

HE PASA EKKLESIA.

AN ORIGINAL HISTORY

OF THE

RELIGIOUS DENOMINATIONS

100950

AT PRESENT EXISTING IN

THE UNITED STATES.

CONTAINING AUTHENTIC ACCOUNTS OF THEIR

RISE, PROGRESS, STATISTICS AND DOCTRINES.

WRITTEN EXPRESSLY FOR THE WORK BY EMINENT

THEOLOGICAL PROFESSORS, MINISTERS, AND LAY-MEMBERS,

OF THE RESPECTIVE DENOMINATIONS.

PROJECTED, COMPILED AND ARRANGED BY

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1844.

SECOND ADVENT BELIEVERS.

BY N. SOUTHARD,
EDITOR OF THE MIDNIGHT CRY.

THE belief that Christ's personal return precedes the Millennium has been held by Christians in all ages; but it has been accompanied by a belief that those descendants of Abraham, erroneously called Jews, would be either gathered to Palestine or converted, or both, before that coming. Within the last fifty years, the great principle that the New Testament, is an infallible key to the Old, has led to the hearty adoption of the truth that "he is not a Jew who is one outwardly," that those "who are Christ's are Abraham's seed, and heirs according to the promise," inasmuch as "the Gentiles are fellow-heirs, and OF THE SAME BODY, and partakers of his promise in Christ by the gospel," and that those are truly "the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Hence, those who *have* "confidence in the flesh," and rest their hopes in a lineal descent from Abraham, have no share in the promises to the true Israel, but "*all* Israel, shall be saved."

Among the rejecters of modern Judaism which gives the promises to those who say they are the seed of Abraham, but are not the true seed, William Miller is prominent. The following is a statement of the views advocated in the Second Advent publications.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

1. The word of God teaches that this earth is to be regenerated in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

2. The only Millennium found in the word of God, is the one thousand years which are to intervene between the first and second resurrections as brought to view in the 20th of Revelations. And the various portions of scripture which are adduced as evidence of such a period

in time, are to have their fulfilment only in the new earth, wherein dwelleth righteousness.

3. The only restoration of Israel yet future, is the restoration of the saints to the new earth, when the Lord my God shall come, and all his saints with him.

4. The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

5. There are none of the prophetic periods, as we understand them, extending beyond the (Jewish) year 1843, (which terminates in the spring of 1844.)

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

Those who hold substantially the above views, are found in the greatest numbers in the United States, but the doctrine has been promulgated in the four quarters of the globe. Wm. Miller commenced lecturing in 1831, and his views were published about the same time, in the Vermont Telegraph. To meet the calls for information, he collected these articles in a pamphlet, which he distributed gratuitously. One edition of his lectures was published in 1836. Early in 1840, Joshua V. Himes, a minister in the Christian connexion, became a believer in these views, and commenced the Signs of the Times, issuing it for nearly two years only once in two weeks; it is now weekly. It commenced without subscribers or funds, but gradually gained friends. Other works were issued, and their circulation steadily increased. Josiah Litch, a member of the New England Conference of the Methodist Episcopal Church, had in 1838, published a book on the "Probability of the Second Coming of Christ about the year 1843." In 1842, he issued "Prophetic Expositions," in two volumes. The Midnight Cry was commenced in New York, in Nov. 1842, and continued daily for twenty-six numbers, and is now weekly. It has been sent to every post office in the United States, and has excited an interest in the Middle and Western States, like that which the Signs had been the means of awakening in New England. Charles Fitch, formerly a pastor of the Free Presbyterian Church, Newark, N. J., wrote his "Reasons for believing the Second Advent of Christ in 1843," when he was at Haverhill, Mass., in Nov. 1841. A paper called "The Second Advent of Christ" was commenced by him at Cleveland, about the close of 1842. George Storrs commenced preaching the Second Advent Faith, in the summer of 1842. His

