsody, when speaking of their last and terrific end.

God, in speaking of the end or punishment of the wicked, uses a figure to show their sure and fast destruction, and compares them to the most combustible element in nature, such as briars, thorns, chaff, tares, fat of lambs, etc., and has inspired the writers of both testaments to write comprehensible words, that cannot be misunderstood by any, unless the mind is perverted by false teaching—that of the false prophets.

John—Does God, then, say in plain language that the wicked finally shall die ?

James—It will not come amiss in this place before we proceed to show the final end of the impenitent, to point out clearly to all that the words, eternal, everlasting, forever and ever, are synonymous, that is to say, what the one means all mean. This fact is conceded and cannot be disputed.

Then we shall see what God's word saith with regard to the word, forever. If men would cease from their

own understanding, and let God's word—pure and simple—decide, there would be no dispute. Let us all read, learn, and inwardly digest, and we shall see the meaning of one of the terms, and that will determine the meaning of the other two.

Exo. XXI, 1-6. "If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl, and he shall serve him for ever." This for ever surely cannot be endless! This forever might be taken for an hour, a day, a month, a year, or say as God left the age of man, 120 years—but never can be construed to mean endless!!! The words that God put into the mouth and heart of all his servants that have left us their holy record, are explicit, plain, specific, definite, clear, conclusive, free from any ambiguity, and hence to be taken in a literal form or manner. The words used to represent the final end of the impenitent, are various, such as destroy, destroyed, destruction, perish, consume, devoured, melt into smoke

into ashes, perdition, etc.

John—Does all those words mean the same thing? that is, do all of them point to the final end of the wicked?

James--All the words expressed above are clear, indicative of a total end of the thing named or expressed. "The wicked shall be turned into hell viz., the grave, and all the nations that forget God." Psalms IX 17. "Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest; this shall the portion of their cup." Psalms XI, 6 "Thine hand shall find out all thine enemies, thy right hand shall find out all those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger (or day of judgment); the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit (or children) shalt thou destroy from the earth and their seed from among the children of men." Psalms XXI. 9-10

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." Psa. 34. 16 "Man that is in honor and understandeth not is like the beast that perish." Psa. 49. 20. "Thou lovest all devouring words. O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living." Psa. 52, 5 "The righteous shall see and fear, and laugh at him for the sin of their mouth and the words of their lips, let them even be taken in their pride, and for cursing and

lying which they speak, consume them in wrath, consume them that they may not be, and let them know that God ruleth in Jacob unto the ends of the earth." 59.12, 13, of Psalms. "O Lord how great are thy works? and thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is, that they shall be destroyed forever (no redemption), but thou, O Lord, art the most high forevermore. For lo! thine enemies will perish, all the workers of iniquity shall be destroyed." Psalms 92, 5-10.

Perish is a verb active, and means destruction—death. "The Lord reigneth, let the earth be glad (this is at his coming), let the multitude of the isles be glad thereof. Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Psalms 97, 1-4.

"He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all the wicked doers from the city of the Lord" or New Jerusalem." Psalms CI, 7. "My meditations of him shall be sweet, I will be glad in the Lord. Let the sinners be consumed out of the earth, and the wicked be no more. Bless thou the Lord, O my soul, praise ye the Lord." Psalms CIV, 34-35. "He will fulfil the desire of them that fear him, he will also hear

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their cry and will save them—the Lord preserveth all them that love him, but all the wicked will God destroy.” Psalms 145, 19-20.

“For the upright shall dwell in the land (or new earth), and the perfect shall remain in it, but the wicked shall be cut off from the earth and the transgressors shall be rooted out of it.” Prov. 2, 21. “The memory of the just is blessed, but the name of the wicked shall rot.” Prov. X, 7. Verse 25—As the whirlwind passeth so is the wicked no more.” “And the light of Israel shall be for a fire, and his holy one for a flame, and it shall burn and devour his thorns and his briars in one day, and shall consume the glory of his forest and of his fruitful field, both soul and body.” Isaiah X 17.

The soul as well as the body has got to go through the process of final consummation : no getting clear, no evasion.

John—Is it not strange that so many learned men should be in such error about the end of the wicked?

James—It is unaccountable, only by, thus saith the Lord. He declares that the blind prophet shall lead their blind congregations, and both is sure to fall into the ditch of sectarian error. But again to our subject. Eze. XVIII, 4, 20. “Behold all souls are mine, as the soul of the father, so also the soul of the son is mine the soul that sinneth it shall die. Matt. 3rd and 12. “Whose fan is in his hand, and he will purge his floor and gather his wheat (or righteous), into the garner, (or kingdom), but he will burn up the chaff (or wicked)

with unquenchable fire." A fire that will not be extinguished while there is any chaff left.

Paul saith.—“ That the Lord Jesus Christ shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.’ There is nothing that can be in existence, yet from the presence of the Lord.

David says.—Whither shall I go from thy spirit ? oh whither shall I flee from thy presence ? There is no hiding place from God’s sight—if alive

Heb. X, 27. “ There remaineth no more sacrifice for sins but a fearful looking for judgment and fiery indignation which shall devour the adversaries,” (or wicked). 2nd Peter 3, 7. “ But the heavens and the earth which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” Perdition means destruction—ruin and death. Job XX. 5-10. “ That the triumphing of the wicked is short, and the joy of hypocrites is but for a moment, though his excellency mount to the heavens, and his head reach to the clouds, yet he shall perish forever, like his own dung, they which have seen him, shall see him no more, and say where is he ? he shall fly away as a dream, and shall not be found, yea he shall be chased away as a vision of the night.” What plainer language could be given to man—than

that which is expressed above—to show their final extinction? Psalms XXXVII. 9, 10, 28, 34, 38, 40.—“For evil doers shall be cut off, but those that wait upon the Lord shall inherit the earth. For yet a little while and the wicked shall not be, thou shalt diligently consider his place, and it shall not be, for the Lord loveth judgment and forsaketh not his saints, they are preserved forever, but the seed of the wicked shall be cut off. Wait on the Lord, and keep his ways, and he shall exalt thee to inherit the land, when the wicked are cut off, thou shalt see it, but the transgressors shall be destroyed together, the end of the wicked shall be cut off. But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs, they shall consume into smoke, they shall consume away.” Can any language be, or could be, more clearer than this, to show the end of the wicked? Rev. XX, 9. “And they went up on the breadth of the earth, and compassed the camp of the saints about, and fire came down from God out of heaven and devoured them.” Hence the reader can fancy how much of the wicked the fire shall preserve.

Verse 14, “And death and hell were cast into the lake of fire, this is the second death.” If death means what it purports, then, this is the silent oblivion of all God’s enemies.

Zech. XIV, 12, “And this shall be the plague where with the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand on their feet, and their eyes shall con-

sume away in their holes, and their tongue shall consume away in their mouths." Here is the eye that coveted, lusted after an unlawful thing, the tongue that cursed and blasphemed the sacred name of God and Christ, now, at last, suffering the extreme agony and torture, writhing and gnashing of teeth in the last throes of death, second death, from which there is neither, hope, light or life.

Oh ! disobedient creature, man and woman, gone forever. Mal. IV, 1-4. "For, behold, the day cometh ; (the great day of judgment), that shall burn as an oven, and all the proud ; yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. But the righteous shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord God of Hosts." If the roots and branches with the ashes, here spoken of, is not sufficient, yea, transparent, to point out the final consummation of all the unconverted, impenitent of the earth, in the day of judgment, then I must say, I know not what is.

Once more. Obadiah, v, 16, "For as ye have drunk on my holy mountain, so shall the heathen (the ungodly) drink continually ; yea, they shall drink and they shall swallow down, and they shall be as though they had not been."

Here is language very conclusive that the wicked in the end, or, after they got their dessert, will be in a sim-

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lar manner or form as if they never existed. Amen.—

I have given the truthful testimony of holy prophets and apostles, which all say, that the wicked shall perish, die, consume, melt away, be destroyed, perish like their own dung, and like the untimely birth of a woman, like the fat of lambs, be made into ashes and be as if they had not been, etc.

Who can doubt the testimony of those truthful inspired men, such as Job, David, Solomon, Obadiah, Zechariah, Malachi, Paul, Peter, John the Divine, and our most blessed Saviour. No sane person can doubt ; no, not one.

John—There is quite a number of preachers that we hear say that the world is to be converted as one man to christianity before the second advent of Christ. Are they false or true ?

James—There is no one but false prophets, and I am sorry to say they are numerous, can preach such doctrine as the conversion of the world before the coming of Christ. For Christ hath said that as it was in the days of Noah and Lot, even thus shall it be when he comes. Wicked it is, and worse yet before the spring of 1884. Christ hath also said that the wheat and tares, or righteous and wicked shall grow together until harvest, and he saith that that is the end of the world. And Paul says that evil men and seducers are to get worse and worse, deceiving and being deceived. And tells Timothy that they shall turn their ears from the truth unto that of fables, having itching ears and

the people likes those false prophets, and take and pay them for teaching smooth and false, dreamy doctrine, such as the conversion of the world, where they can ravish in pleasures and religion too. Such, indeed, is the condition of our world at present, and such it was to be at Christ's second coming,

John—Can we mark any more false preaching among the different preachers?

James—A volume could be written, and a large one at that, that their false teaching might be manifest before the people, but we forbear. A very false portion of their teaching is, they all teach that Sunday is the Sabbath of the Lord our God, and this is notorious obloquy. Jehovah proclaimed, amidst the thunderings on Mount Sinai, the Seventh day is the Sabbath. The Seventh day He rested, after the creation of the world in the beginning.

And says in Exodus XXXI, 16, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. The word perpetual is not like the word forever, limited in every manner, but is without limit or bounds. The Seventh day of every week is God's blessed Sabbath; the heathen Sunday is the Papist and Protestant Sabbath, and this they all profess to keep.—Not one syllable, letter, word, or command from God, Christ's prophets or apostles, ever to keep the first day of the week as Sabbath. The Church of Rome changed the obligations of the Seventh day Sabbath to that of

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the heathen festival Sunday, and the Protestants willingly acquiescent. But from the beginning God appointed the Seventh day as Sabbath, and the Seventh day will be the Sabbath Day in the New Earth, world without end.

Hear the prominent writers of the Catholic church : "Had the church power to change the Sabbath? Certainly, since the spirit of God is her guide the change is inspired by that holy spirit. The uniform, universal and perpetual tradition of all ages and nations attests the antiquity of, and, consequently, the divine assent to this change. Even the bitterest enemies of God's church admit and adopt it." Milner's "End of Controversy," a Catholic work, has the following :

"The first precept in the Bible is that of sanctifying the Seventh day; God blessed the seventh day and sanctified it. Gen. 2, 3. This precept was confirmed by God in the ten commandments, Remember the Sabbath day to keep it holy, for the seventh day is the Sabbath of the Lord thy God. Ex. XX.

On the other hand, Christ declares that he has not come to destroy the law, but to fulfil it. Matt. V 17.

He himself observed the Sabbath, and as his custom was, he went into the synagogue on the Sabbath day.— Luke IV, 16. His disciples likewise observed it, They rested the Sabbath day, according to the commandment. Luke XXIII, 56. .

Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants

of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or Sunday. Now what authority have they for doing this. None whatever except the unwritten word or tradition of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection and the descent of the Holy Ghost upon that day of the week.

The following is from the "Catholic Christian Instructed," by Dr. Challoner: What are the days which the church (not God) commands to be kept holy? The Sundays, which we observe by apostolic tradition, instead of the Sabbath. 2. The feasts of our Lord's Nativity or Christmas Day; his circumcision or New Years Day; the Epiphany or Twelfth Day; Easterday or the day of our Lord's resurrection, with the Monday following; the day of our Lord's Ascension; Whit Sunday or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed sacrament. 3. We keep the days of the Annunciation and Assumption of the blessed Virgin Mary. 4. We observe the feast of All Saints, of St. John Baptist, of the holy Apostles, St. Peter and St. Paul. 5. In this kingdom we keep the feast of St. Patrick, our principal patron."

Permit us here to say that this is all the authority there is for keeping Sunday. It stands on the same platform with "Ash Wednesday," "Holy Thursday," "Good Friday," or "St. Patrick's Day." There is as

much authority in the Bible for devoting a day to that old Irish Catholic Priest, by whom the Catholics affirm, that the toads and snakes were driven from Ireland, as there is for keeping Sunday.

“How prove you that the church hath power to command feasts and holy days ? By the very act of changing the Sabbath Seventh day into Sunday, which Protestants allow of ; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other institutions commanded by the same church. Have you any other way of proving that the church has power to institute festivals. Had she not that power she could not have done that in which all modern religionists agree with her. She could not have substituted the observance of Sunday, the first day of the week for the observance of Saturday the seventh day—a change for which there is no scriptural authority

Here we have the truthful acknowledgment from leading Catholics that they had no authority from the Bible, to change the Sabbath of the Lord, and thus we leave it.

John—Were not those men that set the time for the coming of Christ in 1843-4, false prophets ?

James—To take an unfriendly surface view of those men that set the time for Christ's coming in the spring of 1844 ; we would say that it was false, or they were false prophets. It is conceded that Christ will come some time ; so that part is not false. But, chronological, it proved itself incorrect or false, as the event did not

take place in the spring of 1844.

The writer of this book was one of those persons that predicted the coming of Christ in the spring of 1844, and claim the very message was the work of God, as I shall be able to show to an unprejudiced mind.

In searching the Bible, we discovered in the 26th chapter of Leviticus, that God told the people that unless they would keep his law, he would punish them seven times for their sins. They did not repent nor stop sinning against him, therefore the Lord brought upon them the captains of the host of the King of Assyria, which took Manasseth, and bound him with fetters, and carried him to Babylon-

We made out that those seven times was seven years, of twelve months in the year, and thirty days to the month. Hence we counted like this :

Seven times 12.....	64 months
Then we multiply by 30 days } } or years.. }	30
	2520

See 33, 2nd Chron., and you will see the date in your margin was - - - - -	677
	1843.

It takes all of 1843, all of 677, to make the 2520 years, which brings us to the spring of 1844. This was our reason for predicting Christ's second coming in that

year. We concluded that the chronology of Bishop Ussher, taken by King James' translators was correct. So we took it as we found it in the Bible chronology of King James' translation, and on our part was not false, but on Bishop Ussher's part proved incorrect. The specific guide we had in this reckoning was the time, times, and half time of Daniel VII, 25, XII, 7. Rev. XI, 3. XII, 6, XIII, 5.

In those several portions of scripture you will find "times, times, and half a time," to be equal to forty-two months," and "forty and two months," are equal to 1260 days." We do it like this :

Time, one year, or.....	360 days.
Times, or twice one are 2, or 2 years	180 "

—————
The grand total of those "times..... 1260 days.

This was the period that God's people was in the hands of the Catholic church, and was almost exterminated by that church during the dark age, or

The period of the.....	1260 years.
This period commenced in the year...	538 A. D.

—————
And hence terminated in the year... 1798 A. D.

just as sure as that one and one make two.

In reading history, we find that Justinian, the Greek Emperor of Constantinople, gave civil power to the Pope of Rome, in..... 538 A. D.

1260
—————

We find again, Bonaparte, took the
civil power from the Pope in the
year 1798 A. D.

Just neither more nor less than..... 1260 years.

How blessed and beautiful, God guards every step of the way, to cheer his saints in those trying periods, and point out clearly the end. The ending of the 1260 years, in 1798, commences the period or time, called the time of the end, in Daniel XII, 9. At this time of the end many would run to and fro; whether you take this expression to indicate the searching of the scriptures, or the finding out the many new inventions, I take the former, but it is patent that the latter has made wonderful strides since 1798. Steamboating, telegraphing, railroading and other new and useful inventions have made wonderful strides, as everyone well knows.

We also take the same rule of interpretation in the explanation of Daniel VIII, 13, 14, the 2300 dys or yrs

The chronology of Ussher is... 457

And this, the same as the other periods is 1843 A. D.

It takes all of 1843 and all of 457 to make 2300 days or years, which brought us to the spring of 1844. This is some of the reasons that prompted me, with others, to proclaim the coming of Christ in the spring of 1844. The periods were, as also the chronology in our bibles, so plain that we were induced to sound the blessed proclamation—Behold He cometh; go ye out to meet

him. We had no desire to delude neither the public nor ourselves, and yet the time set passed by, and the scripture confirmed.

John—If you and others that predicted the Lord's Coming in the spring of 1844 were right, how is it that the event did not take place at that time?

James—Simply this; we made neither the scripture or the chronology, but took them both as correct, and hence we gave them to the world as they are, for we believed them fully, without reservation. We could not see a possibility for the time to fail, but since the time passed, numerous passages of the scripture go to show the foreknowledge of God, pointing out the failure, and also provided a remedy. Giving chance to the foolish virgins to develop, the scoffer to scoff, the mocker to mock, the sceptic to scorn, the nominal professor to deride; yea, every one to their own post. All that does not relish or love the appearing of Christ must be made manifest, either in mocking, scoffing, deriding, smiting, or saying, my Lord delayeth His coming, and every vision faileth, or, all things continue as they were. Before the above catalogue could be made to sound like truth there must be a set time given by an opposite party, and that set time must fail, and they then seem to triumph.

There is nothing that can be said to tarry until the time set for the event passes. Then, comes in, fitting, the tarrying of that event. Habbakuk, one of God's holy prophets, tells us in chap. 2nd, 1, 2—“Write the

vision, and make it plain upon tables, that he may run that readeth it." This prophet, unquestionably, had his eye upon the 2300 years of Daniel, chap. VIII, 13, 14 and his command was, to make "it plain upon tables that he may run that readeth it." That which was to be made plain upon tables was to be a hurrying message, and similar to that of Rev. XIV, 6, 10: the angel in John is represented as flying, and giving the solemn message of the hour of God's judgment, has come. Oh! how sublime, how God-like, how plain, how specific; no jar, but a united concord throughout the entire scripture of truth. I, with others of like faith are a proverb in the mouth of those mockers, that have no desire or love for the Lord's coming to reward his people and punish all his enemies.

The prophet Ezekiel seen by the spirit of God how it would be at the tarrying of the vision, as he saith in chap. 12, 21-28—That in the very days of the people who says every vision faileth, the event shall surely come. Paul, in Heb. X, 35, 37, saith, "Cast not away, therefore, your confidence, which hath great recompense of reward."

Confidence in the coming of Christ, because in the way of His judgments we have been waiting for Him.—Now saith Paul, "for ye have need of patience, that after ye have done the will of God (in preaching and pointing to the time of Christ's coming), ye might receive the promise"; or the Earth made New. There is no one that had the coming of Christ at heart but hath

and is doing like myself—searching for every information upon that blessed subject. There will be a few people looking for him and loving his appearing, and such only he is coming to serve.

St. Luke describes in chapter XIV, 16, 25, that at supper time, or the last meal of the day, and in the gospel age, his servants were commanded to give a general unreserved invitation to all to come that all things were now ready. This invitation was given in the city, or public churches of the land, but they desired to be excused, the world was in their heart. They had land to see after, oxen to try—wives to marry, hence, Christ's coming had no place in their heart, they could not come. After the refusal of the opulent and aristocracy of Babylon, in 1843-4, then the command is given to call the poor, maimed, halt and the blind.

The poor are those that cannot pay for a seat in Babylon—in fact, they are not wanted there. Maimed are a class undesired in the rattling silks and satin that crowd the gay aisles of Babylon. Halt are those that are taking an observation of—and watching the conduct of all professors of religion, when they hear those say that all sin daily in thought, in word, and in deed. They can say, without hesitation, that they are as good as any professor of religion, and so they are. When the halt takes hold of the truth they are steadfast; then are the ones that can make sound Christians, and feel as they must not give place to the devil or sin. The blind are those whose knowledge of the scriptures are deficient and

hence not capable, like the child in school, without instruction, to know their duty, and what they must do to be saved.

It is from this described class of individuals, with the highways and hedges, that Christ's servants are able to gather any harvest to the Lord at His coming.

Christ in Matt. XXIV, 45 and onward saith, "who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" This meat spoken of is not butcher's meat, but showing clearly about the tarrying of Christ's coming, and pointing with accuracy to the people how long before he will come.

John—Can any one know to a certainty when Christ will come?

James—Christ saith, that as we know that summer is at hand when we see the trees in the spring put forth their leaves, so likewise ye, when ye shall see all these things, know that it (or Christ) is near, even at the doors. The things we were to see or know is his answer to his disciples about the signs of His coming and end of this age.

The prominent signs that he gave of His coming was the darkening of the sun and moon, and falling of the stars. The sun was supernaturally darkened May 19, 1780. The following night the moon could not be, or show grosser darkness—was it extinguished out of existence. The stars, like a fig-tree shaken by a mighty wind, fell on 13th November, 1833. And Christ said that the gen-

eration that would witness those described signs would not pass away until he would come in the clouds of heaven with great power and glory."

In Gen. VI, 3, God has reduced the age of man to 120 years, and that would bring us to May 1900 A. D.—19 years from now. But Christ said the generation would not pass until he comes. More on time can be seen in chapter third of this book. "Ye, brethren, are not in darkness, so that day come on you unawares. "The wise shall understand." The secret of the Lord is with them that fear Him." "Evil men understand not judgment (or time of the judgment), but those that seek the Lord understand all things." Amen.

May God's blessing follow this dialogue of ours.—
Amen.

CHAPTER II.

ASTROLOGY OR SCIENCE OF THE STARS.—SINGULAR PREDICTIONS.—TROUBLE COMING SUCH AS THE WORLD NEVER SAW—APPEARANCE OF THE STAR OF BETHLEHEM.

It is well understood that the perihelia for the four great planets—Jupiter, Uranus, Neptune and Saturn—will be coincident in 1880. Astrology, to-day, is ridiculed by many so-called scientists. After 1880 Astrology will be taught by many who reject it now. Bacon says “the world opposes what it does not understand. In the case of Astrology this is pre-eminently so. I have no desire to discuss the verity or falsity of Astrology.—I simply state the effects which the approaching perihelia will produce according to Astrological deduction.

The effects which this conjunction will produce are momentous. From '80 to '87 will be one universal carnival of death. No place on this earth will be entirely free from this plague. The Pacific coast will not suffer anything in comparison to other portions. The coincidence of these planets in perihelion will always produce epidemics and destructive diseases. Three of these

planets are malifics, and Jupiter, although a benefic, produces evil through association ; or, technically, by conjunction with the others.

Diseases will appear, the nature of which will baffle the skill of the most eminent physicians. Every drop of water in the earth or above the earth, or on the earth, will be more or less poisonous. The atmosphere will be foul with noisome odors, and there will be but few constitutions able to resist the coming scourge ; therefore, prepare ye that are constitutionally weak and intemperate, and gluttonous, for man's last home, the grave.— From the far east the pestilential storm will sweep and its last struggle end in the far west.

In 542 and 1665 three of the planets, two of which were malifics (Mars and Saturn) were in perihelion, and Jupiter, though a benefic, brought evil by association. Now 542 and 1665 were the worst plague years of which the world has any record. From 542 to 546 it has been estimated that from 75,000,000 to 120,000,000 fell victims to the plague. (Gibbon's History III vol., chap. 14, also Cousin's History Rome, vol. 2, p. 178). In 1720 Mars and Saturn were in perihelion, and in the sign Virgo, and 52,000 inhabitants died in Marseilles, in less than five weeks. In 544, 10,000 died each day in Constantinople. Alexandria, Egypt, lost 50,000, and in 543, 80,000 of her inhabitants died by the plague. But as bad as it was those times they will only approximate the horrors of the next few years, which many of us are doomed to witness. All the weak, consumptive, intem-

perate, gluttonous and destroyed constitutions are sure to die. There shall be no escape, no ranning away from the scourge. Fortunate, indeed, are those whose blood is pure and free from any taint or weakness, for they alone will survive the wreck of the human family. The intemperate and weak join hands and go down to their graves in tens of thousands. Ancient races will be blotted from the face of the earth. Asia will be nearly depopulated, and the islands that border Asia will suffer frightfully from the scourge. The countries that join the north-eastern portions of Asia will first suffer the ravages of the plague. Russia will be the first European nation that will suffer. Unless correct sanitary measures are taken before 1881 it will be devastating large cities on the Atlantic coast of America.

America will lose more than 15 or 20,000,000 of her inhabitants if the sewers of her cities are as imperfect as they are in 1880. The perihelia will bring other afflictions on the inhabitants of this earth, over which mankind can exert no restraining influence. There shall be frequent terrific storms, tidal waves and whirlwinds, which will swamp whole cities; earthquakes that will swallow mountains and towns; and tornadoes that will sweep hundreds of villages from the face of the earth; mountains will tremble, totter and fall into sulphurous chasms; the geography of the earth will be so changed by volcanic action; mountains will toss their heads up through the choicest valleys; valleys will appear where

mountains formerly stood ; skilled mariners will be lost on the ocean owing to the extraordinary variations of the compass ; navigators will grow pale with alarm at the capricious deflecture of the needle ; volcanoes that have been dormant for ages will awaken to belch forth their lava with more violence than when in their pristine vigor ; rainfalls will deluge valleys and mountain streams will enlarge their beds and become torrents ; fires will start spontaneously and devastate whole forests ; great fires will occur in many cities, and some will be totally destroyed ; there will be remarkable displays of electricity frightful to witness ; wild beasts will leave their natural haunts and crowd into populous cities, timid and harmless. Suffocating fumes of sulphur will escape from the earth, to the great dread of many ; an unprecedented number of ships will be shattered in fragments by running on mighty rocks and small islands that are not down on the navigator's chart ; islands will appear and disappear without apparent cause ; the navigator's charts will prove almost a detriment instead of an aid, owing to the sudden changes of ocean currents, temperature surroundings.

The birds of the air, the beasts of the field, and even the fish of the sea, will be diseased ; billions of fish will die and be cast on the sea-shore, to putrify in the sun. No fish nor animal food should be eaten from 1882 to 1887, for the flesh of nearly all the animal kingdom and finny tribes will be diseased, and therefore those who partake of the flesh shall poison their blood and be

taken away shortly after. The poison that enters the system by eating diseased meats is just as deadly as to be inoculated with the plague. Farmers will be so stricken with fear they will cease to till their farms, and gaunt famine will step in to make human misery more wretched; fanaticism will spring up in some places, and bloodshed will result therefrom.

Murderers and robbers will ply their hellish work with impunity; there will be no law nor order; every one will be absorbed with the weighty and mighty task of keeping alive. People will be buried in deep trenches uncoffined. The judges will be stricken from the bench, and the pleader from the bar, and merchant and customer will be seized by the fatal disease while trading.

Death will come slow and lingering in some cases, but in most it will be swift and terrible. In seaport towns thousands will be buried in the bays and harbors, the law to the contrary notwithstanding. In many countries vast districts will be all deserted, and even in Europe some portions will appear so near that condition as to appal the traveller. One may walk for days over hundreds of farms without seeing a living soul. On all the tracts of land that once was stirring and animated with animal life, not a vestige will be seen. The houses once the happy homes of tens of thousands, the deserted farms will show signs of disarrangement or negligence, that plainly tell of the death, or departure of the owners to the populous cities.

Let the traveller pursue his way till he comes to the small villages, many of which will not contain a single living soul. Let him look into the houses ; let him pass through the door that stands ajar, and witness the sickening spectacle of whole families dead. Let him still wander, if he yet have courage, through the country stricken with the black death, and in the dark canons of the mountains, and he will see every culminating point of death—the end of all attacked with the incurable disease.

The country people will flee to the crowded city for aid, but unless they are rich the physicians will give them little if any attention. The poor will die uncared for by tens of thousands, without a ministering hand to soothe their dying agonies. The doctors will be in universal demand, and they shall be extortionate in their charges for their services. Bear in mind no medicine or doctor (but God) can give you any more aid than you can yourself. The disease is fatal : it cannot be cured, but unless the system is too weak or impure copious draughts of warm water and a vegetarian diet will prevent the disease poisoning the blood in the process of digestion. Animal food will poison those who continue the use of it. Fine cotton or sponge dipped into spirits of camphor, and kept in the nostrils, and frequently changed, will prevent the blood being poisoned through the organs of respiration. Many people will think that the total destruction of animal life will occur during this era of plague. After the black plague there will be

two years of fire, which will rage with unabated fury in all parts of the world from 1885 to 1887. These fires will be the means of annihilating every germ of disease. In fact every city or portion of a city in which the plague appears should be burned to the ground. This is the only way to destroy the scourge. Nothing but fire will exterminate the fatal disease.

Those who pass through these terrible years of woe will have greater capacity for the enjoyment of the pleasures of earth. The earth will yield twice as much as formerly. All the animal kingdom will be more prolific and life more prolonged. The average duration of life is said to be 33 years now, after 1886 it will be just twice as long or 66 years. The reason of this remarkable prolongation of life is owing to the healthy electricity or magnetism that will surround this globe.— From 1880 to 1886 the electricity of this earth will be deadly, owing to the malific influence of Saturn and Uranus upon the atmosphere.

During the black death the most wonderful celestial phenomena will be seen. For weeks and weeks the sun will appear as red as blood, and terrible convulsions will appear in that great body. The sun will discharge oceans of flaming hydrogen gases, that will roll in tumultuous billows hundreds of thousands of miles from the centre. The moon's action on tides will be spasmodic and irregular. Tremendous showers of meteors will fall on the earth and remain in an incandescent state for many hours. Dense black clouds will veil the sun for

days, and the moon not shed as bright or steady light as before these dreadful days. The whole heavens and earth will tremble at the awful continuous reports of thunder, lasting often for hours ; blinding flashes of lightning will illuminate the black sky ; people will scream with horror at the fantastic shapes the lightning will assume ; thousands will go insane with fear of the celestial phenomena ; all modes of egress from the cities will be stopped ; trains will be stopped on the prairies, in the mountains and the valleys, and their occupants will die in them of disease and starvation ; steamships and sailing crafts will rot on the ocean with their dead human freight, drifting where the wind and waves may drive them.

Stout will be the hearts that will not despair in these dreadful times. Fanatics will arise and cry out that the hand of God is against mankind, and religious frenzy will be rampant in all large cities ; so-called prophets will incite their followers to deeds of blood and rapine, but they will not long hold sway ; insanity from profession of religious causes will predominate in these times ; the mortality in cities where sewerage is defective will be appalling. Everything that is ate or drank should be boiled before using ; no cooked food or water should be partaken of if allowed to be exposed to the air for even a quarter of an hour. Food must be eaten immediately or as soon after being cooked as possible : every kind of animal food should be eliminated from the table ; even fish and game should not be used ;

milk, butter, eggs, fats and oils (excepting vegetable oils) should be prohibited ; vegetables, grain and fruits as produced in each country should be used. The electric condition of everything on earth will be changed, therefore the products of the soil in our immediate vicinity are the best to keep the human system in a positive state. When the human organism is in a strictly positive condition it is practically impossible to contract disease. All persons in a negative state to their surroundings will be the first to fall victims to the scourge. The flesh eater and the alcoholic imbiber will go hand in hand to the grave, for their blood will become impure and inflamed, and therefore be in a negative state, and necessarily be unable to combat disease.

Bear it in mind no part of the world will be exempt from the ravages of the plague. The frigid homes of the Esquimaux will be invaded, and the demon of death and desolation will be as apparent there in that frozen land as well as in the sun-scorching sands of Africa. It will penetrate alike the jungles of India and the homes of America. The Mongolian race will suffer most, for it is without doubt the most ancient. Races are like empires, they have their rise, decline and fall. China will be depopulated or nearly so, and when the plague breaks out in 1881, in their country hordes of Asiatics will crowd their ships and flee from their country, to spread the loathsome horror in every land they turn to. Every island in the Pacific will be swarming with Mongolians, and they at last will reach the Pacific states, and

then America must suffer a destruction of life without parallel in the annals of her history. I say that the inhabitants of that plague-stricken district will reach there unless more vigilance is used with preventative measures to keep them back.

I am not actuated by any feelings of prejudice against any particular race, but the voice of the hosts of heaven should be hearkened unto, and if by mathematical scheme we can deduct certain facts portentous to the Caucasian race, they should be given in time and followed. In mortality the East India country will be next in order of magnitude to China. Africa next, Europe next, and America next. America more than North America, and California will be the last and least to suffer from the most malignant plague era the world has ever known.

The plague is not only what the perihelia brings us but it is accompanied by war, discord, civil strife, floods, inundations and in seven-tenths of the world, drought, and unless extraordinary provision is made to quell great uprisings, anarchy with all its horrors will reign from 1881 to 1887. In 1887 the "star of Bethlehem" will once more be seen in "Cassiope's Chair," and it will be accompanied by a total eclipse of the sun and moon. This star only makes its appearance every 315 years. It appears and illuminates the heavens, and exceeds in brightness even Jupiter, when in opposition to the sun, and therefore nearest to the earth and brightest. The marvellous brightness of the Star of Bethlehem in 1887

will surpass any of its previous visitations. It will be seen even at noon-day shining with a quick flashing light the entire year, after which it will gradually decrease in brightness and finally disappear, not to return to our heavens till the year 2202, or 322 years from 1887.—This star first attracted the attention of astronomers in 1572.

It was then called a new star. It was not a new star, however, for this was the star that shone four years B. C., and was at the nativity of Christ. It has appeared every 815 years since, and every educated astrologer is certain that it will appear in August, 1887.

The appearance of this star, accompanied as it will be by solar and lunar eclipse, together with the baleful influence that follows the positions that Mars and Saturn will occupy, will cause an universal war and portentuous floods and fearful shipwrecks. North America will be involved in civil strife, and a reign of terror will prevail in the Atlantic States, unless a Napoleon will arise to quell it. There will be a war of classes—fanaticism will be rampant; the rich array themselves against the poor, the poor against the rich, everywhere. All the jails, penitentiaries, asylums, and every place kept for the insane and criminal will be opened, and only judge the result! Oh, what time!!—*Professor A. C. Grimmer.*

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CHAPTER III.

PROPHETIC ANNUNCIATION.

To the candid and intelligent reader. The Coming Scourge, announced by Prof. A. C. Grimmer, the astronomer, is, at least, worthy of a candid consideration. The events said by him to come to pass from this year, 1880, to 1887, is at least extraordinary and terrific. You will perceive that in all he said not one passage on scripture he calls as proof to his assistance. For anything we know of the professor he may be an infidel with regard to the inspiration of the Bible. Be this as it may we have to admit that astronomy is a perfect science. We find that when an eclipse is predicted—the very hour of its occurrence told—so it is. We all believe because we see it verified before our eyes.

Faith is the assurance of things hoped for, the evidence of things not seen, and without faith it is impossible to please God. And unless we are in a position to show forth the incorrectness of the prediction of the Professor, let us calmly consider the responsibility that rests upon us all, and prepare for those mighty events

that is sure to come upon the inhabitants of our world between now and the spring of 1883-4.

Professor Grimmer is not alone with regard to the fearful scenes just before us, but others are sounding the alarm also. But I am satisfied there shall be but a small remnant of the inhabitants of the earth will in any way believe or prepare for the extraordinary and terrific events, but they will come. I would call the reader's attention to one thing, which must be admitted, that this year 1880 has been very unusual with thunder and lightning, floods, fires, hurricanes, whirlwinds and tornadoes. Add to this the increase of high crimes in all parts of the world, and what can you look for?—Surely not the conversion of the world. So say I. “We are approaching one of the most pestilential periods of the earth's history. Since the commencement of the Christian era the perihelia of the four greatest planets of the solar system—Jupiter, Saturn, Uranus and Neptune—have not been coincident, But this is about to occur, and in the language of Dr. Knapp, who has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets, there will soon be lively “times” for the doctors. The theory is that when one or more of the large planets is nearest to the sun the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terrible rains, prolonged droughts, &c., resulting in the destruction of crops and pestilence among human beings and domestic animals. The Dr. has collected

mass of statistical data all going to show that perihelia data have always been marked by unusual mortality, and that sickness and death have invariably corresponded with the planets in perihelion at the same time.

The revolution of Jupiter around the sun is accomplished in a little less than twelve years; of Saturn, in a little less than thirty years; of Uranus in about eighty-four years; and of Neptune in one hundred and sixty-five years.

If it be true, therefore, and who can gainsay it, that the perihelia of these planets occasion atmospheric conditions unfavorable to life, pestilential periods should occur once in a dozen years, and aggravated, and still more wide-spread epidemics at longer intervals. In tracing the history of epidemics for more than two thousand years, Dr. Knapp finds the facts in all cases to validate the theory. Thus in the sixth and again in the sixteenth century, three of these planets were coincident in perihelion, and these were the most pestilential times of the Christian era. "But soon we are to have, for the first time in two thousand years, all four of these planets against us. They will be at their nearest approach to the sun in or soon after 1880, so that for a few years, say from 1880 to 1885, the vitality of every living thing will be put to a severe and trying ordeal — there are some persons now that see in the signs of the times evidences of the great disasters in the immediate future. The excessive heat, shipwrecks, the unexampled cold, bringing consumption in its train, the prevalence

of floods and disasters at sea, the general failure of the crops in numbers of places—in Persia, India, Spain, Germany, Kansas, and other places—the wide-spread chill-fever among human beings, and the equal presence of epizootic among animals, are mentioned among the premonitions of the sure and rapidly approaching perihelia. We do not write to alarm anyone nor to make a sensation. We state the facts which all history attests.

Readers can judge for themselves what importance to attach to the subject. That the conjoint perihelion of all the large planets of the solar system, one of which, Jupiter, is a thousand times larger than the earth, must disturb our atmosphere and temperature very considerably, is probable; that this disturbance must be injurious to health and life is certain; and that these periods have heretofore been pestilential, is a matter of record. How much we shall suffer during the next few years depends very much upon how nearly we live a life in accordance with the laws of life."

The dread calamities will come upon the people when they are wholly unprepared to meet them for their unbelief and non-preparation for them. So was it with the antediluvians—Sodomites, Egyptians, and Jews at the destruction of Jerusalem. Matt. 24, 37, 40,—“But as the days of Noah were so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark—and knew not until the

flood came, and took them all away ; so shall also the coming of the Son of man be." Noah preached to them for 120 years, they could not be ignorant about the flood—but they did not believe the pious announcement—so shall the great and dreadful plagues—famine and destruction of the coming years, fall upon this world and its inhabitants. This perihelia period which commences immediately, or now ; (Jupiter makes his nearest approach to the sun on the 7th of October 1880, and the effects of it are already visible") " A prudent man foreseeth the evil, and hideth himself ; but the simple (foolish) pass on and are punished." Prov. XXII. 3.) I make no profession of astronomy, though I firmly believe in the science—yet, I know nothing of it. But I do believe—and that firmly—in the predictions of God's holy prophets. And I shall endeavor to give the reader the benefit of my research. Little do I expect however that many will believe what I shall give for their instruction and learning, but rather to be slandered and traduced by the mass of the people. I shall set before the reader few of the many signs that were to proceed our Saviour's second advent—which is very near. Matt. XXIV. 11, 12. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Look at the jargon in all the Babylonian churches in the land, Catholics as well as Protestants. " Teaching for doctrine the commandments of men--they have turned away their ears from the truth—to that of fables."

(Micah 3. 11, 12.)

Hear the true statement of the prophet. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money yet will they lean upon the Lord, and say, is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps and the mountain of the house as the high places of the forest," During the years 1881, 1882, and 1883, there shall be fearful sights and scenes, throughout the whole world. Terrific plagues, mighty famine, terrific floods in several places while scorching heat is in other parts of the earth, burning the crops and pastures, and drying up the fountains of water. The thunder and lightning will be unusual, and commit great destruction. Tornados and hailstones will do fearful work. Hurricanes and whirlwinds, will do their awful and destructive work, by sea and by land. Hear what the prophet Jeremiah says, chap. XXIII, 19; 20. "Behold, a whirlwind of the Lord is gone forth in fury even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly."