lectures are many of them published in a pamphlet called **Bible Examiner**. Enoch Jacobs, a Methodist Protestant preacher, stationed at Attorney Street, New York, advocated the **Second Advent Faith** in the **New York Luminary**, in 1842. He has continued his labours in New York, and at Cincinnati, where he is continuing the **Western Midnight Cry**, a weekly paper, commenced by George Storrs. The books and pamphlets of William Miller, Josiah Litch, G. F. Cox, Charles Fitch, George Storrs, L. D. Fleming, S. Bliss, J. B. Cook, F. G. Brown, N. Hervey, and others, are embodied in forty successive numbers of the **Second Advent Library**. The writings of Lewis Hersey, have been widely circulated in newspaper form. Several millions of books, papers, and tracts have been issued. Their circulation has been chiefly in the United States and Canadas; but considerable quantities have been sent to England. The **Voice of Elijah**, published at Montreal, circulates in the British dominions both sides of the Atlantic. Tracts have been translated into French and German. They have been sent, in English, to all the missionary stations known, and carried by whaling vessels to the remotest parts. Several hundreds of preachers constantly promulgate these views. The number of believers cannot be ascertained. They are every where a minority. If the world generally embraced these views that fact would prove them false, for at Christ's second coming, it shall be as it was in the days of Noah; and Christ's question, "When the Son of man cometh, shall he find faith on the earth?" clearly implies that true faith will be very far from universal.

SYNOPSIS OF MILLER'S VIEWS.

I. I believe Jesus Christ will come again to this earth.

Proof.—John xiv. 3: 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.

Acts i. 11: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. iv. 16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. i. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

II. I believe he will come in all the glory of his Father.

Proof.—Matthew xvi. 27 : For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.

Mark viii. 38 : Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

III. I believe he will come in the clouds of heaven.

Proof.—Matthew xxiv. 30 : And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark xiii. 26 : And then shall they see the Son of man coming in the clouds, with great power and glory ; xiv. 62 : And Jesus said, * * * ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel vii. 13 : I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

IV. I believe he will then receive his kingdom, which will be eternal.

Proof.—Daniel vii. 14 : And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Luke xix. 12, 15 : He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. iv. 1 : I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

V. I believe the saints will then possess the kingdom for ever.

Proof.—Daniel vii. 18, 22, and 27 : But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for

ever and ever. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. 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.

Matthew xxv. 34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xii. 32; xxii. 29: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. ix. 25: And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible.

2 Tim. iv. 8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

James i. 12: 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.

1 Peter v. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

VI. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.

Proof.—1 Cor. xv. 20, 23, 49: But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 John iii. 2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

VII. I believe that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be for ever with the Lord.

Proof.—1 Cor. xv. 51-53: Behold, I show you a mystery: we

shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Philip. iii. 20, 21: For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. iv. 14-17: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

VIII. I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

Proof.—1 Cor. iv. 14: Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

Eph. v. 27: That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Col. i. 22: In the body of his flesh through death, to present you holy, and unblamable, and unreprouvable in his sight.

Jude 24: Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

1 Thess. iii. 13: To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor. i. 7, 8: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

IX. I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage,

to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

Proof.—Deut. xxv. 1: If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

Isa. xxxiv. 8; xl. 2, 5; xli. 10 to 12: For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

Rom. viii. 21 to 23: 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.

Heb. ii. 13 to 15: And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

1 Cor. xv. 24, 26: 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. The last enemy that shall be destroyed is death.

Rev. xx. 1 to 6: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the

bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

X. I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.

Proof.—Ps. l. 3; xcvi. 3: Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isa. lxi. 15, 16: For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Dan. vii. 10: A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Mal. iv. 1: For behold, the day cometh, 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.

Matt. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Ibid. xiii, 41-42; 49-50: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

1 Cor. iii. 13: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1 Thess. v. 2, 3: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape.

2 Thess. i. 7-9: And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 Pet. i. 7: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

2 Pet. iii. 7, 10: 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. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

Isa. xxiv. 21, 22: And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Jude 6, 7; 14, 15: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as 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. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment

upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xx. 3, 13, 14, 15 : And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John v. 29 : And shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation.