Read also 1st chap. of Joel, 4th chap. of Amos, and Haggai chap. 2nd. In those portions of scriptures, the matter is made plain, yet, "none of the wicked shall understand, but the wise shall understand." When the

above described scenes and destruction is coming to pass is the following true but mournful scripture to be noticeable, and fulfilled. Hear what Christ says, Luke XXI 25, 26. "And there shall 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, for the powers of the heaven shall be shaken." The signs of the sun and of the moon is their supernatural darkening. in May 19th, 1780, and that is past 100 years ago. The signs in the stars is their falling in November 13th 1833, which the writer had the sublime satisfaction of witnessing. The other portion of Christ's prediction is just in the immediate future, but there is only a scattering few will believe.

Paul says, "and unto them that look for him shall he appear the second time without sin (or 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 can 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 weighed in the balance, they shall be light. Christ's disciples when he informed them that he was going to leave them, were sorrowful and troubled in mind for losing a blessed kind and affectionate Saviour, said, "Let not your hearts 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 spot. See Acts 1, 9-12. Zeci. XIV. 4.

Reader—there are two texts as they stand in our Bibles which scoffers and professors use freely and glibly. 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 1, 8. "But ye shall receive power after that the holy spirit 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, for the Revelator, the Holy Spirit, was not given, but after the Holy Spirit came the thing is made plain to every true child of God, but unto none else. The next text that is in the mouth of every person is,

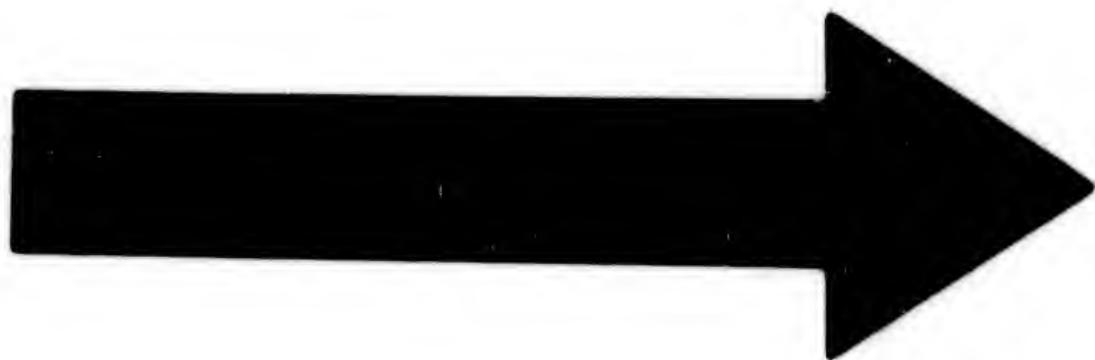
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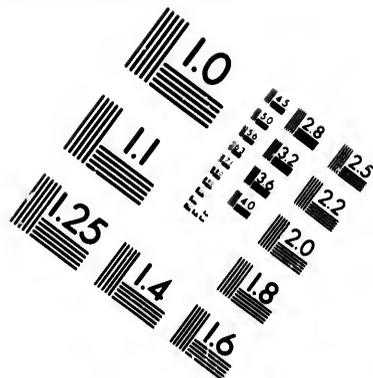
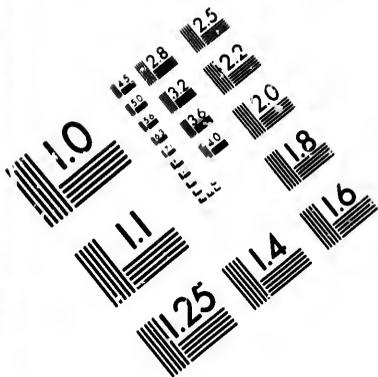
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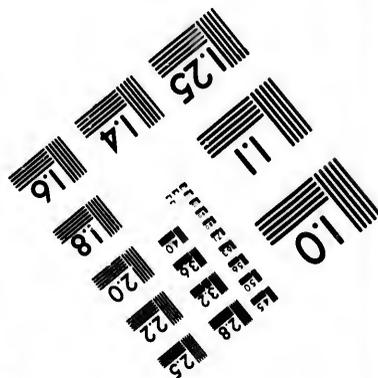
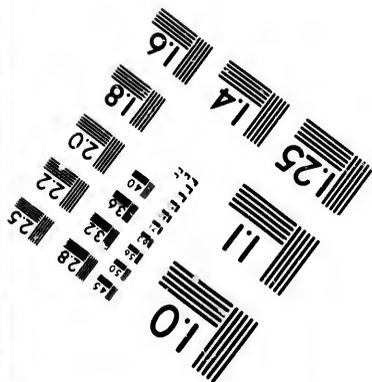
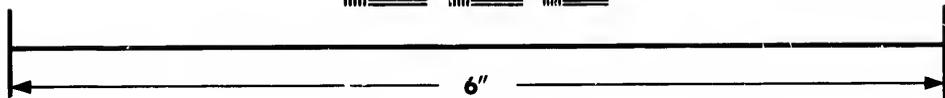
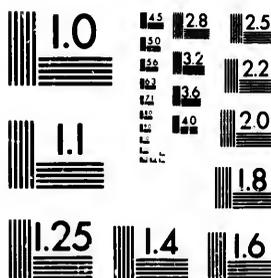
This tickles greatly the unregenerated. The reader can see that Christ speaks in the present tense. He does not say that no person ever should know. Had He done so I would give it up. What benefit would it be to the disciples of Christ 1850 years ago to know the day and hour of His coming, nor yet the next sixteen generations after them, inasmuch as Christ well knew that His coming would not take place in any of them? The generation that is interested, and must be warned, is the one that is on the earth at the time of His coming and kingdom. 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. Is God to deal with us diversely than He has done in former times? No, verily. For since 1840 there is men in all parts of the world, and all are agreed as to time—that Christ's coming is at the very door. And suppose we admit that the day and hour will not be known, that is only twenty-five hours. I for one do not profess to know neither the day or the hour that Christ will come, and think no one else does as yet. If there is any I would like to see them and know their





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evidence.

We must not conclude from this that we are to know nothing of the event whatever, until we find Christ here among us. If we take this view it is false in every respect. For this would make God a changeable being like ourselves, to say that He would warn through Noah, Abraham, Lot, Jonah, Moses and Christ, the antedeluvians, Sodamites, Ninevahites, Egyptians and Jews, before the fall of Jerusalem, and yet leave us in the the dark. Impossible! God is not changed, but is the same yesterday, to-day and forever. 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 find the following plain and truthful texts : "The wise shall understand." Dan. 12, 10. "A wise man's heart discerneth both time and judgment." Ecc. 8, 5. "The secret of the Lord is with them that fear Him, and He will show them (the righteous) His covenant." Psalms 25, 14. "For the froward is abomination to the Lord, but His secret is with the righteous." Prov. 3, 32. "Evil men (or wicked) understand not judgment (or time of the judgment), but they that seek the Lord understand all things." Prov. 28, 5. "The secret things belong unto the Lord our God (or that which is not written), but those things which are revealed belong unto us and to our children for ever." Deu. 26, 29. "Behold the former things are come to

pass and new things (the coming of Christ) do I declare; before they spring forth I tell you of them." Isaiah 42, 9.

This is the proclamation that has been made since 1843, or "meat in due season." "The days of visitation (or the day of judgment) are come, the days of recompense are come (and that is at the resurrection); Israel (or true child of God) shall know it." Hosea 9, 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." 1st Thes. V, 4. "Knowing this, first, that no prophecy of the scripture is of any private interpretation." 2nd Peter I, 20. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works:" I could multiply witnesses from the scripture of truth to show even the skeptic and scoffer that God's people of all countries will know the time of Christ's coming, the day and hour to the contrary notwithstanding.

Reader, 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. Three months and twenty days before the coming of Christ, when He leaves the mediatorial seat at the right hand of God, and puts on the garment for vengeance. The time of Jacob's trouble,

the three unclean spirits like frogs coming out of the mouth of the dragon (Paganism), and out of the mouth of the beast (Papacy), and out of the mouth of the false prophet (Protestantism); the seven last plagues doing their great work, the harvest past, the saved, saved, and the lost, lost forever.

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 2, 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 showed 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 un-

to 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 14, 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.

Reader, here are three special messages in Revelation, Luke, Joel. Joel gives his without any detail, whereas Luke and John give specialty to the same message. When the great proclamation was made in 1843-4 in every city, to promiscuous crowds, they flocked from the churches 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 set passed, Babylon closed their doors, and began to smite their fellow-servants, and saying my Lord delayeth his coming, Matt. 24, 4-8.

When Babylon was closed against us the second angel's message was given, calling the people 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 will they not follow. We conclude from this that all the people of God is out of Babylon, and that there is nothing there now, but, as John says in Rev. 18, 2, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." This, truly, is the sad condition of all our Protestant sects at this moment, when the judge of all the earth—Christ is at the very 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 667, in 1843 See Lev. 26, also Daniel's 2300 years. Chap. 8, 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., and ending them in

1843. Here, where it comes in fitting, time is still going on, but those periods, according to Ussher'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? "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. 24, 45-51, also Matt. 25, 5, also Hab. 2, 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 reprov'd. And the Lord answered me and said, write the vision and make it plain upon tables, that they may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry wait for it, because it will surely come; it will not tarry."

You will perceive that this prophet gives a clear account of the tarrying since 1844. Hear Paul in Heb. X, 35-37. "Cast not away 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, He that 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 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 comparisons between those that were and is engaged in giving the message of the Lord's coming and the farmer that puts his seed in the ground and waits for the return of his labor. The Prophet Isaiah discovered the tarrying of the vision prominent, and says in chap. 26, 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. 8, 16-17-18-20, says, "Bind up the

testimony, seal the laws 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 that I with others occupy that have, are and will preach the second coming of Christ. The thing is plain, and clear like the noonday.

There is one other prominent passage bearing on the disappointment in the Lord's coming in 1843-4, which we shall refer to. It is found in Ezek. 12, 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 (alias, among the sects), saying the days are prolonged, and every vision faileth." This is the scoffer's song, with the nominal professor setting him on. "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 (or among the sects), 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 (or among the sects). 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 (or sects) 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, is and likely to be to the end of time, he could not better describe it. We set the time, it passed, and the howl of professors, skeptics, scoffers, and unbelievers was raised, is raised, and will be raised to the end of time against us.* Nevertheless, God says that in the very generation that uses this proverb the event will take place, yea the Lord will come—the righteous saved and wicked lost.

I would crave the reader's attention to Daniel, Christ and John, and from their words glean all the information needed on the subject. The prophecy of Daniel, his exposition of chapter 2, 31st to the 44th verse, or Nebuchadnezzar's dream. We most solemnly believe that God designed that his word should be understood, and this only by searching the scriptures, comparing one portion with another, and praying for that spirit to guide into truth, which actuated the holy prophets to write, and leave for us their holy production. We do not agree with those who say the prophecies cannot be understood. Revelation is something made known, and hence 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. *And I pronounce this 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. 29, 29, "The secret things belong unto the Lord our God (or those things which is not written), 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 Holy Scriptures, to know what was the mind of the spirit that inspired the prophets to write, and we shall not search in vain. "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 9, 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 over-

shadowed 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." First, Jesus Christ appeared there in his own personal glory. "His countenance shone like the sun and his raiment was white as the light." Second, the glory of the Father was there. It was a "bright cloud," out of the divine glory, out of which came the Father's voice. Third, Moses and Elias appeared, the one as the representative of those saints who shall be raised from the dead at Christ's coming and clothed with immortality; the other, Elias, the representative of those saints that will be changed at the appearing of Christ. Fourth, 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 can insure unto themselves 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 the 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 in the immortal state 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 17, 20-21.

Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them, Matt. 23, 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. 19, 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 17, 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 thing they know about it 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 unto 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. 4, 17, Mark I, 15. But at hand in these passages is from the Greek word *EGGIKE*, 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 ?

Ans.—The Medo-Persian. Why ? Because it was next to come.

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

Ans.—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 query : " Watchman, what of the night ?" In what period of prophecy are we in 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. “ And as the toes of the feet are part of iron and part of clay, so the kingdom shall be partly strong and partly broken.” This is the Roman kingdom. “ And I saw one of his heads as it were wounded to death (this was by Bonaparte in 1798) and his deadly wound was healed, and all the world wondered after the beast.”

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 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 God’s everlasting kingdom be set up. “ And it shall stand forever.”— “ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall

serve and obey him,"

The end is sure to come ; the judgment will set ; mercy will cease ; probation will close ; Christ will return and destroy them that destroy the earth, and this we have the best assurance will be in the spring of 1884.

Reader, do you believe it, and if not, why not ?

People will live to see it. Then why not we ? Do you say that you see no signs of His coming ? The people in the days of Noah saw no signs of the flood, and yet it was right upon them. Matt. 24, 38, 39. So it will be in the last days. "There shall come in the last days scoffers and mockers, walking after their own lusts and saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of." 2nd Peter 3, 3-5.

Reader, be careful that you do not fulfil this identical prophecy yourself. Have you, do you watch for the signs of Christ's coming ? Do you ever think upon this subject, and do you know what the signs are to be ? If they should come to pass before you would you notice and recognize them ? Have you or do you study the Bible upon this point or are you so intent upon other matters that you have given this subject no thought, of if you have thought of it has it been with anxiety and love to ascertain his truth ? God does not force men to see and believe His truth. His promise is only to those that love him, obey him, look for him, pray for him watch for him, and love his appearing, that he is coming

to save. The popular churches are spiritually dead, they can give you no light upon this subject, for they are all in the dark themselves. The blessed coming of Christ is ignored and scoffed at by many of them. It was so at Christ's first appearance. The Scribes and Pharisees, who was the most learned, was stone-blind to the event. It will be just so at Christ's second coming. The great L.D.D's., M.As., and all that take unto themselves such titles will be as blind as a bat to the blessed event. All classes are expecting some great revelation soon to occur, though they know not what it is to be. A wonderful increase of knowledge and activity among men is to mark the last days. Dan 12, 4.

How remarkably and strikingly is this fulfilled. All stand amazed at the unparalled wonders and knowledge that is now-a-days being developed. All talk of it, but only a few that believe and realize that it is a sure sign of the end of time. Amen.

In answer to the question, "What shall be the sign of thy coming, and the end of the world," Matt. 24, 3, Jesus says, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Matt. 24, 14. Christ does not say that all nations shall believe the gospel, be converted by it, and have a thousand years millenium before the end. No, it is simply to be preached to all nations for a witness against them. Then; not a thousand years after, shall the end come. Can this prophecy be reliable or do you believe the words of Jesus ?—

You may know that the whole world has the gospel preached to them already. There is not a nation that has it not. Listen to the following testimony upon this theme :

The editor of the *Christian Union* says, "The whole world has been ransacked and explored ; there is not a corner of the globe where Christianity is unknown."

The Bible has been translated into about three hundred languages. All nations has now heard the glad tidings. And hence the prophecy of Jesus is fulfilled.—Will his promise now fail ? No, no, never. Then the great day of the Lord is near, is near, and hasteth greatly. And after these things I saw four angels standing on the four corners of the earth (the four allied powers of Europe—England, France, Germany and Russia) holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

Preventing general war for the present. "And I saw another angel ascending from the east, having the seal of the living God (his commandments), and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, hurt not the earth, neither the sea nor the trees, till we have sealed the servants of God in their forehead. Rev. VII, 1, 2, 3. This sealing time will soon close.

A similar announcement is made by Ezekiel, IX, 1-6. Hear him. "He cried also in mine ears with a loud voice, saying, cause them that have charge over the city

to draw near, even every man with his destroying weapon in his hand. And behold six men came from the way of the higher gate, which lieth toward the north, and every man with a slaughter weapon in his hand, and one man among them was clothed with linen with a writer's inkhorn by his side, and they went in and stood beside the brazen altar. And the Lord said unto him go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, go ye after him through the city, and smite; let not your eye spare, neither have pity; slay utterly old and young, both maids and little children, and women." II, 6, III, 18-21, "And thou, Son of Man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words nor be dismayed at their looks, though they be a rebellious house.

When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked ways, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

Again, when a righteous man doth turn from his right-

teousness and commit iniquity, and I lay a stumbling block before him, he shall die : because thou hast not given him warning he shall die in his sin and his righteousness which he hath done shall not be remembered ; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned : also thou hast delivered thy soul."

" Thus saith the Lord God ; Smite with thine hand and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel ! for they shall fall by the sword, by the famine and by the pestilence. He that is far off shall die of pestilence, and he that is near shall fall by the sword ; and he that remaineth and is beseiged shall die by the famine : thus will I accomplish my fury upon them." Ezek. VI, 11, 12. " All hands shall be feeble and all knees shall be weak as water. They shall also gird themselves with sackcloth and horror shall cover them, and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed ; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord : they shall not satisfy their souls, neither fill their bowels ; because it is the stumbling block of their iniquity."

Ezek. VII, 17-20. " Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and

will cut off man and beast from it : though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisesome beasts to pass through the land, and they spoil it, so that it be desolate that no man may pass through because of the beasts though these three men were in it, as I live saith the Lord God, they shall deliver neither sons or daughters ; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land and say, sword, go through the land, so that I cut off man and beast from it ; though these three men were in it, as I live saith the Lord God, they shall deliver neither sons or daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land and pour out my fury upon it in blood, to cut off from it man and beast ; though Noah, Daniel, and Job, were in it, as I live saith the Lord God, they shall deliver neither son nor daughter ; they shall but deliver their own souls by their righteousness. For thus saith the Lord God ; How much more when I send my four sore judgments upon Jerusalem," (or all the inhabitants of the earth,) "the sword and the famine and the noisesome beast," (they will literally come, whether bears, wolves, lions, or some other kind—I know not), "and the pestilence, to cut off from it man and beast ?"

My intellegent reader—I have given you some of the great scenes just before us : and soon to come to pass ; whither you believe it or not. Remember, I now warn

you—I beseech and entreat you—I implore and pray you, to become reconciled to God through the blood of the everlasting covenant, “that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; And he will send Jesus Christ which was before preached unto you ; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” So you can see that everything that God created in the beginning, is to be restored, beast as well as man.

“ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body. ‘ Rom. 8, 18-24.

This is the promises of Jehovah, and will be fulfilled to the letter. Remember that God says, that he hath no pleasure in your death ; but saith, turn ye, turn ye, for why will ye die.

“ And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Every provision has been made, reader, for your salvation, from God.

Mercy is, as yet, pleading with mankind, but will soon be withdrawn from the earth. “ When once the master of the house hath risen up, and shut to the door, and ye begin to stand without and to knock at the door saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are ; Then shall ye begin to say, we have eaten and drunk in thy presence (here are the professors of Babylon—the sacrament takers), and thou hast taught in our streets.” This will be the sad and lost condition of professors and non-professors, when probation will close. And I am satisfied that probation will end some time in December, 1883. That is on 24th day of Chislen, the ninth month ; see Haggai II, 18.

Reader, if you have any interest in those things, and wish to know all that may be known, at great expenses I have written four series of books, Signs of the Times, Prophetic Voice, Coming of Christ, and Mark of the Beast, in which you will find collected from the scriptures of truth, the whole duty of man, together with the events of the present and future. Send sixty cents in postage stamps to me in a letter to Centralia, Co. Huron, and by return of mail I will send you the four books.

postage paid. To the honest poor, that are unable to pay, send me your name and post office, and I will send you the four books without money and price. I am in earnest, I mean business, time is short, I feel it, and I want those things to be made known to my fellow-men. I also want some active energetic person to travel with those books ; to such I will give a large commission.— Let me hear from you.

I feel to mourn seeing a host of my acquaintance, who are civil, kind, benevolent, and strictly moral, to allow themselves to be seduced in the bosom of Babylon. Let every one that loves his own soul come out of every sect that give themselves a name. Christ calls you out.— True, Babylon has a form of Godliness, but they deny the power ; from such turn aside. Some will say Babylon is the Church of Rome. No ; the Church of Rome is “Babylon the Great, the mother of harlots.” And if she is the mother, who are the daughters ? None but the Protestant sects. Think it hard or not this is the truth. There are those in America professing to be looking for the coming of Christ, who are greatly advanced in the truth from others, yet they are behind the times, and is teaching for doctrines the commandments of men. They grant license to women to preach, contrary to the command of Christ. Hear Paul, Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. What ? came the word of God out from you, or came it unto you on-

ly? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

This is a peeler to all those sects who urge the sisters to speak, and preach, too. Then again I find in the *Advent Review*, published at Battle Creek, Mich., an appeal made to men and women, vol. 55, Num. 24, June 10th, 1880, for ten thousand dollars, and, at this date, \$1500 was secured. The object in view is, first to get the ten thousand dollars—quite a fortune for one person—specially as Christ is at the door. Second to spread the dreams and visions of Ellen G. White. But Paul says, all that remain now with Christ's church is faith, hope, charity, these three; but the greatest of these is charity.

Read carefully from the 8th to 13th v. of 1st Corinth., chap. 13. I call ten thousand dollars quite a snug treasure. Hear Christ: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. For where your treasure is there will your heart be also. The ten thousand dollars is quite a treasure. "The leaders of this people cause them to err, and they that are led of them are destroyed." Isa. 9, 16. There is not a sheet nor pamphlet sent out from Battle Creek, by those people styling themselves Seventh Day Adventists, but you will find a call for money, money, for this, that or another, like all the rest of Babyton. Their preachers must have ten dollars per week; they get it and a good deal

more. They will tell you that they that preach the gospel must live by the gospel. True, but Paul says, "having food and raiment, to learn therewith to be content." He himself labored night and day, not to be a burden to any person. The writer of this book travelled thousands and thousands of miles by sea and land, to give the first, second and third angel's message, to a perishing world. I published thousands and thousands of books: I sent hundreds postpaid through this and the old countries, yet I never took a cent from no one to travel or print what I got printed. If God is able to take care of the fowls of heaven and the beasts of the forest, how much more will he clothe you O ye of little faith. We must let the world know that we believe what we preach that the end of all things is at hand.

There is a prophetess—a woman called Jezebel—in Rev. 2, 20, hath a striking resemblance in doctrine to Mrs. White. I know not of any since Ann Lee, of one hundred years ago, that pretends to visions but Mrs. White. God's people are seduced by this woman Jezebel, or deceived. Ann Lee was not in the Thyatira church, but we are. "And I gave her space to repent of her fornication, and she repented not. Behold I will cast her into a bed (neither straw nor feathers but corruption in doctrine), and them that commit adultery with her (or them that believe what she teaches), into a great tribulation, except they repent of their deeds."—Rev. 2nd, 21-22.

The line will soon be drawn. The time of trouble is

near and hasteth greatly. When the powers of heaven is shaken, there is no more mercy for the human family. But God's people are overwhelmed with God's Holy Spirit, to fit them for the time of trouble such as never was. The great struggle soon will be between Christ and the power of darkness ; God's Sabbath will be vindicated by His Saints ; the Pope's Sunday will be enforced upon the innocent, by the two-horned beast of Rev. 13, 15-16, which is Lutheranism and Calvinism.—The first beast was ecclesiastical, the two horned beast is ecclesiastical also. At this very time of trouble the four angels of Rev. 7, 1, shall let go their hold, and all nations of the world will war with each other. Those four angels I think is England, France, Prussia and Russia. Their actions in front of Turkey just now prove this. I also understand them to be the powers of the heavens, or the controlling spring of all nations. "Speak to Zerubabel (or stranger in Babylon), governor of Judea, 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 2, 21-22. This will take place as I said before, on the 24th of the ninth month Chislen, or December, 1883. 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.

Christ's coming will take place on the fourteenth day of the month Abib, answering to some time in April 1884. See Ex. 12, 2. When the time of trouble begins is, when the midnight cry is sounding the clank of war through the whole earth, everyone against this 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 God's children) shall be delivered, every one that shall be found 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 vineyards, 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 camp to come up in 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 this is the end of the age. Amos 4, 7-8-6-10; 8, 11, 12-13-14. "And shall not God avenge his own elect which cry day and night unto him though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh shall

he find faith on the earth?" Luke 18, 7-4. "Come my people; enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment (three months and twenty days), until the indignation be over, past. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26, 20-21. "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom (Christ) go forth of his chamber (in glory), and the bride (the saints) out of her closet or hiding-place, where she is to be in the time of trouble. Joel 2nd, 16. "Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail, for now shall thou go forth out of the city (confusion), and thou shalt dwell in the field (hiding-place), and thou shalt go even to Babylon (confusion); there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel, for he shall gather them as the sheaves into the floor." Micah 4, 10-11-12.

"By the rivers of Babylon (people's confusion) there we sat down (in the time of trouble), when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away

captive required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" At the time of trouble: "The harvest is past, the summer is ended, the wicked will say, and we are not saved."—Jer. 8, 20. "And the foolish said unto the wise, give us of your oil (faith), for our lamps are gone out."—Matt. 25, 8. In this time of trouble, three months and twenty days, it is said, "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still."—Rev. 22, 11.

This is conclusive evidence that there is no mercy for the sinner during the time the seven last plagues are pouring out, or three months and twenty days before the coming of Christ. It is evident that the Egyptian plagues was a type, and the seven last plagues the anti type. The forty years wandering of the children of Israel is a sure type of the wandering of those that came out of Babylon in 1844, to be fulfilled in April, 1884. I appeal to you, people of God, live as strangers and pilgrims upon the earth, looking for that blessed hope—the glorious appearing of Christ. He has promised to change your vile bodies, and fashioned them like unto his own glorious body. Every one that hath this hope purifieth himself, even as Christ is pure. The trouble is at hand, and is sure to come, and God's people will be in it, but shall be delivered out of it.

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried ; they shall call on my name and I will hear them ; I will say, it is my people, and they shall say, the Lord is my God." Zech. 13, 9. "Behold the word of the Lord : receive it ; believe not the Gods of whom the Lord spake (or the false prophets). Behold the plagues draw nigh and are not slack. As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains when the child cometh forth, they slack not a moment ; even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side. O my people hear my word ; make you ready to the battle, and in those evils be even as pilgrims upon the earth. For strangers shall reap their fruits and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children. And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons ; the more will I be angry with them for their sin, saith the Lord. Like as a whore envieth a right honest and virtuous woman, so shall righteousness hate iniquity when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth. And therefore be ye not like thereunto, nor to the works thereof. For

yet a little, and iniquity shall be taken away, out of the earth, and righteousness shall reign among you. He spreadeth out the heavens like a vault; upon the waters hath he founded it. He made man and put his heart in the midst of the body, and gave breath, life and understanding. Yea, and the Spirit of Almighty God, which made all things and searcheth out all hidden things in the secrets of the earth. What will ye do? or how will ye hide your sins before God and his angels? Behold, God himself is the judge. Fear him; leave off from your sins and forget your iniquities to meddle no more with them for ever; so shall God lead you forth, and deliver you from all trouble. For behold the burning wrath of a great multitude is kindled over you, and they shall take away certain of you and feed you, being idle, being unable to resist, with things offered unto idols.— And they that consent unto them shall be had in derision and in reproach, and trodden under foot. For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord. They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord. For they shall waste and take away their goods, and cast them out of their houses. Then shall they be known who are my chosen, and they shall be tried as the gold in the fire. Hear, O ye my beloved, saith the Lord; behold, the days of trouble are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt, for God is your Guide, and the guide of them who keep my command-

ments and precepts, saith the Lord God. Let not your sins weigh you down, and let not your iniquities lift up themselves." 2nd Book of Esdras, chap. 16.

This is all before Christ shall come. At his coming every nation on earth shall be convulsed in war. And when he appears in his glory with his ten thousand saints to execute the judgments written, the armies of the wicked will turn to fight him. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him (Christ) that sat on the horse, and against his army." Rev. 19, 19.

But Christ's ten thousand saints is immortalized, for when they shall fall upon the sword they shall not be wounded." Joel, 2nd, 8.

Reader, hear the annunciation of Christ's coming with his ten thousand saints. "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; a day of darkness and of gloominess; a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. Or to the end of the thousand years.— A fire devoureth before them (the saints), and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness: yea, and nothing shall escape them. Before their face the people shall be much pained; all faces shall gather

blackness. The earth shall quake before them ; the heaven shall tremble. And the Lord shall utter His voice before his army, for his camp is very great." Joel 2nd, 1-12.

The sum stands thus : God threatened the people he led through the wilderness, unless they reform and do his will, keep his commandments and obey him in all things, that he would give them over into the hands of their enemies and punish them seven times for their sins. They did not reform, but kept on sinning and provoking God daily by their transgressions, and he gave them over into the hands of the Captains of the hosts of the King of Assyria, through Manasseh—wicked sins. 2nd Chron. 33rd chap. This was in the year 677 B. C., as you can see in your marginal bibles. The seven times are equal to 7 times 12, are 84 months, and 30 days to the month, are 2520 years they were to continue in captivity for their sins. In subtracting the 677 from the 2520 years it leaves 1843; but it takes all of 677 and all of 1843 to make 2520 years, so that it brings us to the spring of 1844.

In adopting this rule of reckoning prophetic times we had our minds drawn to Daniel's and St. John's time times, and half a time, in which we clearly discovered that time, times, and half a time was equal to forty-two months, or 1260 years. We also found that this period was the length of time God's people were to be in the cruel hands of popery. The time, times, and half a time proving to be equal to, or the same as 42 months, or

1260 days, or just so many years. I might be asked how do I know that those days represent years? Simply this way: if we leave them as days, literal days, that would only cover a period of three years and six months. But in applying each day for one year we have 1260 years to represent the time, times, and half a time, which actually was the period or length of time the people of God was in the cruel hands of the Catholic church.

The Catholic church got civil power conferred upon her by Justinian, the Greek Emperor of Constantinople, in A. D. 538. See Gibbon's Rise, Decline and Fall of the Roman Empire. And precisely 1260 years thereafter—in 1798—the invincible and astonishing ruler of France—Bonaparte—took the civil power away from the Catholic church. Oh, the sublimity by which all those blessed periods are guarded, and made clear to all who wish to know and be benefitted thereby, and is actually the key to unlock every prophetic period in the Bible.

The rule to apply each day for a year is given in Num. 14, 34, Eze 4, 5-6, but we never adopt the year-day rule unless we find the events in the case cannot be crowded into literal time. Therefore, Moses' seven times, or 2520 years, commencing them when they went into captivity, see 2nd Chron., 33rd chap--this was in 677. Taking that from the 2520 years will land them in the spring of 1844. So also Daniel's 2300 years, commencing them at the going forth of the commandment to restore and build Jerusalem, which was in 457

B. C. Subtracting this from the 2300 years would land in the spring of 1844, the same as Moses' seven times.— Again, Daniel's resurrection period, the 1335 years, from 508 A. D., would land in the spring of 1844.

All the prophetic periods is a united harmony. God's blessed spirit done his work perfect. Amen.

The matter stands like this, had Bishop Usher's chronology been correct, Christ undoubtedly would then come. But no ; every part of the scriptures must be fulfilled.

Then there would be no tarrying of the vision. Hence, the chronology having proved its incorrectness, the tarrying time commences, giving time and opportunity to the scoffer to scoff, the skeptic to practise his skepticism, and ridicule those that set the time for Christ's coming. Oh, how plain ; how pointed ! how clear and specific— all proving to a demonstration that Jehovah held the helm. God knows the condition of all his creatures so as to make the end answer the means. He well knew that not a soul of the many millions that looked for him in 1844 was fit for translation. They were out of Babylon, was fed, clothed and instructed there, and hence being polluted with the doctrines of the different branches of Babylon they must be all washed and made fit for the kingdom of God. This was everyone's condition when the great proclamation of Christ's coming was made in the spring of 1844. They had to repent, be immersed, buried with Christ in baptism, into the likeness of his death, like as he rose from the dead, so they

should rise to walk with him in newness of life. They had to through the keeping of the heathen Sunday to the dogs, keep God's blessed seventh day Sabbath ; eat no pork or any polluted thing that God has forbidden.— See Deu. 14. Stop lying, swearing, backbiting, extortion, drunkenness, greed for gain, sell their farms, and look like people that is truly looking for the end of all things. There is a number of other characteristic points connected with the servants of Christ which must have time fully to develop.

Profession is foolish, vain and delusive, but the possession of the blessed hope makes the Christian work, and work to gain that glorious inheritance promised and waiting for Abraham and his seed. The fact is, though many are called there is but few chosen. Out of the 600,000 of the children of Israel that left Egypt there was but two whose heart was right in the sight of God, and they were the only two that entered the land of promise. In forty days from leaving Egypt they could enter the land of Canaan were they all like Caleb and Joshua—good ; but they were not. Hence they wandered from mount to glen forty years, until the rebels were all dead

So likewise, will those that come out of Babylon in 1844 wander from creed to creed, from church to church, until they fairly look like the foolish virgins of Matt.25, and be aroused only when the doors of salvation is closed, salvation since the saved, saved, the foolish lost, lost. There is a striking resemblance between the Israelites

that left Egypt with Moses and those that left sectarian bondage in 1844.

The Jews wanted back to Egypt to their flesh pots : those that came out of Babylon in 1844 wanted, and a great number did go back to their own destruction, to Babylon. It is as plain to me as that two and two make four, that the forty years are full of significance to them that wish knowledge. In fact, the 40 years' wandering of the children of Israel is the only beacon of light, the sure resting place, an anchor in the tempest, a haven in the storm, and is sure to be fulfilled in the deliverance of God's people in the spring of 1884. Jonah preached to the Ninivites the destruction of Nineveh ; they repented for the time being, and Nineveh was not destroyed until the end of forty years, but then was.

There was great humility in all the churches in the land in 1844, but when the time passed they commenced to preach peace and safety, and saying, my Lord delayeth his coming. They shall get the same as the Ninivites 40 years, but no more than to the spring of 1884. The same tarrying period, the forty years, is plainly taken notice of by Ezek. the prophet, in chap. 4, v. 6, where he says, "And when thou hast accomplished them lie again on thy right side, and thou shalt bear the iniquity of the house of Judah 40 days : I have appointed thee each day for a year." It is as plain as the light of day that this prophet was inspired to pen the language herein expressed, namely the forty years in mercy, that was to be allowed those that left Babylon in 1844, to

get purified of their iniquities brought out with them from the different churches. For just as I said before had Christ come in 1844 not one soul was ready for translation into the kingdom of God, but was in a sinful, polluted, corrupted, unsanctified state. They all had to be taught and instructed to obey the commandments of God and Christ ere they could be fit for that glorious inheritance of the saints in light. The forty years of tarrying is the allotted period of time for the bride—the lamb's wife—to get ready for the bridegroom at his coming in glory with all his holy angels. The anxiety displayed by Jehovah towards his people, in giving “precept upon precept, line upon line, here a little, there a little,” and when all brought together make a glorious whole.

Though what information God has imparted to us ought to be all sufficient, yet the same forty years is again mentioned in Micah VII, 15. “According to the days of thy coming out of the land of Egypt (40 years) will I show unto him marvellous things.” It has been a most astonishing marvel to me to see people that had every facility to know that the great proclamation of 1844 was inspired by Jehovah. And yet, their unregenerate, stubborn natures led many to return to the different branches of the confused Babylon, where they could remain unmolested in their sins, and be Christians, too! Again we have the same tarrying period of the vision—the same forty years is taken notice of by the Prophet Amos, chap. 2, 10. “Also I brought you up from the land

of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite."

The land of the Amorite is Canaan, the land of Canaan represents the new earth, which is to become the final inheritance of every child of God, from the beginning of the world to the end of time. There is a striking resemblance between the forty year's wandering of the Israelites before they entered the land of promise and those that has to fill the same number of years—40—waiting for Christ. Every subsequent setting of time by me and others has been unfruitful since 1844, though we followed other eminent chronologers, such as Hines, Shimeal, Clinton and Elliott, but all produced no general stir or commotion in the land since 1844.

No, nor can any such wakening be brought about again until the four angels of Revelation VII 1—England, Prussia, Russia and Austria—let go their hold of controlling the winds or suppressing general war. Then the "harvest is past, the summer is ended," and too late for the impenitent to obtain salvation through the blood of Christ. Yes, those four allied powers, when they let go their hold, universal war shall be the result—then shall the "powers of the heavens be shaken." Then shall they see Christ a coming in the clouds with power and great glory, with all his holy angels with him. The gloom of judgment shall be in every countenance; the grand reality has come at last; the mighty, the true, the uncontrolled, the final assize, is now about to sit, when all shall, according to their deeds done in their bodies,

get their just dues, from a just judge; no getting clear or escape without trial or final judgment. We have therefore traced this most sublime subject, Moses' Seven Times, or 2520 years; Daniel's 2300 years and 1835 years, which, according to Bishop Usher's chronology, all ended in the spring of 1844, and there commences the tarrying time of the vision. It is then we are drove to ascertain how long shall the vision tarry. And our mind is drawn to the time the children of Israel spent in their wandering in the wilderness to their final deliverance in to the land of Canaan, and we find that to be 40 years, and hence to be fully completed in forty years by those that came out, looking for Christ in 1844. The type is perfect; the tarrying will end in the spring of 1884.

And as if this would not be all sufficient to confirm the faith of his people in the length of the tarrying of the vision; he has given Nineveh's 40 years from the preaching of Jonah unto its destruction.

And again he has given Ezekiel's 40 years, Micah's 40 years, and Amos' 40 years, all united, and pointing to the tarrying of Daniel's visions, and ending in perfect concord in the spring of 1884. I shall have to crave the reader's attention and indulgence to the record that the Great Prophet Christ gives us of the end of time in the New Testament.

In passing from Moses and the prophets to the Great Prophet, Christ, to find the united harmony between them all, about the great day of judgment we shall not search in vain. The disciples of Christ, in Matt. 24, 3,

said "Tell us when shall these things be, and what shall be the sign of thy coming and the end of the world."—Christ went on to inform them of many events that was sure to come to pass before his coming to judgment, and points in verse 15 to Daniel with regard to ascertain abomination, the reason is obvious, for Daniel gives the precise time this certain abomination was to continue, that it was for 1260 days or so many years. And says, immediately after the great trial of those 1260 years of Papal rule, 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 heaven shall be shaken," etc. And tell us verse 32 to "learn a parable of the fig tree, when his branch is 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, or he, Christ, is nigh, even at the doors." When Christ commands to know, that is knowledge, about his personal coming and kingdom—no guess work. And to put the keystone in the arch, says, "this generation shall not pass till all these things be fulfilled." Now the age of a generation, according as God left it, is 120 years. See Gen. 6, 3. And the first sign, that of the darkening of the sun, was given May 19th, 1780; the darkening of the moon the following night, which was like Egyptian darkness, according to all historical account, and cannot be gainsaid or contradicted.

Then again, on the 13th Nov. 1833, the stars fell like a fig-tree shaken by a mighty wind, which finished the

three great signs of Christ's second coming, and the prominent signs of Christ's coming are all past, never to be repeated.

The next sign in this great drama, but Christ's personal appearance, shall be a universal war, not a quiet spot on earth, but every one against his neighbor. This shall be Jacob's trouble, and the end of all sublunary.—
Amen.