Acts xxiv. 15 : And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

XI. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein for ever. Then the kingdom will be given to the saints.

Proof.—Ps. xxxvii. 9-11, 22, 28, 29, 34 : For evil-doers shall be cut off : but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth ; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth ; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints ; they are preserved for ever : but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land : when the wicked are cut off, thou shalt see it.

Prov. ii. 21-22 ; x. 30 : For the upright shall dwell in the land, 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. The righteous shall never be removed : but the wicked shall not inhabit the earth.

Isa. lx. 21 : Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Matt. v. 5: Blessed are the meek: for they shall inherit the earth.

Rev. v. 10: And hast made us unto our God kings and priests: and we shall reign on the earth.

XII. I believe the time is appointed of God when these things shall be accomplished.

Proof.—Acts xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job vii. 1; xiv. 14: Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Ps. lxxxi. 3: Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.

Isa. xl. 2: Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. (See margin.)

Dan. viii. 19; x. 1; xi. 35: And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Hab. ii. 3: 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.

Acts xvii. 26: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations. (See Gal. iv.)

XIII. I believe God has revealed the time.

Proof.—Isa. xlv. 7, 8; xlv. 20, 21: And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up

the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, and let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God and a Saviour; there is none besides me.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Amos iii. 7: Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

1 Thess. v. 4: But ye, brethren, are not in darkness, that that day should overtake you as a thief.

XIV. I believe many who are professors and preachers will never believe or know the time until it comes upon them.

Proof.—Jer. viii. 7: Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swallow, observe the time of their coming; but my people know not the judgment of the Lord.

Matt. xxiv. 50: The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. xxv. 34–37: Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished: and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord.

XV. I believe the wise, they who are to shine as the brightness of the firmament, (Dan. xii. 3,) will understand the time.

Proof.—Ecc. viii. 5: Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

Dan. xii. 10: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Matt. xxiv. 43–45; xxv. 4, 6–10: But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken

up. Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? But the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold, the Bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil : for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came ; and they that were ready, went in with him to the marriage : and the door was shut.

1 Thess. v. 4 : But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Pet. i. 9-13 : Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

XVI. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him ; and that then he will reward every man as his works shall be.

Proof.—Matt. xvi. 27 : For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works.

Rev. xxii. 12 : And behold, I come quickly ; and my reward is with me, to give every man according as his works shall be.

TIME PROVED IN FIFTEEN DIFFERENT WAYS.

I. I prove it by the time given by Moses, in the 26th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical; which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah xv. 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa. vii. 8, "For the head of Syria is Damascus, and the head of Damascus is Resin: and within threescore and five years shall Ephraim be broken, that it be not a people,"—when Manasseh was carried captive to Babylon, and Israel was no more a nation,—see chronology, 2 Chron. xxxiii. 9, "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel,"—the 677th year B. C. Then take 677 out of 2520, leaves A. D. 1843, when the punishment of the people of God will end. (See *Miller's Lectures*, p. 251.)

II. It is proved typically by the year of release. See Deut. xv. 1, 2: "At the end of every seven years thou shalt make a release; and this is the manner of the release; every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour or of his brother, because it is called the Lord's release." Also Jer. xxiv. 14: "At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee, and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage, when they have served their 7 prophetic years. 7 times 360 years is 2520. Beginning with the captivity of Israel and the king of Judah, Manasseh, 677 B. C., must end in A. D. 1843, when the children of God will be released from all bondage and slavery. (See *Second Advent Library*, No. 14.)

III. It is also proved by the seven years' war of Zion with her enemies, given to us in Ezekiel xxxix. 9, 10: "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with

fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843. (See *Miller's Life and Views*, p. 69.)

IV. It is proved, also, by the sign of the Sabbath. Exod. xxxi. 13-17: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. iv. 4, 9-11: "For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh: so it is a sign that Christ will also labour six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord? Peter tells us in his 2 Epistle iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new? I answer, if we will allow the Bible to make us a chronology, we shall find this year, 1843, the 6000 years from Adam's fall will be finished. Then the antitypical Sabbath of a 1000 years will commence. Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of

Christ, and shall reign with him a thousand years." (See *Life and Views*, p. 157.)