Remember, therefore, that God gives 120 years for the age of a generation; remember also that Christ said the generation would not pass away until he would come. The generation that saw the sun's darkness, May 19th, 1780, would run all out, May 19th, 1900, just 19 years from my penning this article, but keep in view Christ's own words, that the generation would not pass, that is, not come to its final close or full end before he would be here amongst us and fulfil his word. You might think, as many do, that Christ meant the generation he was addressing when on earth, but no: hear him to that generation: Luke 11, 29, "And when the people were gathered thick together he began to say, this is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet." This is conclusive that Christ did not speak those great signs to that generation, but to those who should witness the darkening of the sun, moon, and falling of the stars, because they and they only, would have all the interest in those blessed signs, and not them that was dead, and hence could not see nothing, neither light nor darkness, but was sleeping sound under the power of

death. I am daily reminded of Christ's words, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the sun, but the Father." This should stop the clamorous persons that say that Christ is equal to God, whereas he says himself that none but the Father had any knowledge of the day or hour 1850 years ago. However, it surely is reasonable to think and believe, too, that God, ere this time, has informed His own Son, and him to be judge, too, of the day of his coming, and also his holy army—the angels. As for any other person on earth to know the day and hour that Christ will come, I am satisfied there is not one as yet, or will not until the 24th day of the ninth month Chislen, three months and twenty days before the coming of Christ, on the 14th day of Nisen or Abib, the first month of Jewish time in the spring of 1884.

What day the 24 of Chislen in the fall of 1883 will be I know not, but this I firmly do believe that in the fall of 1883 the powers of heaven will be shaken, which is general war throughout the whole earth. Then, and not until then, shall we know the very day of the coming of Christ. Noah knew seven days before the flood came and God's people on earth in the fall of 1883 shall know to a certainty three months and twenty days before the coming of Christ.

The seven times of Moses from 677 B. C., ending in 1844, Daniel's 2300 years from 457 B. C. ended in 1844, Daniel's 1335 years from 508 A. D. ended in 1844.—

Christ brings us to about this time. Add then the 40 years' carrying of the vision, and we have a united harmony, and I cannot see how the event will pass the spring of 1884. There is room to doubt. Faith must do its work. It is the evidence of things not seen, and without it we cannot please God.

St. Luke, in chap. 21, 25 says, as one of the tokens of Christ's coming is distress of nations, with perplexity, and I think in April, 1881, there is no small perplexity amongst all the nations of Europe, at least, so it looks to me at the very time I am writing this book. Look at England with her hands full in Afghanistan, South Africa; with Nihilists, Fenians, and Land Leaguers waiting to overthrow the government of their country, create rebellion, anarchy and bloodshed, and have neither law nor order, but innocent killed in cold blood.

Look at France and Germany, their country flooded with Nihilists, all waiting for a chance to make a strike and overthrow the governments, do away with all law and order, and leave nothing but disorder, anarchy and bloodshed. Russia again, Nihilism, triumphant there, after taking the life of the ruler without any regard for humanity, mercy, love, kindness; but treachery, villainy, violence, and heinous murders. Fearful!

Take the whole world all through, for it looks like a hive of bees ready to swarm, what can you make of it? Everywhere is alike, the strikes that are made in all branches of industry for less hours, higher wages: trying to have it all their own way was entirely unknown

a few years ago. Look at Grangers, look at Ribbonism, look at Orangeism, look at Odd-Fellows, look at Sons of Temperance, Sisters of Temperance, Band of Hope, Free Masons, Nihilism, Fenianism, and every other isms.— You cannot say a word but you will be apt to offend one or other of those parties. So the tide carries us along extraordinary. Another sure sign of Christ being at hand is the mighty work of railroading. Almost the whole world girdled with railroads, just what the prophet Nahum said it would be immediately before the coming of Christ.

Hear the prophet, in chap. second, first to fourth verse: "The shield of his mighty men is made red, the valiant men (or Christ's saints) are in scarlet; the chariots (or cars) shall be with flaming torches in the day of his preparation (Christ preparing to come), and the fir trees (for railroad ties) shall be terribly shaken. The chariots (or cars) shall rage in the streets, they shall jostle one against another in the broadways, they (the cars) shall seem like torches, they shall run like lightnings." This prophet, 2600 years ago, seen exactly how this wonderful invention would be in full blast at Christ's appearing to judgment. Oh! astonishing exact.

The signs of Christ's coming are numerous, and will increase every day as we are nearing the great consummation. Between hailstorms, unparalleled fires, floods, tornadoes, hurricanes, whirlwinds, floods with great destruction of shipping, life and property, unaccountable by any scientific laws, but only by the divine laws of

Jehovah. The prophet beautifully says, "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." Isa. 26, 8, take notice, look for it, watch for it, for if I am right in my calculation—no more peace for this world—before Christ will come, and then, only to his people

The impenitent than shall begin to feel the pangs of a violated conscience, that has often been hushed to sleep, when the flesh wished to be regaled in excess of its desire and hurtful lusts.

Christ hath left us a commandment, that when we pray we are to say "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 and influence of satan, the ungodly.

Hence, the ungodly and all their works must first be destroyed before that time can arrive, yet, our fond dreamers imagine that they can tame the devil and his angels, priests, preachers, and them that are duped by them, and release the world from its present bondage under 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, hyprocracy, 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 vanity, pride and arrogance, unfaithfulness and treachery, the hardships and sufferings of poverty, the ignorance and brutality, so much resulting from excessive labors 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 and many more, ought surely, to convince the most sceptical. 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.” for the pure word saith, “Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him.” And to sum up the whole in few words, the whole duty of man is to fear God and keep his blessed commandments. This is the whole duty of man. Do this and you will soon enter into the full enjoyment of all the blessings that God hath in store for all that love, obey, and do what He commands.

Refuse the invitation given to all to forsake their sins, turn to righteousness, follow the teaching of God’s holy spirit, “crucify the flesh with its affections and lusts;

and you are running your mad career in sin and debauchery, your end is death."

Kind reader, I am bringing this interested chapter to a close, and give it to you just as I unhesitatingly see and believe it myself, and that is, that Moses' 2520 years; Daniel's 2300 years; Daniel's 1335 years, terminated according to Bishop Usher's chronology in 1844, and the 40 years so often repeated in scripture, will terminate and bring the coming of Christ in 1884. Remember, I told you that I know neither the day or the hour that Christ will come, but I firmly believe, and that without doubt to my mind, that he will come in the spring of 1884, A. D. When Christ is come, faith is lost in sight, and until he does come, faith must be in exercise, and this exercise of faith is what shall crown the exerciser with glory, honour, immortality, and eternal life in the kingdom of God. "And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Amen, Amen.

CHAPTER IV.

PROPHETIC FULFILMENT.

A clear fulfilment of the predictions I made in 1880, in the paper I published called the "Coming Crisis," in which I stated the things coming on the earth in 81, 82 and 83; and if the beginning of eighty one has filled the mould so complete; what will the balance of eighty-one do? Think of it. I said in the Crisis that those three years would produce fearful results, crime, anarchy, floods, fires, famine, pestilence, hurricane, and preparation for war in a gigantic manner. And I say now, that God has taken away his peace from the earth. The following result is sure to follow, hear it: "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, (Christ), and I will give it Him."

Listen to some account of what is taking place in some parts of the earth in January eighty-one. Ireland in almost open rebellion against the English Government, arson, murder and high crimes against life and property, in that discontented and God-forsaken coun-

try. Add to this the fearful destruction by storms on the English coast, which is strewn with the wreckage of vessels; the river Thames flooding even the Parliament buildings and making the inhabitants fly to the upper part of their houses; railroad traffic suspended, cars stuck fast in snow drifts, pedestrians closed up, traffic at a stand still, telegraph polls broken and uprooted. What does it all mean? While the above scenes is transpiring in that unhappy country, Ireland; hear the sad tidings from Spain: Fearful destruction by flood. Madrid, Jan 24.—The storm which for the past ten days has been ravaging in the Peninsula, is the severest on record. Inundations caused the destruction of half the crop of oranges and lemons, The loss is estimated at over \$40,000,000 to the agricultural interests. The loss to shipping on the coasts is supposed to exceed 100 vessels. The damage to vessels in ports is estimated at several million dollars.

January 27, '81.—Floods still continue in the south of Spain. In Ebro Valley the damage is very heavy, and near Burgos, Valladolid and Bilbao it surpasses that of Muricau disaster. Austria, Vienna, Jan. 26, 1881.—Frequent shocks of earthquake have been felt at Agram during the past few days. The panic has been renewed and this accounts for the recent rumor that another disastrous earthquake had occurred. Christ gives this token as one of the sure signs of His second coming, hear him: "And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all

these things must come to pass. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes, in divers places." Michigan City, Ind., Jan. 19.—One of the most disastrous fires that has ever visited this city broke out this morning. About 7,000,000 feet of lumber consumed. Loss, \$100,000 Lynn Mass. Jan. 19—A. B. Martin's morocco manufactory was destroyed this morning. About 300 hands thrown out of employment. Loss, \$100,000. New York, Jan. 20.—A fire on Mott street this morning in a building containing 160 families and comprising 1,500 souls. Loss, \$100,000. No notice taken of the hundreds of fires throughout the length and breadth of the land of less destruction.

The floods in Holland have caused widespread devastation and suffering. Dykes at Niewkugk that resisted storm and wave for eighty years, succumbed to the tempests of this wild winter, and a vast area, containing hundreds of thousands of acres, and a population over 30,000 persons was flooded out. The railways nearly all under water. The Guadalquiver River is still rising. A severe shock of earthquake was felt at Berne, on Friday, 28th of January 1881. In January 1881 damage by floods and hurricanes in Great Britain, totals up to over \$10,000,000 loss and damages. Railway accidents in this country and Great Britain, more than the last ten years put together. The news from California of heavy rains is fearful. San Francisco, Jan.

31.—A despatch from Santa Cruz Camp Capitola, on Soquel Creek, has been washed out to sea. Only four houses has been left of the town. The Orrville Railway is submerged for a long distance. At Windsor Sonora county, thirteen inches of rain fell in seventy hours. In Placerville, Eldorado county, in 24 hours seven and sixty-hundredths inches of rain fell.

From the northern part of the State come almost incredible accounts of the rainfall. Fearful loss and damage to the country. Ravages of small pox. Quebec, Jan. 31.—It is said that small pox and diphtheria are making fearful ravages in the counties of Bellechasse and Dorchester, and are creating quite a panic amongst the people. The local government has been asked to send a medical man to the relief of the distressed people.

Feb. 2nd, 1881.—Another violent shake of earthquake at Agram has caused great fear and panic. A hurricane has swept over Puaryulupe Valley, Oregon. The Union Pacific Railway is obstructed by windfalls. Buildings were unroofed and destroyed. The flood in California continue. Near Sacramento, the town of Washington was almost completely destroyed by the burst of a levee. At Jefferson, Union County, Dakota, small pox has broken out. The residents are principally French Canadians. Whole families have died and the suffering of the people is described as something terrible. Fire at Philadelphia. Philadelphia, Jan. 31.—This morning a fire broke out on the south side of the Beth Eden Baptist Church, corner of Broad and Spruce streets. The

church cost \$175,000, and organ \$7,500, all gone. Add to this list the thousands of fires ranging from \$5,000 to \$100,000, of which I take no notice of. The vast destruction otherwise; the crime of all kinds, murder, arson, rape, embezzlement, fraud, violence, suicides, fratricides, drunkenness, lying, swearing, blasphemy, hypocrisy, with numerous others as the reader knows. A doleful catalogue to contemplate. Where is the conversion of the world?

Terrible disaster. The N. Y. Central depot at Buffalo caves in. Feb. 8th, two trains and their passengers buried in the ruins. The mangled corpses of four of the victims taken out, the excitement is intense. Terrible damage and loss of life in California. San Francisco, Feb. 8.—Despatches from the central and Northern parts of the State say that the rain that began last night is extending, but the fall so far is not heavy, and danger of further overflow is anticipated in the Sacramento Valley unless a warm rain falls on the high Sierras, where there is an immense deposit of snow. But many steamers are playing over the submerged plains taking off people and stock. The latter are congregated on levees, knolls and in barns, in some instances standing in shallow water. Accounts are coming in from overflowed sections of people drowned. The aggregate loss of life will be considerable. There has been no communication with the northern sea coast counties for two weeks. La Crosse, Wis., Feb. 5, '81.—Probably in no time of the past, that the people of Southern Min-

Minnesota and this vicinity experienced so severe a winter as this. A terrific blizzard extending throughout Southern Minnesota is raging to-day. In some places snow is twenty feet deep. The railroads are entirely blocked and all communication cut off except sixty miles west of this city. People are using barns, fences, deserted houses, and everything that would burn for fuel. The railroads fear the farmers will burn their trestle bridges before fuel can be got to them, as they are now doing on the Winona and St Peter railway. All efforts to keep the road clear prove unsuccessful. The terror-stricken inhabitants know not what to do. Rain and flood. Houses, railroad tracks, and other property washed away. A list of disasters by sea, flood and wind. Cincinnati, O., Feb. 9. Reports from all quarters for two hundred miles radius, represent that the streams are overflowed, and washing away the bridges, and there is great danger impending, mostly in Ohio and Indiana.

New Orleans, Feb. 9.—The water in the rear of the city is still rising. Heavy south-east winds prevailed last night. The relief committee has been organized to supply food to people in overflowed districts. The Morgan line steamer Josephine, which foundered yesterday off Ship Island, was valued at \$200,000. The storm along the coast was the severest in remembrance of the inhabitants. There is not an entire wharf or bath house between Mississippi city and Biloxi.

Pass Marchac, La., Feb. 9.—A terrific storm of

wind and rain this morning, swept away every building in the place, including the depot and telegraph office. The citizens lost all their household effects. Wheeling, W. Va., Feb. 9.—Wheeling Creek has swollen high this afternoon, the ice gorge gave away and bridges was swept away. The water undermined the Baltimore and Ohio passenger depot. The depot has already sunk three feet, and it is expected it will break down soon.

Feb. 8.—In some districts in France thunder and lightning accompanied heavy falls of snow, which the local prophets declare means a splendid fruit season in the summer to come.

Feb. 8.—The steamer, City of Bristol, from New York, had a long and stormy passage, during which she lost 143 head of cattle. Feb. 9.—Vast damage is threatened by the rise in the Missouri river at Kansas City. Twenty persons were hurt more or less by a railroad accident at Hampstead, Texas. The steamer Bohemian was wrecked in Dunlough Bay, and thirty-two persons perished.. Feb. 9 —Reports from along the Hudson between Poughkeepsie and Newbury seem to show that a shock of earthquake was distinctly felt in parts of Ulster and Orange counties, N. Y., on Thursday morning, the report being also felt at the same time in a portion of Pennsylvania. The shock is described as quick and sharp. The report was followed by a low, rumbling sound, during which, in some places, houses were made to tremble, and pictures were hurled from the walls. It lasted about thirty seconds. A \$35,000 fire occurred at Scooba,

Miss., February, 1881.

Omaha, Feb. 5.—A Fort Benton dispatch of the 4th, says the river broke at this place at 1 o'clock this morning. The water rose over the banks. Women and children were conveyed to places of safety on the hills. St Louis, Feb. 5.—Advices from the far West say the sudden melting of the snow in the mountains is doing great damage in Southern Colorado and Northern New Mexico.

A serious wash-out is reported on the Athison. Topeka and Santa Fe Road, near Annas City, Col., and several miles of track are under water at different places. The rains in California have been very destructive. La Salle, Ill., Feb. 11.—Last night a portion of the Rock Island Railroad bridge was swept away by the ice. The Illinois River has risen twelve feet, and is gorged at the mouth. Oil City, Pa., Feb. 11.—Oil Creek has overflowed. Nearly the whole of the second ward is under water. Workmen were casting in Read's Foundry when the water came in. The molten iron was dropped in the water, which made so much steam that it caused the demolition of the building. Derricks, engine house, and some small buildings were carried away.

Harrisburg, Pa., Feb. 11.—The Susquehanna broke this afternoon five miles below the city. It gorged and the water rose two feet per hour. The Pennsylvania railroad tracts for miles are covered with water and ice to the depth of over three feet. The trains are delayed

and the water is slowly rising. At 11 p. m. advices from the upper Juniata report a brake which gorged the bridge at Perryville, Newton, Hamilton, Mifflin, Millersburg and Newport. The Western Union wires in that neighborhood are all down. Through Danphim the damage by small streams overflowing is very great, and many country bridges have been washed away. Rondout, N. Y., Feb. 11.—Owing to the freshet rendering unsafe several bridges, travel on the Hudson River Railroad is suspended.

Toledo, Ohio, Feb. 12.—It rained hard all this morning, but later it turned cold. A blinding snow storm is raging furiously, seriously impeding efforts to save goods in the submerged streets. The Blade newspaper press room is flooded, the Times newspaper is completely flooded out, four feet of water in the counting, news and editorial rooms. Efforts will be made this afternoon to break the gorge in the lower part of the river by means of cannon and shell.

Chicago, Feb. 12.—The snow storm is general in the north west, and the last twenty-four and forty-eight hours has been very heavy. All places heard from report delayed trains and telegraph wires down, greatly interfering with business. The streams and rivers are swollen to an extent never known before. Great damage has already resulted, with the prospect of still greater losses.

Milwaukee, Wis., Feb. 13.—The storm continues. All the trains are delayed or stopped. This is the

heaviest snow fall remembered here. The streets are blockaded and business suspended. Richmond, Va., Feb. 13.—James river is here ten feet above highwater mark. At Columbia, fifty-seven miles above Richmond it had risen seventeen feet at noon and was still rising. Washington, Feb. 13.—After midnight the ice at Washington harbour broke up, and the lower part of the city is now flooded. Pennsylvania avenue, from First to Seventh and from Eighth to Tenth street, is a sheet of water. The lower portion of the Census Office commenced flooding, but the fire department kept the water down until the documents were removed. Great damage has been done along the wharves in Georgetown. A report from Long Bridge says the water is rushing over the entire length of the causeway. Five Street Cars had to be abandoned on the streets, the drivers riding off on their horses, and in other parts of the city the passengers had to kneel on the seats. The wharves on the river front are raising up and floating. St. Paul, Minn., Feb. 13.—The new blizzard has aggravated the snow blockade that has afflicted Southern Minnesota for two weeks. On the Sioux City Road the snow is four feet deep on the level, and the drifts in some places are higher than the telegraph poles. Great efforts have been made to break the blockade, but the train at Mountain Lake has been blockaded for ten days, and other roads are nearly as bad. Council Bluffs, Feb. 13.—The terrible snow storm has completely isolated the city from the outside world, and no trains have arrived since Friday

night. Bordertown, N. J., Feb. 13.—The freshet is tremendous here. The railroad between Trenton and Burlington is under water, and the canal boats are lying across the track. On the Trenton road a number of establishments are inundated as far as the eye can see. Twenty-seven cars, containing eight tons each, have been placed to hold those on the main line in position. Washington, Feb. 13.—The flood in the Potomac River, which submerged the lower portion of the city is abating, but an immense ice gorge, extending from above the city to a point several miles below, and reaching nearly over to the Virginia shore, has accumulated and is immovable. When it moves the wharves and steamboats must all be carried away. The damage already done amounts to \$180,000

Port Deposit, Mich., Feb. 13.—The ice gorge in the river here yesterday inundated the town. Many buildings were destroyed and the inhabitants narrowly escaped. The gorge afterwards broke and the water fell. But another gorge has formed, and the water last night was again rising. Four road bridges have been carried away. Huntington Pa., Feb. 13.—The flood during the past few days has been the most disastrous that ever visited the Juniata Valley, the loss in bridges to Huntington county alone is over \$50,000.

An earthquake. Wellington startled by a loud report yesterday morning. Wellington, Feb. 15, 2 p. m. —A loud report as of a cannon, was heard by many in this vicinity about one o'clock this morning. No per-

ceptible shock was experienced at the time, yet many believe that this place was visited by a slight shock of an earthquake.

Poplar Creek Agency, Montana, Feb. 15.—The agent of the Yanktonnais Indians is charged with neglecting to remove the Indians from the river flat when the news was received that the Missouri was breaking up above on the night of February 10th. The water rose so rapidly that a panic was caused. The thermometer stood at 22 degrees below zero. The troops tried to assist the Indians, but the flood came very suddenly. The 500 ponies that were swept away struggled to escape four hours, but in the morning were found dead, some standing only knee deep in the water, and many more frozen into the ice. The number of Indians who actually perished cannot be stated with certainty. Whole tribes are in mourning. The fruit of the winter's hunt and the buffalo robes have all been swept away in one night. High up the trees, where evidently they had fled to escape the pursuing flood, were to be seen the bodies of eight Indian men, frozen stiff and stark.

Struck by lightning. A terrible experience, almost unique in military annals, is recorded by a correspondent at the Cape of Good Hope, in connection with the march of the Diamond Field Horse to the scene of operation in Basntoland. The men had outspanned for breakfast, when a heavy thunder storm suddenly burst over them, so severe in its effects that they were forced to abandon their attempt to procure a meal, and re-

mounted in the hope of riding out of the storm. Towards three in the afternoon, however, it broke upon them with increased violence, the rain falling apparently in sheets, and the flashes of lightning appearing continuous. At last a flash struck the troop, flinging seventeen horses with their riders to the ground, and killing ten men and five horses on the spot. Those who were not killed were all seriously injured, and it was long before animation could be restored in the case of seven of the men. The bits and stirrup-irons of the whole number were blackened, and many of the men, though personally uninjured, had their clothing rent by the force of the electric discharge. The greatest difficulty was naturally experienced in preventing a general stampede among the frightened horses.

Feb. 14, 1881.—Frost and flood. Thousands of cattle and horses frozen and starved to death on the Western Plains. Omaha, Feb. 17.—Thousands of cattle and horses have been killed by cold and starvation on the Western Plains. Five hundred and ninety dead cattle are in sight of the railroad, from Ogallala to Big Springs, a distance of only fifteen miles.

Buffalo's great fire. The loss estimated at \$500,000. Buffalo, Feb. 17, 1881.—The Palace Hotel was one of the few structures in Buffalo, next to the City Hall and the German Insurance building, that was supposed to be safe from destruction by fire, and is now a mass of ruins. Dr. Pierce's Insurance policies were all saved. The list of his policies are as follows:—Hoffman Insurance,

of New York, \$3,000; Star Insurance Company, of New York, \$5,000; British American Company, Toronto, \$2,000; Underwriters Association, of New York, \$5,000; The Mercantile Marine, of Boston, \$4,000; The National, \$3,500; New Hampshire, \$4,000; North Germany, \$2,000; Guardian, \$2,500; Western Company, \$6,000; ditto, \$2,500; Royal, \$6,000; Westchester, \$2,500; Commercial, \$2,500; Fireman's Trust, \$2,500; Liverpool and London, \$7,500; Queen's, \$10,500; Security \$2,000; Providence, \$2,800; Hartford, \$3,000; Aetna, \$9,000; La Confiance, \$3,000; Jefferson, \$2,500; Farragut, \$2,500. With the above list of policies with others Dr. Pierce gets \$258,400, and he lost besides the insurance \$150,000, and the guests of this hotel loses \$50,000 more. This is a great loss to the doctor and his guests.

London, Feb. 14.—The Mark Lane Express, in a review of the British grain trade the past week says:—The damage by floods is becoming alarming in the extreme. The news from Exeter, England, the latter part of January 1881, is appalling. A terrific gale and snow storm. A gale that has strewed the coasts with scores of wrecks. A snow storm that has sadly impaled traffic and business and buried hundreds of sheep and other animals, besides overwhelming a large number of human beings. Anything approaching the measure of snow and severity of frost of the past week were never before known in this part of the country, even the proverbial "oldest inhabitants" had not heard his great grand par-

ents relate any near relation to it. A water famine prevailed, wells of water taken possession of by the authorities, and dealt out to the people in pints and quarts, as their reservoirs give out. The Dartmoor hills several hundred feet above the level of the sea, from which they have their supply of water, was entirely blocked by snow six feet deep. The Royal Engineers, Royal Artillery, 13th and 14th Regiments were ordered out, to help the inhabitants to clear away the snow to get their water supply. The like was never known before.

At Bolton, England, Feb. 15, 1881.—The cotton mill of Taylor & Bros. has been burned, and 150 people thrown out of employment, loss, \$250,000. Feb. 18, 1881.—Five square miles of New Orleans all under water. A cotton mill at Oldham, England, burned Feb. 15, 1881. Loss, \$200,000.

The village of Pass Manchac, La., was entirely swept away by a storm, Feb. 1881. Toledo, Feb. 15, 1881.—Buildings in the lower part of the city flooded out. Stations in the city, cars and tracks five feet under water, the water still rising. Steam boats and schooners loaded with wheat to the amount of 75,000 bushels, either sunk or carried away by the flood. Lumber and bridges, with everything in the way, all swept clean away. The words millions of dollars sounds great, but many of them shall be required to overhaul the numerous great losses.

There is not a State of the Union or a territory that

has not been visited by extraordinary snow storms, wind storms, floods, tornadoes, or other heavy calamities of small pox or diphtheria. Add to this list of losses the daily occurrences, of shipwrecks and fires of less devastating results, and think of the grand total. A button factory was burned at Westerburg, Conn., Feb. 13, 1881; Loss, \$200,000. Some of the professed Christians world say, before the second advent of Christ the whole world is to be converted. A glance of the condition of the States in 1881, will make this or the above saying to look in a false light. There are in the States of the Union—across the borders of our Dominion—129 penal institutions, forty-eight of which are penitentiaries, forty city jails and penitentiaries, twenty-five workhouses and sixteen houses of correction. There are 40,122 convicts at labor, of whom 37,245 are men, 2,877 women. It surely looks as if the wheat and tares are to grow together till the harvest, which is said will be the end of this age or world. A perfect evidence of the depravity of the human family.

Paul says, "that evil men and seducers shall wax worse and worse," 2nd Tim. 3, 13. And Christ says: "that as it was in the days of Noah and Lot, thus shall it be when He comes. They were eating and drinking, marrying, and giving in marriage, and knew not until the flood came and took them all away," Matt. 24, 38. Similar it will be when Christ comes the second time, but a small number waiting, looking or loving His appearing or caring for it. What came under the notice of the

writer, picked from the news of the day, and transpiring for observation. Yet without noticing, on our part, those great events shall pass as usual occurrences. Notice then, two hundred and three Vessels and sixteen steamers of all nationalities, are reported wrecked and lost during the month of December, 1880. And 70,000 pounds of diseased pork from America, seized by the French Government, and condemned, with a new law prohibiting its importation to that country. The conjunction of the two great planets, Venus and Jupiter, has occurred the 21st of February, 1881. They could be seen very plain by the naked eye in the western sky at half past eight, shining with sparkling brilliancy. Supposed to be only three degrees apart. This is the first of the astronomical phenomena which will be witnessed during the year 1881. Those that will read the paper I published in 1880, called the Coming Crisis, will find an exact fulfilment in those things daily transpiring. The gas explosion in the Tottenham Court Road, London, some months ago, cost the gas company \$100,000 in damages.

Franklin, Va., Feb. 28, 1881.—A fire originating from the explosion of a lamp in Jankins & Co.'s grocery store yesterday, spread until all the business houses, including half the town, were burned; loss, \$150,000. In Tokio, Japan, on the 26th of January, 1881, 11,000 houses were burned. Thirty thousand people are homeless. Forty-five railway track loads of munitions of war, which were destined for Greece, have been embar-

goed at Dunkirk, and 6,000 kilogrammes of dynamite at Marseilles. Six thousand three hundred and forty-eight persons have died in New York in January and February 1881. And the fearful mortality is attributed to the severity of the winter. Prominent physicians declare that winter cholera is prevailing in Chicago to an alarming extent. It is traceable to the extensive use of butterine, or butter made from hogs lard. Blockade of all lines centering in Chicago.

Milwaukee, Feb. 28, 1881.—The rain yesterday changed into a fearful blow and heavy snow. Trains on all the lines centering in Milwaukee have been suspended. This is the heaviest blockade of the season. The storm of wind and snow still continues. As far as can be learned it has been the severest of the season in Wisconsin, Illinois, Michigan, Minnesota and Western Iowa. Trains on all railroads centering at Chicago are delayed, and freight trains are at a standstill. The storm on the lake yesterday was the severest for years. At the crib the wind blew $63\frac{1}{2}$ miles per hour. There was great danger that the port holes would become obstructed with ice and cut off the city's water supply. Men working with the water up to their waists managed to keep them clear. A gentleman from Clinton, Iowa, said the train passed some sections of the prairies where little farm houses were almost submerged by water, and that miles of railway track were covered.

Advices from Lima report that the remnant of the

Peruvian army has disappeared, and business generally has been resumed in Callas and Lima. The stores are crowded with customers. The losses by fire and robbery of horses and goods through the riot on Jan. 15, 1881, are estimated at \$6,000,000. On Tuesday night 1st of March, 1881, while both houses of the St. Paul Legislature were in session, an alarm of fire was sounded and the members rushing from the chambers were confronted with falling firebrands from the dome of the Capitol, which was already ablaze. The hook and ladder company hurried to the scene, and by the aid of ladders the members all escaped, some being slightly singed. The building was burned to the ground. Loss on building, \$100,000.

March 3, 1881.—Wisconsin, Illinois and Iowa's unparalleled storm is raging to a fearful extent at this date. The snow will interrupt travel for a week or more. The most hopeless blockade exists in this city—Chicago. Two trains of the Illinois Central are snowed in between here and Kensington, Ill. The Milwaukee and St. Paul Railway is obliged to abandon all trains between Chicago and Milwaukee until the storm ceased, of which there is not the slightest indication at present. Trains on the C. B. & Q., in addition to snow are delayed by a burning station at Galesburg, Ill., this morning; the loss is \$6,000. Milwaukee reports that railways are blockaded throughout Wisconsin more completely than any time during one winter.

Madison, Wis., March 3.—Nothing like the present

storm has ever been known in this section. Three feet of snow have fallen and the drifts are 16 to 18 feet high. Milwaukee, March 3.—Reports from all telegraphic points in Wisconsin say that not a single train is running in the entire State. Nothing ever approaching the present storm was ever known in Milwaukee. A general coal famine prevails. Chicago, March 3.—At 10 o'clock to night the storm not abated. No northwest mails arrived to-day. Nearly all the trains on eastern roads are badly delayed. Those on the Michigan Central are abandoned. The loss to the city by the stoppage of business is estimated at \$250,000.

Chicago, March 4, 1881.—Drifts up to the second story windows, and is snowing again. There are indications that the great storm is not over. Two hundred tons of mail matter have accumulated here to-night. A milk and egg famine is threatened. Waukegan, Ill., March 4.—The schools are closed, and the drifts in the streets are up to the second story. Free Port, Ill., March 4, 1881.—Forty carloads of stock are shut up in the snow banks near Elory. Three engines and sixty shovellers went to the relief, but were blocked in and unable to return. Nine trains are stuck between Hyde Park and Kensington, fourteen miles south of Chicago. This storm is raging furiously all over the States and Dominion of Canada.

March 4, 1881.—A shock of earthquake was felt throughout Switzerland. Half of the town of Cassamacciola, on the island of Ischia, Italy, has been de-

stroyed by earthquake, and many of the inhabitants killed or injured. Evanston, Wyoming, March 4, 1881. —The gas in the Rocky Mountain coal and iron company's mine, at Almy, exploded last evening, throwing flames many hundred feet in height out of the main slope, carrying away the building around the mouth of the shaft, and setting the machinery on fire. Thirty white men and fifty Chinamen went down to work for the night. Seventeen injured Chinamen have been brought to the surface, many with broken limbs and badly scalded. Twenty chinamen were brought up dead. No white men yet found.

A \$50,000 fire occurred in Denver, Col., Feb. 27, 1881. Small pox is still raging in Cuba, Ill. March 4, 1881. Thousands of cattle are dying along the Arkansas River. Much damage has been done in the Azores Islands by earthquakes. A \$10,000 fire each, in Cobourg and Battle Creek.

The severest snow storm experienced for years has been raging over Great Britain since Thursday 3rd of March 1881. Gales are reported along the coast. It has been snowing steadily in Scotland for 70 hours. Traffic is blocked and many shipwrecks are reported on the coast. March 3rd 1881.—The earthquake at Cassamacciola has opened a fissure in the street fifty centimetres wide. The people have fled from the town and are camped in the fields. The loss of life by earthquake on the Island of Ischia is appalling. A hundred and two bodies have been found at Cassamacciola, and many others

are under the ruins of the buildings. In the village district of Laces alone thirteen houses were destroyed and five persons killed. The heaviest frost remembered in Antigua prevailed on Feb. 10th 1881. The cane fields and coffee plantations appeared as though a fire had passed through them. The leaves on the coffee trees were discolored and shrivelled and broke to pieces at the slightest touch. The sugar cane was killed as it stood. The damage is calculated at between one and two million dollars.

Small-pox is raging and making terrible ravages in Haha Bay—over 130 people have already been struck with the disgusting malady. Scarlet fever is raging with great fatality at Fort Erie. March 6th 1881. The snow is four and a half feet deep on the level in Otsego County, Mich., and nearly all travel is suspended. The estimated loss of cattle in the Denver, Col., section this winter 1881, is put down at \$22,000 or two and half per cent of the cattle in the whole state. Milwaukee, March 5.—The storm continued at intervals yesterday, but the backbone of the blizzard is broken. No trains from the north or west have arrived yet, and no attempt to open the line will be made until to-day. The Milwaukee Steam Supply Company, furnishing heat to hundreds of residents, and steam to the engines of factories, etc., could get no fuel on credit, and suspended, and put the management into the hands of a committee of stockholders, Coal is \$12 a ton, and wood \$9 a cord, both being almost impossible to get. Business continues suspend-

ed, the streets being cleared as rapidly as the snow plows and shovellers can do so. All the country roads are impassable. Milk is 25c., a quart and eggs 90c., a dozen. In the interior points great suffering is predicted. The railway blockade north and west will continue for two or three days. There were last year 1880 in Paris 26,888 fires of all descriptions, to 2,176 of which the firemen were summoned. Of these only eight were of incendiary origin. The total loss was \$1,771,794. Danville, Pa., March 1881.—The Lunatic Asylum at Danville, in flames—great loss of life and property. Running and screaming across the country through the snow, the excitement is fearful. The building is 1,100 feet long cost \$1,000,000. Thirty-five persons died of plague in Kerber'a, Nedjeff, and Djarga, Province of Bagdad. Another shock of earthquake occurred at Cassaninacolo on Monday 7th March 1881.—126 persons killed and 179 injured by the earthquake. The existence of a plague in Mesopotamia is confirmed. There has been 18 deaths at Nefer and 30 at Cuaro. March 1881. A blow in Oregon..March 1881.—The late great storm struck the east side of Gerrais, sweeping everything before it. It came in a southeasterly direction and was about 200 yards in width. It was first seen about a mile from town, where it struck one farm, demolishing outhouses in a fearful manner. Picking up the dwelling-house setting it twenty feet from its foundation and pitching the inmates out into the storm. Some of them were badly bruised—the storm swept through the fields at a

terrible rate, picking up sheep and fences like birds and hurling them into the air twenty or thirty feet. A number of sheep were killed. As it near'd town it narrowed down to about fifty yards in width, and then taking everything before it, striking the schoolhouse on one corner. The children all ran out to save their lives and the scene that followed was terrific. The children were lifted into the air from 20 to 80 feet, among lying timbers, sidewalk planks, and debris from barns and fences, and all fell to the ground senseless. Some had their arms broken, some their heads fractured all more or less bruised, great panic in all the town. March 5th, 1881.—A terrific snow and wind storm storm raging throughout the north of Scotland, great numbers of vessels with all on board gone to the bottom, and the beach strewed for miles with the wreckage.

Eleven thousand horses were burned and 30,000 people left homeless in Tokio, Japan, on January 26, 1881. March 9, 1881 —Great snow and wind storm raged in and around the city of Edinburgh, Scotland, with great loss to the city and shipping at Leith. Loss £300,000 or \$1,500,000. March, 1881.—An earthquake at the Island of Ischa was attended with great loss of life

Ottawa, March 8th, 1881.—Small pox is making fearful ravages in Hahabag village. Over 130 people have been stricken down with the malady, 20 of whom succumbed. Quebec, March 8th, 1881.—Scarlet fever and

diphtheria are raging to an alarming extent at St. Henrie, De Lewis. Several families have lost all their children. Pougkeepsie, N. Y., March 3rd 1881.—A fire this morning caused a loss of \$200,000. The first three months of 1881, has been very unusual in the number of deaths by a number of causes—in the city of New York, which is said to be 10,000. The Czar of Russia was killed 18th of March 1881. An outbreak of spotted typhus is reported at Maragha in Persia—March 15th 1881. One-hundred and ninety-six persons have been stricken down with small-pox at Ha Ha Bay, Saguenay since March 1881—And twenty-eight have died. Wakefield, Mass., March 12.—A great conflagration Loss \$500 000. Nearly 1000 employees are thrown out of work.

St. Louis, Mo., March 15.—A great flood has swept away houses and live stock resulting in a great loss. A terrific tornado swept over Kansas on 16th of March, 1881, doing immense damage to buildings and other property. The greatest snow storm of this year throughout the Western States, took place on the 20th March, 1881, resulting in blocking up railroads in all directions in Illinois, Wisconsin, Iowa, St. Paul and Dakota and other places.

Rome, Ga., March 20, 1881. The river at Rome, Ga., rose three feet higher than ever known before in the remembrance of any living. The Wooly Bridge had to yield to the pressure—this was fifteen miles above. Every bridge in its track had to yield, and all carried away before it. Loss, \$400,000. All business

is suspended. Two shocks of earthquake in St. Thomas, West Indies, on 11th and one on the 12th of March, 1881. In March, 1881, the plague has appeared at Ruba, ninety miles south of Bagdad. The mortality in Nedjib is increasing greatly. Omaha, Neb., March 27, 1881.—For several days an ice gorge has been forming in the Platte River, near north Bend. On Friday the water suddenly rose above the banks and swept away the Union Pacific Railroad for a mile and a half. The water rose several feet in North Bend and the people took refuge in the railroad depot, remaining all night. The water is slowly cutting off the people of the place from all communication, and the whole valley of the Loup is flooded to the distance of sixty-five miles of their very best land. Over 100 people lost, the loss foots up millions of money.

March, 1881.—California's great flood. The valley of Sacramento to the distance of one hundred and thirty-five square miles is flooded all over. The loss and damage at present cannot be estimated, but is sure to reach beyond millions. Portsmouth, N. H., Feb. 1881. A shock of earthquake was reported at Greenland and Stratham yesterday. Destruction of the crops. Grasshoppers are devastating the crops in the State of Chiapas, March 20th, 1881. The frost destroyed the coffee crop in the lower part of San Luis, Potoso.

Santa Fe, N. M., March 1881.—An unaccountable mortality among the cattle on the vast grazing plains of New Mexico causes much excitement. If it continues

many capitalists will be ruined. Topeka, Kan., March 10, 1881.—J. G. McCoy, of the United States Census Department, is in the city, having just returned from New Mexico, and reports that a new and malignant disease has broken out among large herds of cattle on the plains. Hundreds of them are dying daily. The name of the disease is unknown, and as yet no remedy has been discovered.

A heavy flood. St. Paul, March 31, 1881.—A telegraph report from Yanktown and Bismarck, gives the fearful report of a great flood, the like never before known. The river rose from ten to twelve feet in a few hours. The people flooded out of their houses, and had to be carried in boats to a place of safety. The country flooded to a great distance. All the cordwood that was brought for the use of the people, and steamboats swept clean away. It is feared that a number of people lost their lives.