V. Again, we can prove it by the typical jubilee. Levit. xxv. 8-13: "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubilee, ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trump of jubilee will proclaim liberty, a glorious one, through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There are seven kinds of Sabbaths, which all have seven for a given number.

The Jews kept but six Sabbaths; if they had kept the seventh they would have been made perfect without us; but they broke the seventh. "Therefore there remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were:

1. The 7th day. Exod. xxxi. 15.
2. The 50th day. Levit. xxiii. 15, 16.
3. The 7th week. Deut. xvi. 9.
4. The 7th month. Levit. xxiii. 24, 25.
5. The 7th year. Levit. xxv. 3, 4.
6. The 7 times 7 years and 50th year Jubilee.

7. The 7 times 7 Jubilees and 50th Jubilee will bring us to a complete or perfect Sabbath,—the great Jubilee of Jubilees. Thus 7 times 7, 50 years is 49 times 50 = 2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem that obeyed the commandments of the Lord, or kept his statutes. This king's reign ended B. C. 607. See 2 Kings 23d chapter, 2 Chron. 35 and 36 chapters, and Jeremiah 22d chapter. After which the Jews never kept, neither

could they keep, a year of release, or Jubilee; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. xlv. 20-23. Here ended the Jewish Jubilees, when they had not kept more than 21 Jubilees, lacking 28 of coming to the great Jubilee.

And now the land was to lay desolate, while the people of God were in their enemies' land. Levit. xxvi. 34. How long is a Jubilee of Jubilees? Ans. 49 times 50 years = 2450 years. When did these years begin? Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607. Take 607 from 2450, it leaves A. D. 1843; when the Jubilee of Jubilees will come. (See *Sec. Adv. Lib.*, No. 14.)

VI. I prove it by Hosea vi. 1-3: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." This prophecy is the two days of the Roman kingdom, in its Imperial, Kingly, and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years;" when the people of God will live in his sight, "live and reign with him a thousand years." If, then, the third day is a thousand years, then the two days are of equal length. When did the two days begin? Ans. When the Jews made a league with the Romans. See Hosea v. 13: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound." Dan. xi. 23: "And after the league made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people." 1 Maccabees, 8th and 9th chapters. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people B. C. 158 years. Then add 158 to 1842, and we have 2000 years, or two days; as Peter says, 2 Peter iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And 1843 is the first year in the third thousand years, or third day of the Lord. The world has stood since the fall of man 2000 years under the Patriarchs; 2000 years under the Assyrian, Baby-

lonian, Medo-Persian, and Grecian; and 2000 years under Rome Pagan, Papal and Kingly. (See *Sec. Adv. Lib.* No. 3, p. 45.)

VII. I can prove it by the length of the vision which Daniel had, (viii. 1-14,) of the ram, he-goat, and little horn, which Daniel was informed was 2300 days long. Dan. viii. 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were *cut off*, and fulfilled, the year of Christ's death. Dan. ix. 20-27. Then 70 weeks of years being cut off from 2300 days, makes these days years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which added to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified. (See *Miller's Lectures*, p. 78.)

VIII. It can be proved by Daniel xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How long to the end of these wonders? These wonders are to the resurrection. See 2d and 3d verses: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The answer is given by the angel, who informs Daniel it shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all will be finished. Eze. xii. 10-15: "Say unto them, Thus saith the Lord God: This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare:

and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jer. xv. 4: "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manasseh, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, until they fled into the wilderness in A. D. 538, which makes 1215 years. There they remained in the wilderness a time, times, and a half—which began A. D. 538, and continued until A. D. 1798. The kings of the earth then had power, and the time, times, and a half of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings, and ending in the year 1843,—which is the fulness of times. Eph. i. 7, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"—when the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. (See *Sec. Adv. Lib.* No. 6, p. 45.)