A list of great fires. Plano, Ill., March 24.—Plano was visited this morning with a terrific fire. There was a great number of fine buildings burnt to the ground; loss heavy. Cincinnati, Ohio, March 27, 1881.—A great conflagration took place to-day in this place, a number of business houses was burnt to the ground. Loss, \$50,000. Columbus, O., March 27, 1881.—The Saxony woolen mills, owned and operated by Hahnbert, Sargeant & Co., were destroyed by fire yesterday. Loss, \$75,000. April 5, 1881.—Old world. The river at Seville has again risen and the inundation is worse than

before. The water in the suburbs is five metres deep. There is a disastrous flood at Malage several houses have perished, and fallen by the flood. The flood at Seville has caused great destruction, a number of houses is no more, and several people lost their lives. There is only 50 houses standing in Chio. On all sides cries of distress are heard from the ruins, but nobody dare approach. At Lima eighty Chinese were killed, and upwards of \$1,000,000 worth of property destroyed. A greivous and unknown disease has broken out among the cattle in East Watertown, N. Y. The cattle are seized and taken first by intense coughing, then follows a loss of appetite. If you let them loose or out they bite themselves and tear their flesh to pieces and they soon die.

April 8th, 1881.—The plague in Messopotamia is fearfully on the increase. Shocks of earthquake continue in frequency and violence at Chio, and is fast completing the ruin and destruction of the town. Szegedin, Austria, is again in danger of being overwhelmed and destroyed by floods. Out of four thousand inhabitants of a village near Kastro Chio, only a hundred and fifty are known to be alive. Diphtheria and small pox are reported to be ravaging the parish of St. Alexis, in the Saugenay. The account from Chio is deplorable and heart-rending. A great number of houses are entirely destroyed by the earthquake. The houses that are not thrown down have got to be pulled down, and rebuilt before they can again be inhabited.

Many neighboring villages were destroyed. During the panic which ensued the Eastern Telegraph Company's offices were pillaged. Shocks were also felt in the Island of Syria and at Smyrna. Three more fresh shocks of earthquake at Chio to-day. The inhabitants are taking refuge on board the steamers in the harbor. An Athens dispatch says, a Government dispatch has been received concerning the earthquake at Chio, which states that the effects were also felt at Tseome, and that the number of persons killed and injured is estimated at not less than 3,000. The shock was also felt at Carosto, Eubola, and Tinas. Chio or Scio is an island belonging to Turkey, off the west coast of Asia Minor, and has an area of 508 square miles. It is naturally one of the richest and most beautiful islands of the Levant. Previous to 1822 this Island was the best governed and most prosperous in the Grecian Archipelago, and had thriving silk manufactories, and a brisk trade with Constantinople, Syria, and Egypt. This is the birthplace of the blind poet, Homer. Its buildings for the most part consisted of hewn stone or brick and its population is 15,000. Later.—The dispatches from Constantinople report the effect of the earthquake at Scio as more appalling than was imagined at first advices. It is now stated on trustworthy authority that the loss of life in the places visited by the earthquake, is lamentable, and truly appalling. The shock was so violent that multitudes were unable to shun the falling walls of buildings, and were buried beneath the debris. The water in the

harbor for a little time sank so as to almost show the bottom, and then returned with great violence overwhelming the town in the vicinity of the shore. The entire Island felt the earthquake more or less, and several villages are entirely destroyed. It is said that 45 villages are destroyed and nothing left.

Fearful accounts of loss and damage by floods from Sioux City, March 31, 1881. The gorge at Yankton broke last evening, and great excitement prevailed, and there were many narrow escapes from drowning. It is impossible to get anything near a correct estimate of the damage to property, but is sure to be in excess of 100,000. Railroad and steamboat property suffered severely. The steamers Butte and Black Hills, of the Benton line, were on the way at the time of the flood, with their bottoms off, and were seriously damaged by ice. The Helena, of that line, and two boats of the Northwest Transportation line, were left by the flood on the high banks greatly damaged. Of twelve boats there is but one that can possibly commence Benton trips when the river is clear. The town of Green Island, opposite Yankton, was entirely swept away by the flood last night. Churches, stores, dwellings, and in fact every building floated off or was broken up in the ice. One building was seen floating in the middle of the river, with a man clinging to the roof and could not be rescued. The effect of the breaking of the gorge at Yankton was felt at Vermillion. The Vermillion steam ferry boat is in the middle of the gorge, and a total

loss. The mountains of ice on the Mandon shore of the Missouri, bar communication, but through a glass people can be seen on the bluffs north of the town. There are but eight houses out of the water, and it is probable the women and children last night found shelter in these, but there must have been suffering among them all as the thermometer was down to 8 degrees below, and a strong north wind all night. Several small houses can be seen floating, and pieces of ice three feet thick, extending along the main street for six blocks. Near the round-house the water is up to the top of the flat cars. Between Fort Lincoln and Mandon on account of the high state of Hart River, an effort will be made to reach the people in distress, by going up the river. The Missouri below Bismarck is four miles wide. Several of the wood choppers were caught on the bottoms by the flood, and three at least are known to be lost. L. Merry and wife, in Bunt Creek bottom, have also perished. A great number of cattle and horses are lost in this vicinity, aggregating several hundred. A number of farm houses and a great quantity of wood, have been carried away. Old river men say such a flood has never been known before on the Upper Missouri.

Yankton, D. C., March 31, 1881.—The water has risen six feet in the past two hours. Green Island, opposite, has been swept away. The river rose to forty feet. One hundred houses are submerged; loss at least \$100,000 This morning the gorge above here gave

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way, and the water came down in a perfect flood, and rose to a point eighteen feet over low water mark with a solid wall of ice crushing everything before it and in its path. The Government and Northern Pacific Railroad warehouses were carried out and away. The loss in this place exceeds \$100,000. Mandon, opposite 'Bismarck, with a population of 500 souls, is all under water, but no particulars can be received as all communication is cut off. The bluffs back of Mandon have been covered with men, women and children, and as the night is cold and there are but halt a dozen of houses in the whole section, there must be a great suffering and starvation. Mr. Smith thinks that all the stock on the large bottom between Vermillion and Yankton is drowned, and doubtless some farmers as well. The same state of affairs exists on the bottom land between Vermillion and Elk Point. A party of travelling men in from Elk Point, report cases of sickness and suffering among the people rescued by the boats sent from Elk Point. One woman with nine small children was brought in by a boat in her night clothes. The current was so strong at her house that it swept the clothes out through the door when opened. Early in the morning a team was found tied to a corn-crib with ice frozen around them as they stood upright dead. The town is now an Island in a lake twenty miles across, and from two to fifteen feet deep. The Mission Church at Yankton Indian Agency floated down the river past Green Island, with the bell in the belfrey tolling along the

stream, by the motion of the water and ice.

Reader, I have but a meagre account rendered to you of the events of the last three and a half months, as fulfillment of what I predicted last year in the Coming Crisis, but the next eight months and a half will render a wailing account and thrilling events. The whirlwinds, the hurricanes, the tornadoes, the hailstones, the thunder and lightning, the great fires, the mighty floods, the earthquakes, pestilential season on man and beast, failing of the growing crops, with that famine will stare in the face, and many of the honest poor shall die by want. Crime of every sort will be daily on the increase, and is sure to come. 1882 will be still worse, and 1883 will leave a sad record. Prepare for it, for it is sure to come.

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CHAPTER V.

THE FOUR ANGELS.

“After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree.” Rev. 7. 1. This text is prophetic, being part of an explanation of even's future from the time that the revelation was given. It is symbolic, because Christ “signified it by his angel unto his servant John.” To signify, is to sign—ify, or represent by signs. The language of the text therefore presents the signs of the events, and not the events predicted, Hence we are not to look for four literal angels holding the four literal winds, as the fulfillment of the text, but we are to look for the events those symbols illustrate. The text is consecutive prophecy, therefore the events fulfilling it must take place at a certain period of time, in connection with other events described. The leading symbols of the series are numbered from one to seven,

proving conclusively that the events must happen consecutively, one after another as numbered.

The text is connected with the opening of the seven seals, and is located under the sixth, therefore the events represented by the symbols, must transpire during the the period of time occupied by the opening of the sixth seal. The time embraced in the first seal evidently commenced in the apostolic age, and the seventh occupied the judgment period at the end of the world. The intervening five occupying the time between the first and seventh. As the sixth period closes where the seventh commences, which is the judgement age, the events of the sixth must close the scenes of probationary time.

To give the strongest possible proof of the period of the sixth seal, and to show its connection with the judgment, the Lord gave two distinct lines of events to transpire during that period both of which terminate with the judgment scenes. The first series are the same signs as given by Christ, to show when he would come the second time, and the kingdom of God be established. Christ said that at that time all the tribes of the earth shall mourn. The Revelation said they would say to the mountains and rocks "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb, for the great day of his wrath is come and who shall be able to stand?" The second series is represented in the text; and terminate also with the scenes of the judgment. In the first instance the

events of the sixth seal end with the destruction of the impenitent, and in the second series, with the glorious triumph of the righteous. Christ also in giving the signs which should occupy the last period of the gospel age and terminate at his coming, predicted the experience of the same two classes, the wicked weeping and gnashing their teeth, while the righteous "went in with him to the marriage and the door was shut."

As two series of events occupy this period of time, if we can find either the time of their occurrence we shall find the time during which the other series must take place. As the Saviour presented the first class as signs of the end of the world and presented the same events in literal prophecy, we should take these as explanatory, applying the literal rule; consequently we must look for the signs in the earth, sun, moon, and stars as predicted. The Saviour located these signs by saying immediately after the tribulation of those days, the 1260, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and powers of heaven (or nations of earth) shall be shaken—universal war. He then shows, as recorded by Matthew, that following those signs, all tribes of the earth will mourn, and the elect be gathered from the forewinds from one end of heaven to the other. Christ here gives the same order of events as the revelator with the exception of not giving the events of the text. But when we look at St. Luke's record of the same predictions, he gives what Matthew gave, and in addition the same events

symbolized is the second series in Revelation. Christ, in giving the celestial signs in the sun, moon and stars, said, "And upon the earth distress of nations, (look abroad and see this fulfilling,) the sea and waves roaring, mens hearts failing them for fear." He makes it very clear that when the celestial signs are being developed in the heavens that there will be national signs manifested upon the earth. This was exactly the same order as the two series of the sixth seal. The great tribulation upon the elect referred to by Christ, ended with 1798, and immediately after which, the sun, moon and stars, the celestial tokens of heaven, were to be developed.

From this it is evident that the period of the sixth seal commenced in 1780. At the darkening of the sun, moon, etc. Therefore the prophecy requires, according to our argument, that the events presented in the text transpire between a point of time near 1780, and the coming of Christ. As we are occupying the period of time in which the text demands a fulfillment, let us earnestly inquire after a scriptural interpretation of it and its true application. The agents presented are evidently symbolic, for the work they are represented as doing is never literally accomplished by any agents, and would be entirely inappropriate for heavenly messengers to perform, as angels are God's messengers, or agents who are employed to do his work according to this purposes, they become appropriate symbols of men, who are sent by God to do work of divine appointment.

We can always determine the class of men among whom symbolized agents may be found, by the kind of work the symbol requires to be accomplished. If a military work is to be done, look among military men to find the predicted agent; if an ecclesiastical work, look among men in the church for the agency. It was said of the Mahommedans, "they had a king over them which is the angel of the bottomless pit."

In this passage the term king or angel must be used symbolically, for if literally applied, it cannot relate to the same being. As the term king is evidently used literally, the term angel has to be used symbolically, and represent the same office as the title king.

In chap. XIV. 6, the prophet saw in vision "an angel fly in the midst of heaven (or among the professed Christian nations of earth) having the everlasting gospel to preach unto them that dwell on the earth, and to every nation." As the gospel is never preached to men on this earth by literal angels, but by men, the angels in the text must symbolize those men who preached the gospel. If the four angels represent men, what men or what class do they represent? It must be the men who act in the department of controlling the winds. To find the class and the men who are employed in the work of holding the winds, it will first be necessary to find the Bible interpretation of winds as symbols, for they are thus frequently used in the scriptures. In one of Daniel's visions he saw the four winds of heaven strive upon the great sea, which brought four great

beasts. Those beasts were explained by an angel to represent four kingdoms, therefore whatever produced the four governments must have been represented by the winds. The government and dominion of those kings over the tribes and nations that they ruled, was established and perpetuated by war. The Lord by Jeremiah in foretelling the destruction of Elam said, I will bring the four winds from the four quarters of heaven, and I will scatter them towards all those winds, and explains this by saying, "and I will send the sword after them till I have consumed them." This passage and the history of the subjugation and destruction of Elam as a nation by war, proves conclusively that God uses winds as symbols of war in the scriptures. We therefore conclude that the four winds under consideration represent war. But what idea does the qualifier four give, connected with the winds or war? It evidently shows that the war would be general. The ancients were in the habit of giving four names to the winds, corresponding to the four cardinal points. The Latins called the winds blowing from any point north, *Boreas*; east, *Eurus*; south, *Notus*; west *Zephyrus*. Therefore the four winds of the text embrace the whole circle of the heavens. The law of symbols would require therefore that the four winds in prophecy, would represent general war, in which the four quarters of the nation or nations presented are involved. As the kingdom of Babylon was established by war, and all the tribes and nations under its imperial dictation were

subjugated to its control by the sword, its supremacy and government of the world was produced by the four winds as Daniel saw in his vision. It was also true that the tribes and nations held under its universal sceptres could not become the subjects of the next universal government, without a war which should extend through the four quarters of the kingdom, breaking the authority of that government and establishing the next. Therefore, it required the four winds to raise up and establish Babylon, and the same to carry it down, also Medo-Persia, Grecia and Rome. As Rome is to be succeeded by the kingdom of God, and as the Roman rulers will not voluntarily give their sceptres to God's appointed king; the four winds must break down the Roman governments, to give place to the rule of God's anointed king, "under the whole Heavens."

The chronology of the four winds in the text show that they must represent the war which will destroy the iron power of Rome, the fourth and last universal gentile government upon the earth. Therefore, the holding of the winds in this instance, must be the stopping and preventing of universal war upon the territory of the Roman Empire during the period of the opening of the sixth seal. Winds could not be held which did not exist. The angels would not be represented as uniting their power to do nothing. Winds could not be held before they commenced to blow, neither could they be restrained while there were no circumstances tending to cause them to blow, there-

fore the prophecy under consideration requires that we witness during the time of the occurrence of the physical sign located under this seal, and foretold by the Saviour, a war affecting the governments in the four quarters of the Roman Empire, producing "distress of nations with perplexity." It also demands that we find the kings, or rulers of four of the distressed nations, uniting their power together for the purpose of stopping that distressing war, and giving peace to nations in the four quarters of the old divided iron kingdom of Rome. It requires also that those four powers, not only unite to stop the war, but that they continue the alliance, and use their united efforts to prevent the recurrence of another general war. The work of the angels is as explicitly defined, and definitely located as can be found in symbolic prophecy. It must be accomplished during the sixth seal, the last period of probationary time in the gospel age. It must have for its object the settling of war-making questions, and the reconciliation of contending rulers so as to prevent open hostilities and bloodshed. As the period for the opening of the sixth seal has evidently come, and its signs in the earth, sun, moon and stars have been fulfilled, and as those signs were to be contemporary with the "distress of nations," they being thus associated and located by the Saviour, and as the distress of nations synchronizes with the four winds, we may expect to find that a general war on the Roman territory will exist for a time, after which circumstances will transpire tending to reproduce the war,

requiring a continued effort on the part of the four angels to control the disturbing elements.

Such circumstances and events are evidently described and illustrated by the language and symbols of the text, and corresponding passages. We now inquire, has such a war existed within the predicted period? Did it end as foretold? Has the confederated powers which held the war in check continued their associations for the specific purpose of settling war making questions, and thus preventing general war among the nations of divided Rome? If such events have taken place, then we may confidently believe the prophecy is fulfilled. If not, we may trustingly expect them in the future.

History and the daily news give us the following facts. The equilibrium of the political elements in Europe began to be disturbed by the combinations of men, who groaned under the oppression of tyrants, and who sought to take their places, which raised a fearful tempest of revolutionizing war, carrying away thrones, and hurling from the stage of power and glory, kings and councillors, producing fearfulness and confusion through the four quarters of the ancient Roman Empire. Amidst the confusion and strife arose Napoleon, who became the agitator of the world—"the man of destiny"—the stormy king. When the sun had cast its appointed shadow on the earth at the point where the clearest gospel light was shining, and Immanuel's bride was watching to see the signs of coming deliverance,

the great war-maker arose, defiantly unsheathing his sword, unbolting the four winds, designing to blow away like chaff the fragmentary kingdoms of Caesar's great empire. The winds swept around the ancient pyramids of Egypt, and howled over the desolated palaces of Syria, uprooted the trees of State in Italy, prostrated all the thrones in Germany, Spain, and Portugal, terribly shaking the "fast anchored Isle," carrying devastation and ruin around the North Sea, rolling its waves fearfully against the coast of the Norwegian and Swede, disregarding the boundary lines of Russian dominions, bending low its strongly rooted forests, shaking the imperial residence so that the "chief prince of Meshech and Tubal" burned his own house, that it might not become a shelter tent for the invading foe. Surely, the four winds fearfully blow, shaking, threatening the whole Roman world during the stormy reign of the first Napoleon. That war during its progression seemed to answer every demand of the prophecy chronologically, geographically and specifically. It came at the right time, in the right location, and extended to the four quarters of the old Roman Empire. If that war was the one symbolized by the four winds, then, the prophecy demands that it should end by the combined efforts of four kings, or governments which should ally themselves together for that purpose, and it also demands that that alliance be continued for the purpose of preventing the recurrence of another general war, until the servants of God are sealed in their foreheads

How did the war end? It ended with the battle of Waterloo, between the French under Bonaparte and the allied army. Who were all allied against Bonapart? Russia, Austria, Prussia and England. Just the number represented by the angels, but no more, how sublime? For what purpose was this alliance formed? It was formed to produce an arbitrating controlling power over the nations, so as to compel them to submit to their dictation in the settlement of war making questions, or as the historian said, "to preserve the peace of the world."

The four allied powers has and do accomplish the first object of their association, in stopping the terrible wars of Napoleon at the battle of Waterloo. It is perfectly apparent that Napoleon purposed to make himself master of the Roman Kingdoms, so as to take Caesar's place as arbiter of the political world, thus establishing a fifth universal government, before the coming of the kingdom of God, which would have been contrary to the prophecies, and this could not be. But the four angels were commissioned of God to take hold of the four winds, which were with resistless power sweeping away thrones, breaking dynasties, overturning kingdoms and empires, uprooting the trees of sovereignty and independence, and driving upon the rocks of a lee shore ships of state, and hold the storm with iron power, until in the stillness of hushed tempests, the God commissioned messenger should come with seal impossible to counterfeit and fix the signet of deliverance on the foreheads of

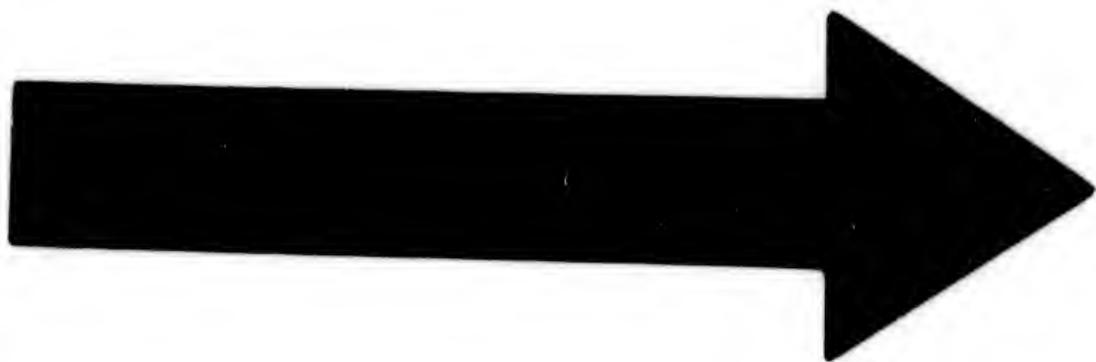
all his servants—those that are keeping the commandments of God, and faith of Jesus.