IX. It can also be proved by Daniel xii. 11–13: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Dan. xi. 31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. ii. 6–8: "And now ye know what withholdeth that he might be revealed in

his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Job xix. 25: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (See *Miller's Lectures*, p. 100.)

X. It can also be proved by the words of Christ, Luke xiii. 32: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." These two days, in which Christ casts out devils and does cures, are the same as Hosea's two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years of the Roman power. Rev. xii. 9: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." And then the people of God will be perfected. Rev. xx. 9: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This time began with the "great dragon," Rev. xii. 3: "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz., 6000 years; and the 7000th, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him, B. C. 158,—and will end in 1842. Then the third day will begin 1843. (See *Sec. Ad. Lib.* No. 3, page 61.)

XI. The trumpets are also a revelation of time. See Rev. ix. 5: "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." These five months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1299, on the 27th day of July. 5 months is 150 years, $5 \times 30 = 150$. This trumpet ended 1449. And

the sixth trumpet began to sound, and was to sound 391 years and 15 days, as in Rev. ix. 15: "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men;" and ended 1840, on the 11th of August. Then the seventh trumpet begins, and ends with the fulness of times. Rev. x. 5, 7: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And synchronizes with Daniel xii. 7. See section 7, where it is shown to end in the year 1843. (See *Miller's Lectures*, p. 190.)

XII. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. xi. 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where Papacy had power, until the laws of the Papal hierarchy were abolished and free toleration was granted to the Papal States in 1798. Then the remainder harmonizes with the trumpets: see Rev. xi. 14, 15: "The second wo is past; and behold the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." And terminates with A. D. 1843. (See *Miller's Lectures*, p. 190.)

XIII. It can be proved by Rev. xii. 6, 14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It is evident that the Church is not now in the wilderness, for if so, she must have been there in the apostles' days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true Church has been an outlaw among the kingdoms which arose out of the Roman Empire. The Church was driven into the wilderness, where they were given into the power of the Pope,—Daniel vii.

25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time,"—in the year A.D. 538; and was in the wilderness 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the *witnesses* and the *trumpet*. Compare Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," with Rev. xii. 10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night." (See *Miller's Lectures*, p. 20.)

XIV. It is proved by Rev. xiii. 5: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798. See 10th verse: "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's "*abomination that maketh desolate*," or "*that astonisheth*," (see marginal reading.) Compare Daniel xi. 31, and xii. 11, with Rev. xiii. 3-8; and of course his power is abolished with the end of his "setting up," and the 1290 years. Then Daniel xii. 12,—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," carries us to the year 1843. (See *Miller's Lectures*, p. 77.)

XV. It can be proved by the numbers in Rev. xiii. 18: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three-score and six," connected with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league; beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily sacrifice was taken away. Then add, Daniel xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9-12: "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: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (See *Miller's Lectures*, p. 76.)

These several ways of prophetic chronology prove the end in 1843. Now what is there in all this reckoning of time, that should entitle one to such vile abuse and slander, as I have received from the pulpit and press, from editors and priests, from the infidel and blasphemer, from the drunkard and gambler? These have all made friends with each other, for the sole purpose of vilifying and saying hard things against me for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true nor false. Why do professed ministers show such anger and malice? Why call me a *prophet*, in such sneering terms, from Dr. Brownlee down to John Dowling, A. M. pastor, &c. &c. &c.? I have only shown to the world my opinion on those passages: they have done the same. I have shown my faith by my works: they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men not only show much anger, but misrepresent my words and views. Is truth of such a texture, as to need lies to support it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ, and upon the very same principle as the infidel or drunkard would oppose,—Not ready.

I would advise all to cease their revilings, take this little tract, read, and compare scripture with scripture, prophecy with history, and see if there is not a strong probability that I am correct; and if there is even one to ten, that it is so, then it is all-important we attend to the interest of our souls and eternity. You ought to spurn from you those who say there is no danger; you ought in justice to your own soul, turn a deaf ear to the men who are flattering you with "peace and safety."

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. v. 4; Heb. ix. 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. v. 3; Matt. xxiv. 50; Rev. xvi. 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut.

WILLIAM MILLER.