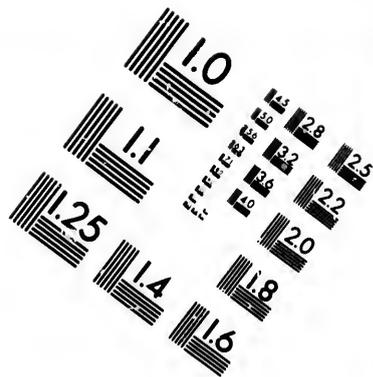
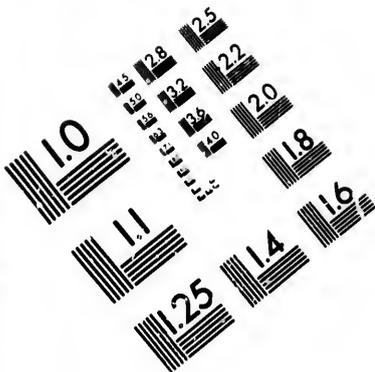
There is certainly a remarkable coincidence between these circumstances and the foreshadowings of the prophecy, which will be very hard for the scoffer and skeptic to explain or explode. To demonstrate still further the truthfulness of these prophecies, and correctness of our interpretation and application of them, it will be important to maintain their concord by following the same rule of interpretation for the remaining portions of the predictions, and finding their fulfillment in events happening during the same period of time, connected with those already found, as a part of a series controlled by the same circumstances, viz.: If Russia, Austria, Prussia and England were represented by the four angels, and their alliance in 1814-15 was represented by their union in holding the four winds, then it follows that those four governments must continue that alliance until the predicted "battle of that great day of God Almighty" shall come, when the four winds shall be loosed, and the power of the Pope and the Sultan shall be swept away with all the kingdoms of the whole world, at the opening of the seventh seal and the sounding of the seventh trumpet. The four nations have continued that alliance in defiance of all that has seemed to threaten its existence at every step, since 1815 to 1881 down to this very time; and will yet, to the fall of 1883—when the the four winds shall whirl with fury around every corner of the earth. The alliance has been

maintained by the will and purpose of God, and for the express purpose that those who should be persuaded to forsake their sins, keep God's divine commands, might be sealed from the wrath of God soon to come. The sealing of God's servants must take place during the time of the angels holding the winds or during the continuance of the Holy Alliance. Has that part of the work been progressing for the last 66 years in perfect harmony with the other parts of the prophecy as we have applied them.

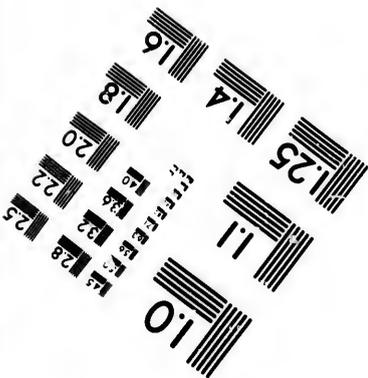
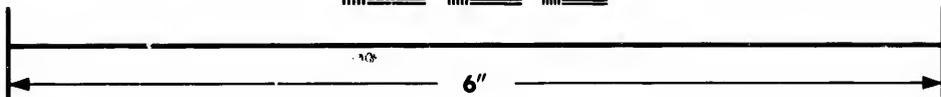
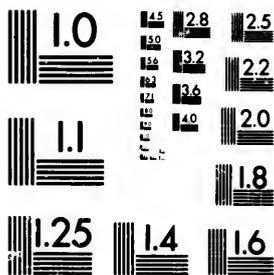
The four angels met to settle the difficulty between France, Turkey, Russia and England, in the Crimean war. They also met to settle the war question between Austria, France, and Sardinia in their war, and also between Austria, Prussia and Italy. And look at the four angels with mighty fleets in the fall of 1880, in front of Dulcigno, to hush the rising storm between Greece and Turkey. Thank God for such unmistakable fulfillment of his blessed and Holy Word. And as the four angels were symbols, the fifth must be also. As the four represented political agents because they had political work to perform the fifth must represent ecclesiastical agents, because their work is in the church.

Angels are sometimes used as symbols of Gods servants in their proclamation of the gospel, "And I saw another angel fly through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." (Rev. XIV. 6.) This angel is evidently the same as the one in the text, representing the same agen-





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cy doing the same work.

Having found the rule by which the fifth angel is interpreted viz., a class of interested servants of Christ, we enquire when must that class be found upon the stage? And what must they be found doing? They have to perform their work during the period of the opening of the sixth seal, for they must do it while the angels are holding the winds. As those angels hold the winds during the period of the sixth seal and they cease to hold them at the commencement of the judgment, it follows that the work of the fifth angel is, to preach the gospel of the kingdom of God, proclaiming and unfolding to the people, proving to a demonstration that the great signs is past and Christ will soon be here.

A work which does not relate to the state will not require any state action.

Barnes in speaking of the holding of the winds says "The essential ideas, therefore, in this portion of the symbol cannot be mistaken. They are two.—

1. That at the period of time here referred to***** there would be a state of things which would be well represented by rising tempests and storms which, if unrestrained would spread desolation afar; and (2) that this impending ruin was held back, as if by angels having control of those winds: that is, those tempests were not suffered to go forth to spread desolation over the world. A suspended tempest: calamity held in check; armies hovering on the borders of a kingdom but not allowed to proceed for a time, hordes of invaders detained

by some restraining power not their own, and from causes not within themselves, any of these things would be an obvious fulfilling of the symbols." In speaking of the sealing he says, "what this would be whether a profession or form of religion, or the holding of some doctrine or manifestation of a particular spirit is not here designated; the design of sealing the persons referred to seems to have been to secure their safety in the impending calamities. Thus the winds were held back until those who were to be sealed could be designated and then, the winds would be allowed to howl round the coasts of the earth."

Mr. Barnes, has evidently given the true interpretation of the symbols. The four angels would hold in check just what they are doing in 1881.—"calamities," "armies," "not allowed to proceed for a time;" that is war postponed, and while this work would be progressing, God's servants would manifest some specific characteristics of "profession," "doctrine" or "spirit;" which is neither more nor less, than elisting and persuading a few to repent and keep God's divine commands, and the faith of Jesus. Christ in showing his disciples when the world would end, gave them its prophetic consecutive history, from his first to his second advent. In describing the last period preceeding the end, he said "but he that shall endure unto the end shall be saved." And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then not a 1,000 years after shall the end come. This gospel of the

kingdom must therefore be preached at the same time that the four angels are holding the winds, both terminating at the commencing of the seventh seal, or judgment period. This message has its national features and application, as indicated by the symbols. It must be a specific message of gospel truth, for it is given to accomplish a specific work. The object to be accomplished by it is, to "witness unto all nations." To witness, is to give facts and proof relating to a certain case in question. The case presented to Christ upon which he said the gospel of the kingdom would witness unto the nations, was the "signs of his coming and the end of this world." Therefore, the specific characteristic of that message must be to give proof that the signs of Christ's coming and the ending of this age hath appeared. This would necessarily locate the preaching of that message in the period when the signs would have appeared. Christ gave those signs, and located them at the same time as the preaching the gospel of the kingdom, both terminating with the end of this age. The Revelator also gives the same signs, and locates them in the period of the sixth seal, and also presents the angel sealing God's servants at the same time. As the sealing is located at the time the gospel of the kingdom witnesses to the nations, and both relate to, and are associated with the nations, the conclusion is obvious: that they relate to the same thing. John sees the same angel again in Chap. XIV, 6, "flying in the midst of heaven, having the everlasting gospel to preach unto them that

dwelling 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." This angel's message is connected with the nations the same as in the other instances, and hence, connected with the judgment also, as the others, which is invincible proof that they are identical. In this case the angel testifies or witnesses to all nations that the hour of God's judgment is come.

This testimony must rest upon the authority of the signs, for Jesus said, having presented the signs which should precede his coming and the end of this age. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi: 31. A witness can testify to only what he knows, therefore, the servants of Christ (symbolized by the angel) could not testify to the nations that the season of God's judgment had come, until they saw the predicted signs by which Christ said they should know. This is in perfect concord with his qualifications of the message. He called it the gospel of the kingdom. Mark says that "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdoms of God is at hand, repent ye and believe the gospel." Chap., 1:14, 15. The time that was fulfilled, was, the 490 years of Daniel's ix:—The gospel of the kingdom is therefore, a specific proclamation that the kingdom of God is at hand. And that proclamation cannot be made with gospel authority, until the signs show it to be at the door

Jesus said, "When ye see these things come to pass know ye that the kingdom of God is nigh at hand." The message then, cannot be preached only during the period of the occurrence of the signs, for it is the ye who see that are to know; consequently the only class who by their knowledge can witness to the nations that the great signs in the sun, moon and stars are all in the past and that Christ is at the very door. Everyone should know if they do not—that in every part of the globe for over fifty years, thousands of men are proclaiming the coming of Christ—and day of judgment; and that this is the generation that must witness the thrilling and sublime event. This heaven message has been sent as a witness that the kingdom of God is at hand, to all people who can be called a nation, "in all the world." This subject adds another strain to the heavenly harmonies of God's word and government. It inscribes upon the tablet of eternal memory another chapter filled with events long ago seen by the omniscient eye, and now accomplished by the almighty arm. The mighty thunderings of heaven's last judgment message has aroused a slumbering world to the awful consciousness that some fearful event is approaching. An indefinable impression has seized the hearts of all classes, that the present status of human society must be changed. The statesman views the ship of state sailing in dangerous waters, drifting upon a lee shore with the tempest rising, the night darkening, all hearts failing for fear of coming calamities. Then the flying angel from Zion's holy summit heralds

the glorious tidings Immanuel's speedy coming and coronation. As the gospel of the kingdom is the last message of truth to fallen man, it has to be preached to the last generation, and that generation shall witness the coming of Christ and end of this age of depravity. Christ said, "As it was in the days of Noah and Lot, even so, when he would appear. If there is to be any likeness in these cases, as the Saviour shows, and that at the end of this age a sealing of God's people is to be effected through the agency of a message of divine truth, by which they may secure their safety from the destruction of coming judgment, then we may expect to find this instance exemplified in the history of those. Noah did receive a revelation from God, warning him of a coming flood, and showing him the means by which he could secure a safe retreat from its disastrous effects. I believeing that truth, and following its instructions, he was sealed, or secured from the destruction of the deluge, but all who rejected the warning message and failed to obtain the impression of the seal, or the safety offered, were swept away with the destroying flood. Jesus said of them "They knew not until the flood came and took them all away, so shall also the coming of the Son of man be." Noah knew the flood was coming, because he believed what God said of it, while those who disbelieved were destroyed. So it was in the day of Lot. We therefore have the authority of Christ for saying that as Noah and Lot secured salvation from impending judgment, so it will be with his people in the generation

preceding Christ's coming and final judgment. Therefore, the work of the sealing angel is evidently the same as that of Noah and Lot. Their work was receiving and proclaiming God's revelation relating to coming judgments and preparation necessary to meet it safely. This synchronises perfectly with the gospel of the kingdom and with the angel's message in Rev XIV: 6. The gospel of the kingdom as a typical message, was preached to the Jews as a typical nation, and their national destiny turned upon their acceptance or rejection of that message. As a nation they rejected the divine witness testifying that the time (or 490 years) was fulfilled, and that a change of administration was due, and refused to voluntarily accept the change, therefore God rejected them, and sent his judgments upon them, destroying and leading into captivity all excepting those who believed the predicted signs of their national overthrow. Jesus plainly declared that the same gospel which was preached to the Jews, warning them of approaching calamities, should be preached to all nations, witnessing to them that the last day of judgment is "at hand." The typical nation spurned their message because it came through an unpopular instrumentality, a Nazarine carpenter, leading the movement, followed by fishermen and humble laborers, while the Scribes, Pharisees, and rulers rejected the heaven-sent message. As that proclamation and movement was typical of one that should succeed in the gospel age, we may expect all its principal features exhibited in the sealing witness of the sixth seal.

We are without doubt come to the sixth and last period of the gospel age, in which the wonderful signs foretold as the precursors of Christ's coming at the general judgment have appeared.

The sun, moon and stars have answered the divine utterances. The nations have become restless and perplexed, arising as prophetically announced. The earth is spasmodically convulsed, quaking in divers places. Notable sights and great tokens have appeared from heaven. Human society is disturbed and incoherent. A rapid increase of dark and fearful crime is written upon the page now open to the eye of an excited and fearful generation. During these scenes of earthly and heavenly phenomena, a wide spread and desolating war rolled its crimsoned wave over nations great and small, sweeping hundreds of thousands into military graves. It rent the air in the four quarters of the heavens with piercing cries of human woe, as the king upon the throne and the slave behind the mill found their level in one common ruin. Then four mighty kings, like commissioned angels, locked in the embrace of universal brotherhood with uplifted hands covenanted to use their armies and treasures, to give toleration to the church, and peace to the State. As these great scenes of unparalleled interest were engaging all eyes and hearts, far in the east could be seen one Joseph Wolfe, proclaiming with might and power the soon coming of Christ to reward all his faithful saints. Since that time, the glorious tidings like the electric sentence has gone

around the world, sounding the all important note of speedy and eternal deliverance to Christ's watching, waiting bride. In that proclamation has been presented and experienced every feature and principle that were set forth in the prophecy and type. It has presented incontrovertible arguments, showing that the judgment of this world is at hand. Like Noah's and Lot's testimony it has witnessed to all that safety from coming wrath may now be secured in Jesus Christ. It has been accompanied by a divine unction, manifesting its power upon the hearts of hardened sinners, and devoted believers. It has sounded its awakening note upon the ear of the learned Englishman, and polite Frenchman the wondering Tartar, and the isolated Japanese. It has rallied the last day scoffers, who impiously dispute the authority of the inspired record of the creation of the earth, and blasphemously declare that no signs of change appear, for, say they "all things continue as they were." But it has called out as its advocates a fisherman, like class, as in the type, when the lowly one came as predicted, and stood upon the glory-clad mountain in heavenly majesty, foreshadowing the infinitely glorious scenes of Messiah's coronation, now faithfully proclaimed as nigh at hand, even at the door. This proclamation answers the prophetic description in every particular. It came at the right time, just when the angels took hold of the winds, and while the signs of the approach of the great day of wrath were appearing. Every feature of its typical picture in preaching

the gospel of the kingdom to the Jews, and their experience under it has been fulfilled manutely thus far in this great movement. It has witnessed to all nations as that did to the typical nation, that the kingdom of God is nigh at hand. It has presented to this generation the signs of Christ's second advent, as that did of the first. It has testified to all nations that the judgments of God are hanging over them, as that did to the Jewish nation. The typhical nation failed to embrace the warning message God sent them on account of the false rules by which they interpreted the scriptures, making the predictions of the signs of their "visitation" mystical and unreal, causing them to reject every sign of Christ's coming, and their approaching judgment. They also rejected it on account of the unpopular instrumentalities used to proclaim it. Thus it will be with the antityphical message. It is a little less than two hundred years since the prediction of Christ in the 24th chapter of Matthew's gospel relating to the signs of his coming, were interpreted mystically, as the Jews interpreted those relating to the first advent, and applied to the destruction of Jerusalem. Since that time the heaven of the Pharisees, (false interpretation of the ecriptures,) has mystified and corrupted and perverted every passage which relates to Christ's second coming, and the signs indicating its nearness. Hence, the last house of Israel will stumble over the same stumbling stone as did the first. As the Jews could not see a single sign of Christs first advent because they did

not believe that the scriptures giving those signs were to be literally fulfilled, so it is now with the masses of this generation : they reject all the present signs upon the same principle. Many would gladly embrace the sealing message as now proclaimed, were it not for the fact that but few of the higher classes receive it. It is proclaimed and believed by the lower classes exactly as it was in the type. God has given a perfect picture, and the reality answers to it in every particular thus far ; therefore we may expect great realities will answer to the unfulfilled future. While these wonderful fulfillments have been progressing in the sealing or ecclesiastical department the four angels or the great powers of Europe have labored and still do to suppress and control the war element which has been continually increasing so as to prevent a general outbreak. They have strained every nerve and used every available means to prevent another general European war, but it is apparent to every intelligent observer that their resources are nearly exhausted. They have been all conscious for years that there are questions to settle, and principles to control, which will eventually rise above their power to subdue, and is sure to break forth with furious results, and a terrible war among the ten Roman kingdoms. They are showing their anticipations for a coming war. All enlightened statesmen feel that a great crisis in the political world has come or is immediately to appear. The world is convulsed with excitement, and humanity swings like the pendulum of a clock, to

the right and then to the left, but can find no center at which to stop or rest. All hearts beat intermittently with hope and fear, as they alternate with the rapidly changing circumstances of this feverish age. All feel a consciousness that some great event awaits this world. Many would be glad to raise the obscuring veil and look upon the future of their particular interests. The Papists would be glad to know the future of Rome and the Pope. The Mahomedan anxiously inquires after the coming history of the Sultan and Constantinople. The Russian declares that her new imperial master has a divine right to possess the Eastern Roman Capitol—Constantinople, which he inherited from Sophia, the last heir of Cæsar's throne; and earnestly desires to know when God will give him the authority to wrest it from the hands of the usurper, and restore the head of the Greek church to his ancient palace. The protestant world indulging the hope of a millennial day, are now watching for its dawn, when the reforming influences of the gospel shall subdue all hearts to Christ, and he shall (spiritually) reign from the river to the ends of the earth. While a few in joyful expectation, and with prayerful hearts, standing upon the summit of Watchman's mountain, read the prophetic records of all human history, looking out upon the confused scenes of mighty and fearful changes, in which they see the foretold signs of coming judgment and final reward.

Reader, none but God can raise the veil and see the

events of one hour beyond the present. But to him all things are present, and He has presented upon the prophetic chart, many of the events of the immediate future. Can we not believe this when we see how perfectly his word has been fulfilled in the past? The four angels have accomplished all their work exactly as represented. The sealing angel, or third angel of Rev. XIV:—has been executing his work at the same time, in perfect harmony with every expression and representation of the scriptures.

It does now appear that the very last part of the work in each department is nearly accomplished. We are surely justified in looking for the opening of the seventh seal, the sounding of the seventh trumpet, the coming of Christ, the resurrection of the dead, and the establishment of God's everlasting kingdom. This is truly the grand historic and prophetic era of man's probationary experience. It is the ripe age of depravity and the curse. Here ends the story of human changes of joys and sorrows, triumphs and defeats, living and dying. The wonderful time of destiny is approaching, when man will enter the period of immutability, where no change from good to evil, from happiness to misery, from joy to sorrow, will be known through the countless cycles of the eternal ages. There must end the appalling drama of human crime. There, oppression must lose its power, and innocence cease to suffer—glorious change!

And now, my intelligent reader, I am about to bid

you farewell; I have given you part of the conclusive evidence of Christ's soon coming and kingdom, treat it as you please, it is the settled conviction of my mind, that some time between the last part of November and fore part of December 1883, universal war will begin, and three months and twenty days from then the coming of Christ with all his saints. I appeal to one, I appeal to all, especially those that are on Zion's wall, that unless you have more light on this blessed subject, than what I have advanced to you, proclaim to all your congregations the soon coming of Christ, the resurrection of the dead saints, and punishment of the impenitent of the earth. I appeal to the unconverted; flee from the wrath to come, lay hold upon eternal life so freely set before all, remember Lot's wife. Whenever we want anything in this world we have to pay for it, but salvation through Christ is free, free, free! Oh, the amazing love of God to man! Sinner, it makes no difference how many your sins be, only repent, stop sinning, do God's will, keep his blessed and pure commandments with that of his son, and all your transgressions will be blotted out, so as you do God's will. Let the wicked forsake his way, and the evil man his thoughts, let them return to the lord and he will have mercy upon them, and to our God, for He will abundantly pardon. Amen.

James C. McIntosh, Centralia, County Huron, Ont., Canada. Agents wanted—large commission allowed. Remember the five books I speak of in the end of

chapter second, they are at this time of incalculable benefit to the Bible student. They show the events of the immediate future, and work of the 1,000 years, together with the felicity of the age to come in the kingdom of God.

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